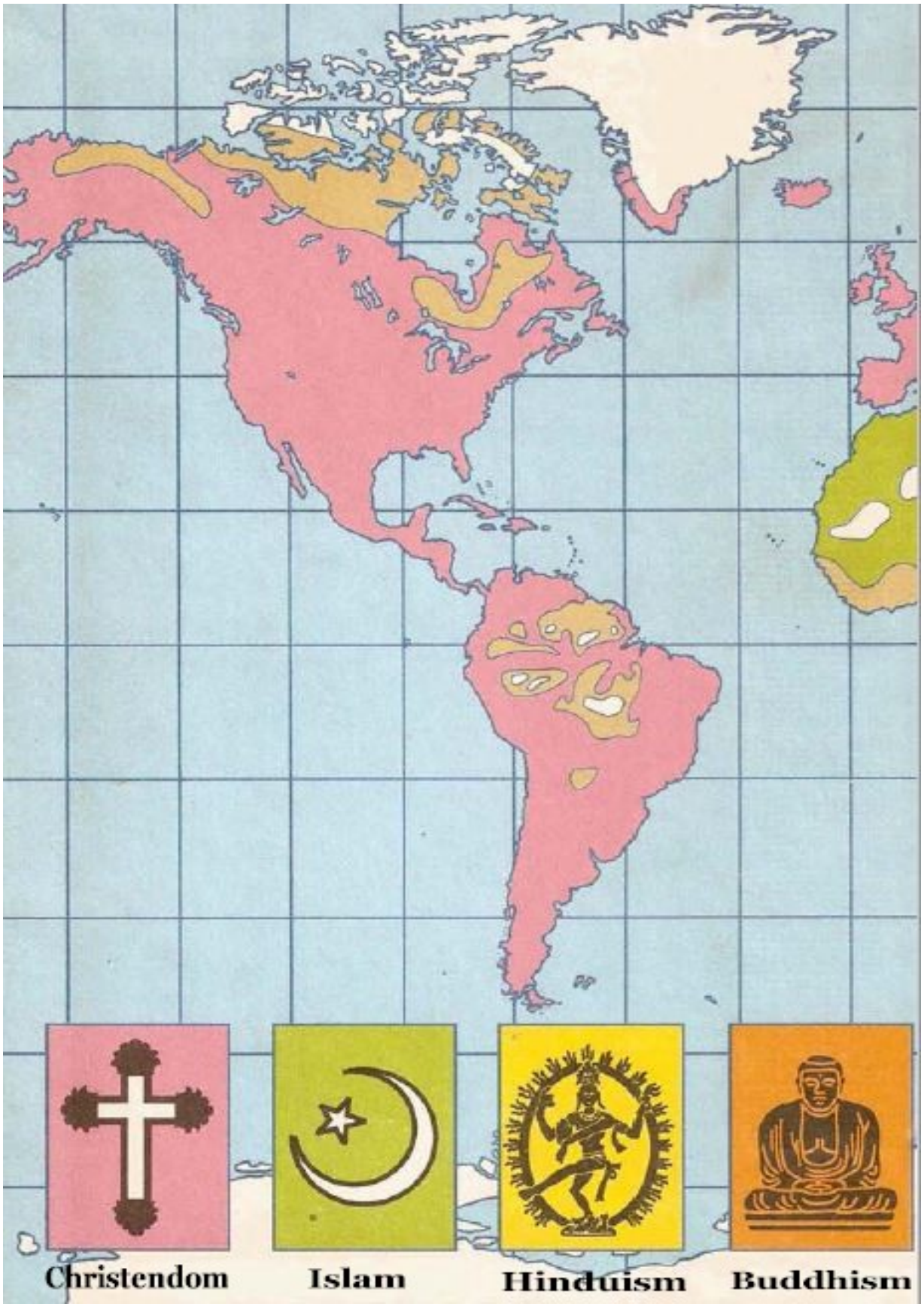
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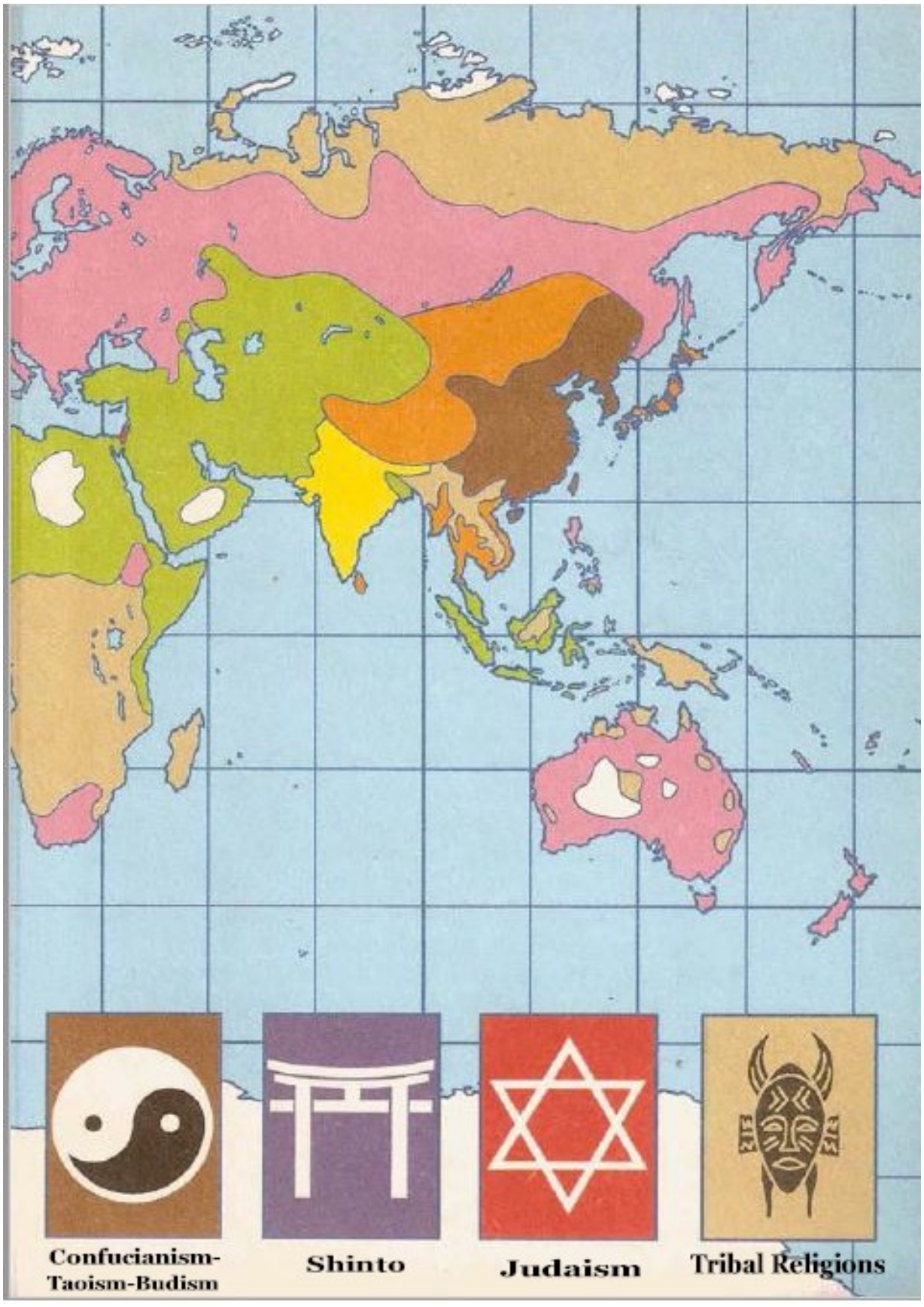
Buddhism


Confucianism-
Taoism-Budism
Shinto
Judaism
Tribal Religions

MANKIND'S SEARCH FOR GOD

During the thousands of years of mankind's history, man's search for God has led down many pathways. The result has been the enormous diversity of religious expression found worldwide—from the endless variety of Hinduism to the monotheism of Judaism, Islām, and Christendom and to the Oriental philosophies of Shinto, Taoism, Buddhism, and Confucianism. In other vast regions, mankind has turned to animism, magic, spiritism, and shamanism. Has this search for God been successful? Through this book we invite you, regardless of your religious background, to join in this fascinating search for the true God.—The Publishers

—Ω—

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Publishers

Watchtower Bible and Tract of Pennsylvania
International Bible Students Association
Brooklyn, New York, U.S.A.

First Printing in English 3,000,000 Copies

Symbols for translations of the Bible and for other religious books used herein:
AS - *American Standard Version*, American Revision Committee (1901)
AYA - *The Holy Qur-an*, translation by Abdullah Yusuf Ali (1934)
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Int - *The Kingdom Interlinear Translation of the Greek Scriptures* (1985)
JP - *The Holy Scriptures*, The Jewish Publication Society of America (1955)
KJ - *King James Version* (1611)
MMP - *The Glorious Qur'an*, translation by Muhammad M. Pickthall (1977)
NAB - *The New American Bible*, Saint Joseph Edition (1970)
NJD - *The Koran*, translation by N. J. Dawood (1974)
NW - *New World Translation of the Holy Scriptures—With References* (1984)
RS - *Revised Standard Version*, Catholic Edition (1966)
Ta - *Tanakh, The Holy Scriptures,* The New Jewish Publication Society Translation (1985)

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Mankind's Search for God English (*sh*-E)
Made in the United States of America

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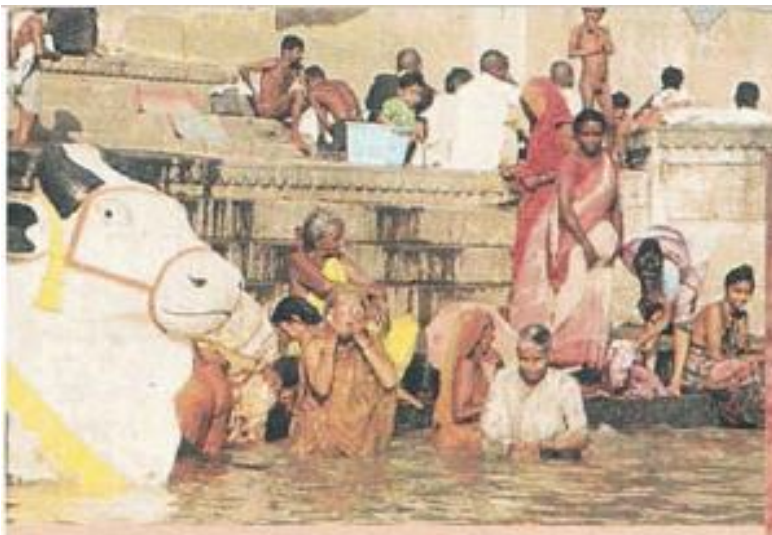
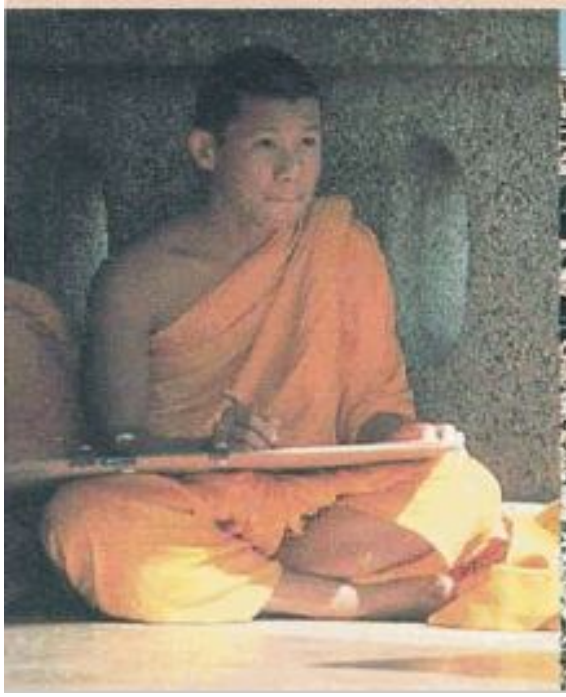


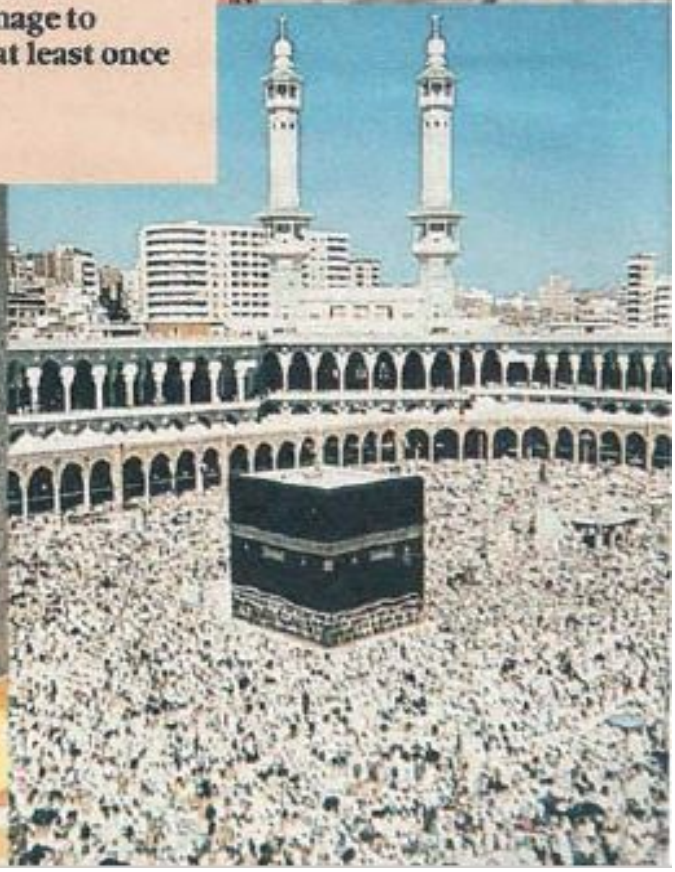
▲ Hindus revere the river Ganges —called *Ganga Ma*, or Mother Ganga

Sincere Catholics ▶ turn to Mary in their use of the rosary

▼ In some Buddhist countries, most males serve some time as saffron-robed monks



Faithful Muslim ▼ men make a pilgrimage to Mecca at least once



CHAPTER ONE

Why Be Interested in Other Religions?

1-7. What are some manifestations of the world's various religions?

REGARDLESS of where you live, you have no doubt seen for yourself how religion affects the lives of millions of people, maybe yours too. In countries where *Hinduism* is practiced, you will often see people doing puja—a ceremony that may include making offerings to their gods, in the form of coconut, flowers, and apples. A priest will apply a spot of red or yellow pigment, the tilak, to the foreheads of the believers. Millions also flock each year to the river Ganges to be purified by its waters.

2 In *Catholic* countries, you will see people praying in churches and cathedrals while holding a crucifix or a rosary. The beads of the rosary are used for counting prayers offered in devotion to Mary. And it is not difficult to identify nuns and priests, distinctive in their black garb.

3 In *Protestant* lands, chapels and churches abound, and on Sunday parishioners usually put on their best clothes and congregate to sing hymns and hear sermons. Often their clergy wear a black suit and a distinguishing clerical collar.

4 In *Islāmic* countries, you can hear the voices of the muezzins, the Muslim criers who make the call from minarets five times a day, summoning the faithful to the *ṣalāt*, or ritual prayer. They view the Holy Qur'ān as the Islāmic book of scripture. According to Islāmic belief, it was revealed by God and was given to the prophet Muḥammad by the angel Gabriel in the seventh century C.E.

5 On the streets of many Buddhist lands, the monks of *Buddhism*, usually in saffron, black, or red robes, are seen as a sign of piety. Ancient temples with the serene Buddha on display are evidence of the antiquity of the Buddhist faith.

6 Practiced mainly in Japan, *Shinto* enters into daily life with family shrines and offerings to ancestors. The Japanese feel free to pray for the most mundane things, even success in school examinations.

Jehovah's Witnesses, known worldwide for their preaching activity, in a Japanese city

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7 Another religious activity known the world over is that of people going from house to house and standing on the streets with Bibles and Bible literature. With the *Watchtower* and *Awake!* magazines in evidence, nearly everyone recognizes these people as Jehovah's Witnesses.

8. What does the history of religious devotion indicate?

8 What does this great worldwide variety of religious devotion indicate? That for thousands of years mankind has had a spiritual need and yearning. Man has lived with his trials and burdens, his doubts and questions, including the enigma of death. Religious feelings have been expressed in many different ways as people have turned to God or their gods, seeking blessings and solace. Religion also tries to address the great questions: Why are we here? How should we live? What does the future hold for mankind?

9. In what way do most people have some form of religious devotion in their lives?

9 On the other hand, there are millions of people who profess no religion nor any belief in a god. They are atheists. Others, agnostics, believe that God is unknown and probably unknowable. However, that obviously does not mean that they are people without principles or ethics, any more than professing a religion means that one does have them. However, if one accepts religion as being “devotion to some principle; strict fidelity or faithfulness; conscientiousness; pious affection or attachment,” then most people, including atheists and agnostics, do have some form of religious devotion in their lives.—*The Shorter Oxford English Dictionary*.

10. Does religion make an impact on the modern world? Illustrate.

10 With so many religions in a world that gets smaller and smaller by virtue of ever faster travel and communication, the impact of various faiths is felt worldwide, whether we like it or not. The outrage that broke out in 1989 over the book *The Satanic Verses*, written by what some people termed ‘an apostate Muslim,’ is clear evidence of how religious sentiment can manifest itself on a global scale. There were calls from Islāmic leaders for the book to be banned and even for the author to be put to death. What makes people react so vehemently in matters of religion?

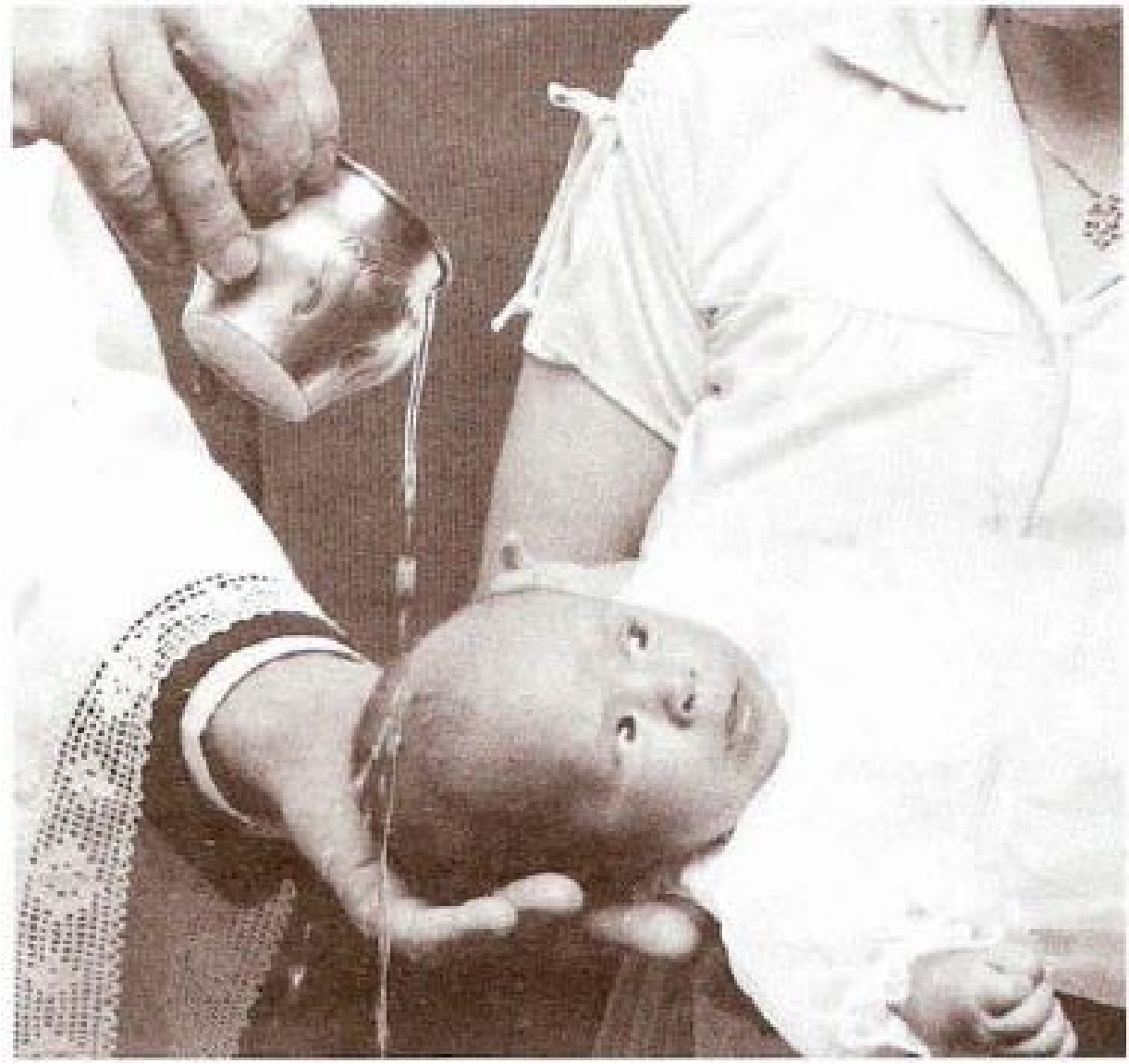
11. Why is it not wrong to examine other faiths?

11 To answer that, we need to know something about the background of the world's religions. As Geoffrey Parrinder states in *World Religions—From Ancient History to the Present:* "To study different religions need not imply infidelity to one's own faith, but rather it may be enlarged by seeing how other people have sought for reality and have been enriched by their search." Knowledge leads to understanding, and understanding to tolerance of people with a different viewpoint.

Why Investigate?

12. What factors usually determine a person's religion?

12 Have you ever thought or said, 'I have my own religion. It is a very personal matter. I do not discuss it with others'? True, religion is very personal—virtually from birth religious or ethical ideas are implanted in our mind by our parents and relatives. As a consequence, we usually follow the religious ideals of our parents and grandparents. Religion has become almost a matter of family tradition. What is the result of that process? That in many cases others have chosen our religion for us. It has simply been a matter of where we were born and when. Or, as historian Arnold Toynbee indicated, an individual's adherence to a certain faith is often determined by "the geographical accident of the locality of his birth-place."



A baby being baptized in one of Christendom's churches. Is the religion of one's birth necessarily the true one?

13, 14. Why is it not reasonable to assume that the religion of one’s birth is automatically approved by God?

13 Is it reasonable to assume that the religion imposed at one’s birth is necessarily the whole truth? If you were born in Italy or South America, then, without any choice, you were probably raised a Catholic. If you were born in India, then likely you automatically became a Hindu or, if from the Punjab, perhaps a Sikh. If your parents were from Pakistan, then you would obviously be a Muslim.

And if you were born in a Socialist country over the last few decades, you might have had no choice but to be raised an atheist.—Galatians 1:13, 14; Acts 23:6.

14 Therefore, is the religion of one's birth automatically the true one, approved by God? If that had been the concept followed over the millenniums, many among mankind would still be practicing primitive shamanism and ancient fertility cults, on the premise that 'what was good enough for my ancestors is good enough for me.'

15, 16. What benefits are there in examining other religions?

15 With the wide diversity of religious expression that has developed around the world over the past 6,000 years, it is at least educational and mind broadening to understand what others believe and how their beliefs originated. And it might also open up vistas of a more concrete hope for your future.

16 In many countries now, owing to immigration and population movement, people of different religions share the same neighborhood. Therefore, understanding one another's viewpoint can lead to more meaningful communication and conversation between people of different faiths. Perhaps, too, it may dissipate some of the hatred in the world that is based on religious differences. True, people may strongly disagree about their religious beliefs, but there is no basis for hating a person just because he or she holds a different viewpoint.—1 Peter 3:15; 1 John 4:20, 21; Revelation 2:6.

17. Why should we not hate those whose religious thinking differs from ours?

17 The ancient Jewish law stated: "You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD [Jehovah]." (Leviticus 19:17, 18, *Ta*) The Founder of Christianity stated: "But I say to you who are listening, Continue to love your enemies, to do good to those hating you, . . . and your reward will be

great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked." (Luke 6:27, 35) Under the heading "She That Is To Be Examined," the Qur'ān states a similar principle (surah 60:7, *MMP*): "It may be that Allāh will bring about friendship between you and those of them whom you hold as enemies. And Allāh is Powerful; and Allāh is Forgiving, Merciful."

Aztec human sacrifice—are all religions really "equal ways to the truth"?

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18. How does what one believes make a difference?

[18] However, while tolerance and understanding are needed, that does not imply that it makes no difference what one believes. As historian Geoffrey Parrinder stated: "It is sometimes said that all religions have the same goal, or are equal ways to the truth, or even that all teach the same doctrines . . . Yet the ancient Aztecs, who held up the beating hearts of their victims to the sun, surely did not

have as good a religion as that of the peaceful Buddha." Furthermore, when it comes to worship, is it not God himself who should determine what is and is not acceptable?—Micah 6:8.

How Should Religion Be Measured?

19. How should religion affect a person's conduct?

19 While most religions have a body of beliefs or doctrines, these can often form a very complicated theology, beyond the understanding of the average layperson. Yet the principle of cause and effect applies in every case. The teachings of a religion should influence the personality and the daily conduct of each believer. Thus, each person's conduct will normally be a reflection, to a greater or lesser degree, of that one's religious background. What effect does your religion have on you? Does your religion produce a kinder person? More generous, honest, humble, tolerant, and compassionate? These are reasonable questions, for as one great religious teacher, Jesus Christ, stated: "Every good tree produces fine fruit, but every rotten tree produces worthless fruit; a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men."—Matthew 7:17-20.

In the name of religion, millions have killed and been killed

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20. What questions arise regarding religion and history?

[20] Certainly world history must give us pause and make us wonder what role religion has played in the many wars that have devastated mankind and caused untold suffering. Why have so many people killed and been killed in the name of religion? The Crusades, the Inquisition, the conflicts in the Middle East and Northern Ireland, the slaughter between Iraq and Iran (1980-88), the Hindu-Sikh clashes in India—all these events certainly make thinking people raise questions about religious beliefs and ethics.—See box below.

Religion, Love, and Hatred

- “Religious wars tend to be extra furious. When people fight over territory for economic advantage, they reach the point where the battle isn’t worth the cost and so compromise. When the cause is religious, compromise and conciliation seem to be evil.”—Roger Shinn, professor of social ethics, Union Theological Seminary, New York.
- “Men will wrangle for religion, write for it, fight for it, die for it; anything but live for it . . . Where true religion has prevented one crime, false religions have afforded a pretext for a thousand.”—Charles Caleb Colton (1825).
- “We have just enough religion to make us hate, but not enough to make us love one another.”—Jonathan Swift (1667-1745).
- “Men never do evil so completely and cheerfully as when they do it from religious conviction.”—Blaise Pascal (1623-62).
- “The true purpose of a higher religion is to radiate the spiritual counsels and truths that are its essence into as many souls as it can reach, in order that each of these souls may be enabled thereby to fulfil the true end of Man. Man’s true end is to glorify God and to enjoy Him for ever.”—Arnold Toynbee, historian.

21. What are some examples of Christendom’s fruitage?

[21] The realm of Christendom has been noteworthy for its hypocrisy in this field. In two world wars, Catholic has killed Catholic and

Protestant has killed Protestant at the behest of their “Christian” political leaders. Yet the Bible clearly contrasts the works of the flesh and the fruitage of the spirit. Regarding the works of the flesh, it states: “They are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God’s kingdom.” Yet so-called Christians have practiced these things for centuries, and their conduct has often been condoned by their clergy.—Galatians 5:19-21.

22, 23. In contrast, what fruitage should true religion bear?

22 In contrast, the positive fruitage of the spirit is described as: “love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law.” All religions ought to be producing this kind of peaceable fruitage. But do they? Does yours? —Galatians 5:22, 23.

23 Therefore, this book’s examination of mankind’s search for God through the world’s religions should serve to answer some of our questions. But by what criteria should a religion be judged? By whose standard?

'My Religion Is Good Enough for Me'

24, 25. What challenge is presented to each person regarding his religion?

24 Many people dismiss religious discussion by saying, ‘My religion is good enough for me. I don’t do any harm to anyone else, and I help when I can.’ But does that go far enough? Are our personal criteria on religion sufficient?

25 If religion is “the expression of man’s belief in and reverence for a superhuman power recognized as the creator and governor of the

universe," as one dictionary states, then surely the question should be, Is my religion good enough for the creator and governor of the universe? Also, in that case, the Creator would have the right to establish what is acceptable conduct, worship, and doctrine and what is not. To do that, he must reveal his will to mankind, and that revelation must be easily available and accessible to all. Furthermore, his revelations, even though provided centuries apart, should always be harmonious and consistent. This presents a challenge to each person—to examine the evidence and prove for oneself what the acceptable will of God is.

All religions ought to produce peaceable fruitage. But do they?

26. Which holy book should serve as a measuring rod for true worship? And why?

[26] One of the most ancient books claiming inspiration by God is the Bible. It is also the most widely circulated and translated book in all history. Nearly two thousand years ago, one of its writers stated: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Romans 12:2) What would be the source of such proof? The same writer stated: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." Therefore, the inspired Bible should serve as a reliable measuring rod for true and acceptable worship.—2 Timothy 3:16, 17.

27. (a) What are the holy writings of some world religions? (b) How should their teachings compare with those of the Bible?

[27] The oldest portion of the Bible predates all of the world's other religious writings. The Torah, or first five books of the Bible, the Law written under inspiration by Moses, dates back to the 15th and 16th centuries B.C.E. By comparison, the Hindu writings of the *Rig-Veda*

(a collection of hymns) were completed about 900 B.C.E. and do not claim divine inspiration. The Buddhist “Canon of the Three Baskets” dates back to the fifth century B.C.E. The Qurʼān, claimed to have been transmitted from God through the angel Gabriel, is a product of the seventh century C.E. The Book of Mormon, reportedly given to Joseph Smith in the United States by an angel called Moroni, is a product of the 19th century. If some of these works are divinely inspired as some assert, then what they offer in terms of religious guidance should not contradict the teachings of the Bible, which is the original inspired source. They should also answer some of mankind’s most intriguing questions.

Questions That Require an Answer

28. What are some of the questions that require an answer?

[28] (1) Does the Bible teach what the majority of religions teach and what many people believe, namely, that humans have an immortal soul and that at death it moves on to another realm, the “hereafter,” heaven, hell, or purgatory, or that it returns in a reincarnation?

(2) Does the Bible teach that the Sovereign Lord of the universe is nameless? Does it teach that he is one God? or three persons in one God? or many gods?

(3) What does the Bible say was God’s original purpose in creating mankind for life on earth?

(4) Does the Bible teach that the earth will be destroyed? Or does it point only to an end, or conclusion, for the corrupt world system?

(5) How can inner peace and salvation really be achieved?

29. (a) What is the basic principle that should guide our search for truth? (b) What answers does the Bible supply to our questions?

29 Each religion has different answers, but in our search for the “pure religion,” we should eventually reach the conclusions that God wants us to reach. (James 1:27; *AS; KJ*) Why can we say that? Because our basic principle will be: “Let God be found true, though every man be found a liar, even as it is written: ‘That you might be proved righteous in your words and might win when you are being judged.’”—Romans 3:4. *

30. What are some of the questions to be considered in the next chapter?

30 Now that we have a basis for examining the world’s religions, let us turn to mankind’s early quest for spirituality. What do we know about how religion began? What patterns of worship were established among the ancient and perhaps primitive peoples?

Footnote:

^ If you are interested in an immediate Bible answer to these questions, we recommend that you check the following texts: (1) Genesis 1:26; 2:7; Ezekiel 18:4, 20; Leviticus 24:17, 18; Matthew 10:28; (2) Deuteronomy 6:4; 1 Corinthians 8:4-6; (3) Genesis 1:27, 28; Revelation 21:1-4; (4) Ecclesiastes 1:4; Matthew 24:3, 7, 8; (5) John 3:16; 17:3; Philippians 2:5-11; 4:6, 7; Hebrews 5:9.

CHAPTER TWO

Religion—How Did It Begin?

1, 2. What has been observed regarding antiquity and variety in religion?

THE history of religion is as old as the history of man himself. That is what archaeologists and anthropologists tell us. Even among the most “primitive,” that is to say, undeveloped, civilizations, there is found evidence of worship of some form. In fact *The New Encyclopædia Britannica* says that “as far as scholars have discovered, there has never existed any people, anywhere, at any time, who were not in some sense religious.”

2 Besides its antiquity, religion also exists in great variety. The headhunters in the jungles of Borneo, the Eskimos in the frozen Arctic, the nomads in the Sahara Desert, the urban dwellers in the great metropolises of the world—every people and every nation on earth has its god or gods and its way of worship. The diversity in religion is truly staggering.

3. What questions about world religions need to be considered?

3 Logically, questions come to mind. From where did all these religions come? Since there are marked differences as well as similarities among them, did they start independently, or could they have developed from one source? In fact we might ask: Why did religion begin at all? And how? The answers to these questions are of vital importance to all who are interested in finding the truth about religion and religious beliefs.

Question of Origin

4. What do we know about the founders of many religions?

4 When it comes to the question of origin, people of different religions think of names such as Muḥammad, the Buddha, Confucius, and Jesus. In almost every religion, we can find a central figure to whom credit is given for establishing the ‘true faith.’ Some of these were iconoclastic reformers. Others were moralistic philosophers. Still others were selfless folk heroes. Many of them have left behind writings or sayings that formed the basis of a new religion. In time what they said and did was elaborated, embellished, and given a mystic aura. Some of these leaders were even deified.

5, 6. How did many religions originate?

5 Even though these individuals are considered founders of the major religions that we are familiar with, it must be noted that they did not actually originate religion. In most cases, their teachings grew out of existing religious ideas, even though most of these founders claimed divine inspiration as their source. Or they changed and modified existing religious systems that had become unsatisfactory in one way or another.

Men such as the Buddha, Confucius, and Luther changed existing religious systems; they did not originate religion

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6 For example, as accurately as history can tell us, the Buddha had been a prince who was appalled by the suffering and deplorable conditions he found surrounding him in a society dominated by Hinduism. Buddhism was the result of his search for a solution to life's agonizing problems. Similarly, Muḥammad was highly disturbed by the idolatry and immorality he saw in the religious practices around him. He later claimed to have received special revelations from God, which formed the Qurʼān and became the basis of a new religious movement, Islām. Protestantism grew out of Catholicism as a result of the Reformation that began in the early 16th century, when Martin Luther protested the sale of indulgences by the Catholic church at that time.

7. What question regarding religion still needs to be answered?

7 Thus, as far as the religions now in existence are concerned, there is no lack of information regarding their origin and development, their founders, their sacred writings, and so on. But what about the religions that existed before them? And the ones even before those? If we go back far enough in history, we will sooner or later be confronted with the question: How did religion begin? Clearly, to find the answer to that question, we must look beyond the confines of the individual religions.

Many Theories

8. For centuries, what was the attitude of people toward religion?

8 The study of the origin and development of religion is a comparatively new field. For centuries, people more or less accepted the religious tradition into which they were born and in which they were brought up. Most of them were satisfied with the explanations handed down to them by their forefathers, feeling that their religion

was the truth. There was seldom any reason to question anything, nor the need to investigate how, when, or why things got started. In fact, for centuries, with limited means of travel and communication, few people were even aware of other religious systems.

9. Since the 19th century, what attempts have been made to discover how and why religion began?

9 During the 19th century, however, the picture began to change. The theory of evolution was sweeping through intellectual circles. That, along with the advent of scientific inquiry, caused many to question established systems, including religion. Recognizing the limitations of looking for clues within existing religion, some scholars turned to the remains of early civilizations or to the remote corners of the world where people still lived in primitive societies. They tried to apply to these the methods of psychology, sociology, anthropology, and so forth, hoping to discover a clue as to how religion began and why.

10. What was the outcome of the investigations into the origin of religion?

10 What was the outcome? Suddenly, there burst upon the scene many theories—as many as there were investigators, it seemed—with each investigator contradicting the other, and each endeavoring to outdo the other in daring and originality. Some of these researchers arrived at important conclusions; the work of others has simply been forgotten. It is both educational and enlightening for us to get a glimpse of the results of this research. It will help us to gain a better understanding of the religious attitudes among people we meet.

11. Explain the theory of animism.

11 A theory, commonly called *animism*, was proposed by the English anthropologist Edward Tylor (1832-1917). He suggested that experiences such as dreams, visions, hallucinations,

The advent of scientific inquiry and the theory of evolution caused

many to question religion

and the lifelessness of corpses caused primitive people to conclude that the body is inhabited by a soul (Latin, anima). According to this theory, since they frequently dreamed about their deceased loved ones, they assumed that a soul continued living after death, that it left the body and dwelt in trees, rocks, rivers, and so on. Eventually, the dead and the objects the souls were said to inhabit came to be worshiped as gods. And thus, said Tylor, religion was born.

12. Explain the theory of animatism.

[12] Another English anthropologist, R. R. Marett (1866-1943), proposed a refinement of animism, which he called *animatism*. After studying the beliefs of the Melanesians of the Pacific islands and the natives of Africa and America, Marett concluded that instead of having the notion of a personal soul, primitive people believed there was an impersonal force or supernatural power that animated everything; that belief evoked emotions of awe and fear in man, which became the basis for his primitive religion. To Marett, religion was mainly man's emotional response to the unknown. His favorite statement was that religion was "not so much thought out as danced out."

What theory of religion did James Frazer propose?

[13] In 1890 a Scottish expert in ancient folklore, James Frazer (1854-1941), published the influential book *The Golden Bough*, in which he argued that religion grew out of magic. According to Frazer, man first tried to control his own life and his environment by imitating what he saw happening in nature. For example, he thought that he could invoke rain by sprinkling water on the ground to the accompaniment of thunderlike drumbeats or that he could cause his enemy harm by sticking pins in an effigy. This led to the use of rituals, spells, and magical objects in many areas of life. When these did not work as

expected, he then turned to placating and beseeching the help of the supernatural powers, instead of trying to control them. The rituals and incantations became sacrifices and prayers, and thus religion began. In Frazer's words, religion is "a propitiation or conciliation of powers superior to man."

14. How did Sigmund Freud explain the origin of religion?

Austrian psychoanalyst Sigmund Freud attributed religion to fear of a father figure

14 Even the noted Austrian psychoanalyst Sigmund Freud (1856-1939), in his book *Totem and Taboo*, tried to explain the origin of religion. True to his profession, Freud explained that the earliest religion grew out of what he called a father-figure neurosis. He theorized that, as was true with wild horses and cattle, in primitive society the father dominated the clan. The sons, who both hated and admired the father, rebelled and killed the father. To acquire the father's power, Freud claimed, 'these cannibalistic savages ate their victim.' Later, out of remorse, they invented rites and rituals to atone for their action. In Freud's theory, the father figure became God, the rites and rituals became the earliest religion, and the eating of the slain father became the tradition of communion practiced in many religions.

15. What has happened to most of the proposed theories on the origin of religion?

15 Numerous other theories that are attempts to explain the origin of religion could be cited. Most of them, however, have been forgotten, and none of them have really stood out as more credible or acceptable than the others. Why? Simply because there was never any historical evidence or proof that these theories were true. They were purely products of some investigator's imagination or conjecture, soon to be replaced by the next one that came along.

A Faulty Foundation

16. Why have years of investigation failed to provide the explanation of how religion began?

16 After years of struggling with the issue, many have now come to the conclusion that it is most unlikely that there will be any breakthrough in finding the answer to the question of how religion began. First of all, this is because bones and remains of ancient peoples do not tell us how those people thought, what they feared, or why they worshiped. Any conclusions drawn from these artifacts are educated guesses at best. Second, the religious practices of today's so-called primitive people, such as the Australian Aborigines, are not necessarily a reliable gauge for measuring what people of ancient times did or thought. No one knows for sure if or how their culture changed over the centuries.

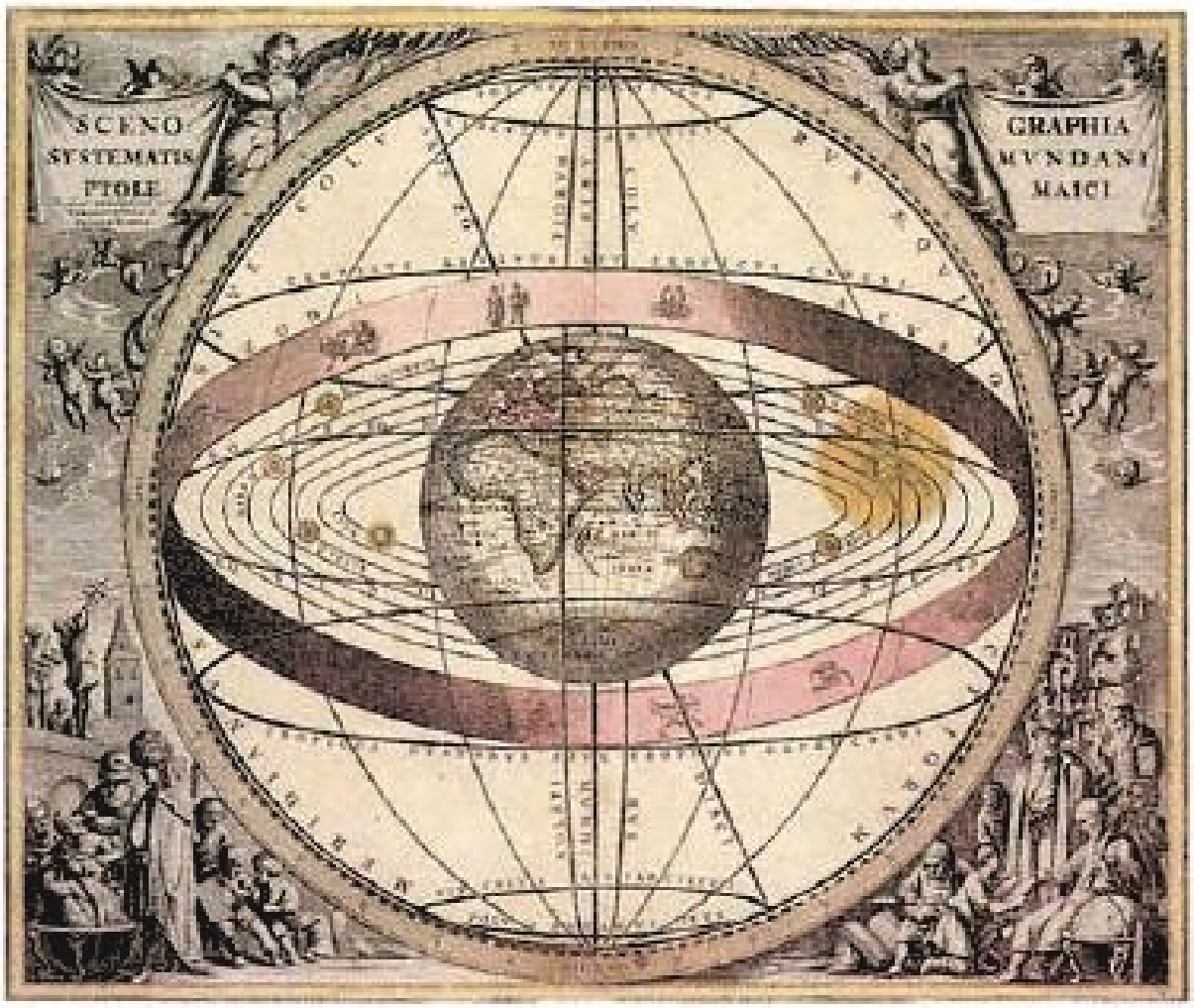
17. (a) What do modern historians of religions know? (b) What appears to be the main concern when analyzing religion?

17 Because of all the uncertainties, the book *World Religions—From Ancient History to the Present* concludes that "the modern historian of religions knows that it is impossible to reach the origins of religion." Regarding the historians' efforts, however, the book makes this observation: "In the past too many theorists were concerned not simply to describe or explain religion but to explain it away, feeling that if the early forms were shown to be based upon illusions then the later and higher religions might be undermined."

18. (a) Why have the many investigators been unsuccessful in explaining the origin of religion? (b) What, apparently, were the true intentions of "scientific" investigators of religion?

18 In that last comment lies the clue as to why various "scientific" investigators of the origin of religion have not come up with any tenable explanations. Logic tells us that a correct conclusion can be deduced only from a correct premise. If one starts off with a faulty premise, it is unlikely that one will reach a sound conclusion. The

repeated failure of the “scientific” investigators to come up with a reasonable explanation casts serious doubts on the premise upon which they based their views. By following their preconceived notion, in their efforts to ‘explain religion away’ they have attempted to explain God away.



The premise that the earth was the center of the universe led to erroneous conclusions about planetary movements

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19. What is a basic principle behind successful scientific investigations? Please illustrate.

[19] The situation can be compared to the many ways astronomers prior to the 16th century tried to explain the movement of the planets. There were many theories, but none of them were really satisfactory.

Why? Because they were based upon the assumption that the earth was the center of the universe around which the stars and planets revolved. Real progress was not made until scientists—and the Catholic Church—were willing to accept the fact that the earth was not the center of the universe but revolved around the sun, the center of the solar system. The failure of the many theories to explain the facts led open-minded individuals, not to try to come up with new theories, but to reexamine the premise of their investigations. And that led to success.

20. (a) What was the erroneous premise underlying the “scientific” investigation of religion’s origin? (b) To what fundamental need did Voltaire refer?

[20] The same principle can be applied to the investigation of the origin of religion. Because of the rise of atheism and the widespread acceptance of the theory of evolution, many people have taken for granted that God does not exist. Based on this assumption, they feel that the explanation for the existence of religion is to be found in man himself—in his thought processes, his needs, his fears, his “neuroses.” Voltaire stated, “If God did not exist, it would be necessary to invent him”; so they argue that man has invented God. —See box below.

Why Is Man Religious?

- John B. Noss points out in his book *Man's Religions:* "All religions say in one way or another that man does not, and cannot, stand alone. He is vitally related with and even dependent on powers in Nature and Society external to himself. Dimly or clearly, he knows that he is not an independent center of force capable of standing apart from the world."

  Similarly, the book *World Religions—From Ancient History to the Present* says: "The study of religion reveals that an important feature of it is a longing for value in life, a belief that life is not accidental and meaningless. The search for meaning leads to faith in a power greater than the human, and finally to a universal or superhuman mind which has the intention and will to maintain the highest values for human life."

  So religion satisfies a basic human need, much as food satisfies our hunger. We know that eating indiscriminately when we are hungry may stop the pangs of hunger; in the long run, however, it will damage our health. To lead a healthy life, we need food that is wholesome and nutritious. Likewise, we need wholesome spiritual food to maintain our spiritual health. That is why the Bible tells us: "Not by bread alone does man live but by every expression of Jehovah's mouth."—Deuteronomy 8:3.

21. What logical conclusion can we draw from the failure of the many theories on the origin of religion?

21 Since the many theories have failed to provide a truly satisfying answer, is it not time now to reexamine the premise upon which these investigations were based? Instead of laboring fruitlessly in the same rut, would it not be logical to look elsewhere for the answer? If we are willing to be open-minded, we will agree that to do so is both reasonable and scientific. And we have just such an example to help us see the logic behind this course.

An Ancient Inquiry

22. How did the Athenians' many theories about their gods affect their way of worship?

22 In the first century of our Common Era, Athens, Greece, was a prominent center of learning. Among the Athenians, however, there were many different schools of thought, such as the Epicureans and the Stoics, each with its own idea about the gods. Based on these various ideas, many deities were venerated, and different ways of worship developed. As a result, the city was full of man-made idols and temples.—Acts 17:16.

23. What totally different view about God did the apostle Paul present to the Athenians?

23 In about the year 50 C.E., the Christian apostle Paul visited Athens and presented to the Athenians a totally different point of view. He told them: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things."—Acts 17:24, 25.

24. In effect, what was Paul telling the Athenians about true worship?

24 In other words, Paul was telling the Athenians that the true God, who "made the world and all the things in it," is not a fabrication of man's imagination, nor is he served by ways that man might devise. True religion is not just a one-sided effort by man to try to fill a certain psychological need or quell a certain fear. Rather, since the

true God is the Creator, who gave man thinking ability and power of reason, it is only logical that He would provide a way for man to come into a satisfying relationship with Him. That, according to Paul, was exactly what God did. “He made out of one man every nation of men, to dwell upon the entire surface of the earth, . . . for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us.”—Acts 17:26, 27.

25. Explain the key point of Paul’s argument about mankind’s origin.

25 Notice Paul’s key point: God “made out of one man every nation of men.” Even though today there are many nations of men, living all over the earth, scientists know that, indeed, all mankind is of the same stock. This concept is of great significance because when we speak of all mankind’s being of the same stock, it means much more than their being related just biologically and genetically. They are related in other areas as well.

26. What is known about language that supports Paul’s key point?

26 Note, for instance, what the book *Story of the World’s Worship* says about man’s language. “Those who have studied the languages of the world and compared them with each other have something to say, and it is this: All languages can be grouped into families or classes of speech, and all these families are seen to have started from one common source.” In other words, the languages of the world did not originate separately and independently, as evolutionists would have us believe. They theorize that cave-dwelling men in Africa, Europe, and Asia started with their grunts and growls and eventually developed their own languages. That was not the case. Evidence is that they “started from one common source.”

27. Why is it logical to think that man’s ideas about God and religion started from one common source?

27 If that is true of something as personal and as uniquely human as language, then would it not be reasonable to think that man’s ideas

about God and religion should also have started from one common source? After all, religion is related to thinking, and thinking is related to man's ability to use language. It is not that all religions actually grew out of one religion, but the ideas and concepts should be traceable to some common origin or pool of religious ideas. Is there evidence to support this? And if, indeed, man's religions did originate in one single source, what might it be? How can we find out?

Different yet Similar

28. How can we find out if there is a common origin for the world's religions?

28 We can get the answer in the same way that linguistic experts got their answers about the origin of language. By placing the languages side by side and noting their similarities, an etymologist can trace the various languages back to their source. Similarly, by placing the religions side by side, we can examine their doctrines, legends, rituals, ceremonies, institutions, and so on, and see if there is any underlying thread of common identity and, if so, to what that thread leads us.

29. To what can many of the differences among religions be attributed?

29 On the surface, the many religions in existence today seem quite different from one another. However, if we strip them of the things that are mere embellishments and later additions, or if we remove those distinctions that are the result of climate, language, peculiar conditions of their native land, and other factors, it is amazing how similar most of them turn out to be.

30. What similarities do you see between Roman Catholicism and Buddhism?

30 For example, most people would think that there could hardly be any two religions more different from each other than the Roman Catholic Church of the West and Buddhism of the East.

It is as if there was a common pool from which

each religion drew its basic beliefs

However, what do we see when we put aside the differences that could be attributed to language and culture? If we are objective about it, we have to admit that there is a great deal that the two have in common. Both Catholicism and Buddhism are steeped in rituals and ceremonies. These include the use of candles, incense, holy water, the rosary, images of saints, chants and prayer books, even the sign of the cross. Both religions maintain institutions of monks and nuns and are noted for celibacy of priests, special garb, holy days, special foods. This list is by no means exhaustive, but it serves to illustrate the point. The question is, Why do two religions that appear to be so different have so many things in common?

Buddhism and Roman Catholicism—Why do they appear to have many things in common?

Chinese Buddhist goddess of mercy with infant (Top left); Catholic Madonna with infant Jesus (Top right); Tibetan Buddhist using prayer wheel and rosary (Bottom left); Catholic using rosary (Bottom right).

31. What similarities do you see among other religions?

31 As enlightening as the comparison of these two religions turns out to be, the same can be done with other religions. When we do so, we find that certain teachings and beliefs are almost universal among them. Most of us are familiar with such doctrines as the immortality of the human soul, heavenly reward for all good people, eternal torment for the wicked in an underworld, purgatory, a triune god or a godhead of many gods, and a mother-of-god or queen-of-heaven goddess. Beyond these, however, there are many legends and myths that are equally commonplace. For example, there are legends about man's fall from divine grace owing to his illicit attempt to achieve immortality, the need to offer sacrifices to atone for sin, the search for a tree of life or fountain of youth, gods and demigods who lived among humans and produced superhuman offspring, and a catastrophic flood that devastated nearly all of humanity. *

32, 33. (a) What can we conclude from the remarkable similarities among the world's religions? (b) What question needs an answer?

32 What can we conclude from all of this? We note that those who believed in these myths and legends lived far from one another geographically. Their culture and traditions were different and distinct. Their social customs bore no relationship to one another. And yet, when it comes to their religions, they believed in such similar ideas. Although not every one of these peoples believed in all the things mentioned, all of them believed in some of them. The obvious question is, Why? It was as if there was a common pool from which each religion drew its basic beliefs, some more, some less. With the passage of time, these basic ideas were embellished and modified, and other teachings developed from them. But the basic outline is unmistakable.

33 Logically, the similarity in the basic concepts of the many religions of the world is strong evidence that they did not begin each in its own separate and independent way. Rather, going back far enough, their ideas must have come from a common origin. What was that origin?

An Early Golden Age

34. What legend regarding man's beginning is common to many religions?

[34] Interestingly, among the legends common to many religions is one that says humankind began in a golden age in which man was guiltless, lived happily and peacefully in close communion with God, and was free from sickness and death. While details may differ, the same concept of a perfect paradise that once existed is found in the writings and legends of many religions.

Describe the ancient Zoroastrians' belief about an early golden age.

[35] The Avesta, the sacred book of the ancient Persian Zoroastrian religion, tells about "the fair Yima, the good shepherd," who was the first mortal with whom Ahura Mazda (the creator) conversed. He was instructed by Ahura Mazda "to nourish, to rule, and to watch over my world." To do so, he was to build "a Vara," an underground abode, for all the living creatures. In it, there "was neither overbearing nor mean-spiritedness, neither stupidity nor violence, neither poverty nor deceit, neither puniness nor deformity, neither huge teeth nor bodies beyond the usual measure. The inhabitants suffered no defilement from the evil spirit. They dwelt among odoriferous trees and golden pillars; these were the largest, best and most beautiful on earth; they were themselves a tall and beautiful race."

36. How did the Greek poet Hesiod describe a "Golden Age"?

[36] Among the ancient Greeks, Hesiod's poem Works and Days speaks of the Five Ages of Man, the first of which was the "Golden Age" when men enjoyed complete happiness. He wrote:

> "The immortal gods, that tread the courts of heaven, First made a golden race of men. Like gods they lived, with happy, careless souls, From toil and pain exempt; nor on them crept Wretched old age, but all their life was passed In feasting, and their limbs no changes knew."

That legendary golden age was lost, according to Greek mythology, when Epimetheus accepted as wife the beautiful Pandora, a gift from the Olympian god Zeus. One day Pandora opened the lid of her great vase, and suddenly there escaped from it troubles, miseries, and illness from which mankind was never to recover.

37. Describe the ancient Chinese legendary account of a “paradise” at the beginning of history.

Chinese legends speak of a golden age during the reign of Huang-Ti (Yellow Emperor) in mythical times

37 Ancient Chinese legends also tell of a golden age in the days of Huang-Ti (Yellow Emperor), who is said to have ruled for a hundred years in the 26th century B.C.E. He was credited with inventing everything having to do with civilization—clothing and shelter, vehicles of transportation, weapons and warfare, land management, manufacturing, silk culture, music, language, mathematics, the calendar, and so on. During his reign, it is said, “there were no thieves nor fights in China, and the people lived in humility and peace. Timely rain and weather resulted in abundant harvest year after year. Most amazing was that even the wild beasts did not kill, and birds of prey did no harm. In short, the history of China began with a paradise.” To this day, the Chinese still claim to be the descendants of the Yellow Emperor.

38. What conclusion can we draw from all the similar legendary accounts of man’s beginning?

38 Similar legendary accounts of a time of happiness and perfection at the beginning of man’s history can be found in the religions of many other peoples—Egyptians, Tibetans, Peruvians, Mexicans, and others. Was it just by accident that all these peoples, who lived far

from each other and who had totally different cultures, languages, and customs, entertained the same ideas about their origin? Was it just by chance or coincidence that all of them chose to explain their beginnings in the same way? Logic and experience tell us that this could hardly be so. On the contrary, interwoven in all these legends, there must be some common elements of truth about the beginning of man and his religion.

39. What composite picture can be assembled from the elements common to the many legends about man's beginning?

39 Indeed, there are many common elements discernible among all the different legends about man's beginning. When we put them together, a more complete picture begins to emerge. It tells how God created the first man and woman and placed them in a paradise. They were very content and very happy at first, but soon they became rebellious. That rebellion led to the loss of the perfect paradise, only to be replaced by labor and toil, pain and suffering. Eventually mankind became so bad that God punished them by sending a great deluge of waters that destroyed all but one family. As this family multiplied, some of the offspring banded together and started to build an immense tower in defiance of God. God thwarted their scheme by confusing their language and dispersing them to the far corners of the earth.

As the human race dispersed from Mesopotamia, their religious ideas and memories went with them

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40. Explain the Bible's relationship to the legends about the origin of man's religions.

40 Is this composite picture purely the result of someone's mental exercise? No. Basically, that is the picture presented in the Bible, in the first 11 chapters of the book of Genesis. While we will not go into a discussion of the authenticity of the Bible here, let it be noted that the Bible's account of man's early history is reflected in the key elements found in many legends. * The record reveals that as the human race began to disperse from Mesopotamia, they carried with them their memories, experiences, and ideas everywhere they went. In time these were elaborated and changed and became the warp and woof of religion in every part of the world. In other words, going back to the analogy used earlier, the account in Genesis constitutes the original, crystal-clear pool from which stemmed the basic ideas about the beginning of man and worship found in the various religions of the world. To these they added their particular doctrines and practices, but the link is unmistakable.

41. What should you bear in mind as you study subsequent chapters in this book?

[41] In the following chapters of this book, we will discuss in greater detail how specific religions began and developed. You will find it enlightening to note not only how each religion is different from the others but also how it is similar to them. You will also be able to note how each religion fits into the time scheme of human history and the history of religion, how its sacred book or writings relate to the others, how its founder or leader was influenced by other religious ideas, and how it has influenced mankind's conduct and history. Studying mankind's long search for God with these points in mind will help you to see more clearly the truth about religion and religious teachings.

Footnotes:

^ For a detailed comparison of the various flood legends found among different peoples, please see the bookInsight on the Scriptures, published by the Watchtower Bible and Tract Society of New York, Inc., 1988, Volume 1, pages 328, 610, and 611.

^ For detailed information on this subject, please refer to the book *The Bible—God's Word or Man's?*, published by the Watchtower Bible and Tract Society of New York, Inc., 1989.

CHAPTER THREE

Common Threads in ***Mythology***

1-3. (a) Why should myths interest us? (b) What will we cover in this chapter?

WHY consider myths? Are they not just fictions from the distant past? While it is true that many are based on fiction, others are based on fact. Take for example the myths and legends found worldwide that are based on the fact of the world Deluge, or Flood, that the Bible relates.

2 A reason for considering myths is that they are the foundation for beliefs and rites still found in religions today. For example, belief in an immortal soul can be traced from ancient Assyro-Babylonian myths through Egyptian, Greek, and Roman mythology to Christendom, where it has become an underlying tenet in her theology. Myths are evidence that ancient man was searching for gods, as well as for a meaning in life. In this chapter we will briefly cover some of the common themes that arise in the myths of the world's major cultures. As we review these mythologies, we will note how creation, the Flood, false gods and demigods, the immortal soul, and sun worship crop up regularly as common threads in the patchwork of mythology. But why should this be the case?

3 Very often there is a kernel of historical fact, a person, or an event that has later been exaggerated or distorted to form the myth. One of these historical facts is the Bible's record of creation. *

Fact and Fiction About Creation

4, 5. What were some of the beliefs of Greek mythology?

4 Creation myths abound, but none have the simple logic of the Bible's creation record. (Genesis, chapters 1, 2) For example, the account given in Greek mythology sounds barbaric. The first Greek to put myths in writing in a systematic way was Hesiod, who wrote his *Theogony* in the eighth century B.C.E. He explains how the gods and the world began. He starts off with Gaea, or Gaia (Earth), who gives birth to Uranus (Heaven). What follows is explained by scholar Jasper Griffin in *The Oxford History of the Classical World:*

Mount Olympus, Greece, the supposed home of the gods

5 "Hesiod tells the story, known to Homer, of the succession of sky gods. First Uranus was supreme, but he suppressed his children, and Gaia encouraged his son Cronos to castrate him. Cronos in turn devoured his own children, until his wife Rhea gave him a stone to eat in place of Zeus; the child Zeus was brought up in Crete,

compelled his father to disgorge his siblings, and with them and other aid defeated Cronos and his Titans and cast them down into Tartarus.”

6. According to Jasper Griffin, what is the probable source of much Greek mythology?

6 From what source did the Greeks get this strange mythology? The same author answers: “Its ultimate origin seems to have been Sumerian. In these eastern stories we find a succession of gods, and the motifs of castration, of swallowing, and of a stone recur in ways which, though varying, show that the resemblance with Hesiod is no coincidence.” We have to look to ancient Mesopotamia and Babylon as the source of many myths that permeated other cultures.

7. (a) Why is it not easy to get information on ancient Chinese myths? (b) How does one Chinese myth explain the creation of the earth and man? (Compare Genesis 1:27; 2:7.)

7 The ancient mythology of Chinese folk religion is not always easy to define, since many written records were destroyed in the period 213-191 B.C.E. * Some myths have remained, however, such as the one describing how the earth was formed. A professor of Oriental art, Anthony Christie, writes: “We learn that Chaos was like a hen’s egg. Neither Heaven nor Earth existed. From the egg P’an-ku was born, while of its heavy elements Earth was made and Sky from the light elements. P’an-ku is represented as a dwarf, clad in a bearskin or a cloak of leaves. For 18,000 years the distance between Earth and Sky grew daily by ten feet, and P’an-ku grew at the same rate so that his body filled the gap. When he died, different parts of his body became various natural elements. . . . His body fleas became the human race.”

8. According to Inca mythology, how did languages come about?

8 From South America an Inca legend explains how a mythical creator gave speech to each nation. “He gave to each nation the language it was to speak . . . He gave being and soul to each one as well [as] the men and the women and commanded each nation to

sink below the earth. Thence each nation passed underground and came up in the places to which he assigned them." (*The Fables and Rites of the Yncas,* by Cristóbal de Molina of Cuzco, quoted in *South American Mythology*) In this case it appears that the Bible's account of the confusion of languages at Babel is the factual kernel for this Inca myth. (Genesis 11:1-9) But now let us turn our attention to the Deluge described in the Bible at Genesis 7:17-24.

The Flood—Fact or Myth?

9. (a) What does the Bible tell us about pre-Flood conditions on the earth? (b) What did Noah and his family have to do to be delivered from the Flood?

9 Taking us back to some 4,500 years ago, to about 2,500 B.C.E., the Bible tells us that rebel spirit sons of God materialized in human form and "went taking wives for themselves." This unnatural interbreeding produced the violent Nephilim, "the mighty ones who were of old, the men of fame." Their lawless conduct affected the pre-Flood world to the point that Jehovah said: "'I am going to wipe men whom I have created off the surface of the ground . . . because I do regret that I have made them.' But Noah found favor in the eyes of Jehovah." The account then continues with the specific and practical steps Noah had to take to save himself, as well as his family and a variety of animal kinds, from the Flood.—Genesis 6:1-8, 13–8:22; 1 Peter 3:19, 20; 2 Peter 2:4; Jude 6.

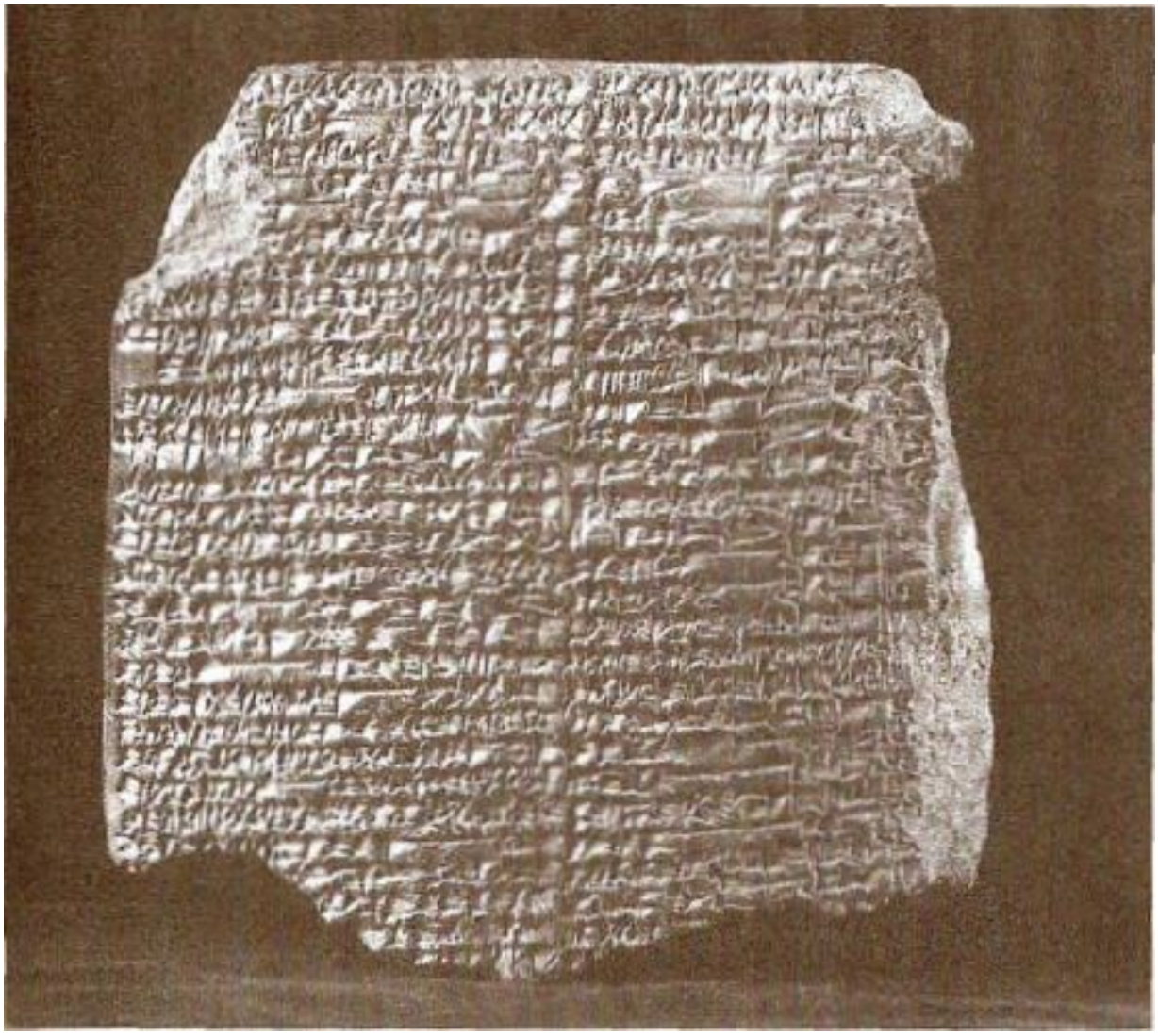
10. Why should the Bible account of the Flood not be viewed as a myth?

10 The record of pre-Flood events related in Genesis is branded as myth by modern critics. Yet, the history of Noah was accepted and believed by faithful men, such as Isaiah, Ezekiel, Jesus Christ, and the apostles Peter and Paul. It is also supported by the fact that it is reflected in so many mythologies worldwide, including the ancient Epic of Gilgamesh as well as the myths of China and of the Aztecs, Incas, and Maya. With the Bible record in mind, let us now consider the Assyro-Babylonian mythology and its references to a flood. * — Isaiah 54:9; Ezekiel 14:20; Matthew 24:37; Hebrews 11:7.

The Flood and the God-Man Gilgamesh

11. On what is our knowledge of the Epic of Gilgamesh based?

[11] Going back in history possibly some 4,000 years, we encounter the famous Akkadian myth called the Epic of Gilgamesh. Our knowledge of this is based mainly on a cuneiform text that came from the library of Ashurbanipal, who reigned 668-627 B.C.E., in ancient Nineveh.



Clay tablet in cuneiform writing that presents part of the epic of Gilgamesh

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12. Who was Gilgamesh, and why was he not popular? (Compare Genesis 6:1, 2.)

[12] It is the story of the exploits of Gilgamesh, described as being two-thirds god and one-third man, or a demigod. One version of the epic states: “In Uruk he built walls, a great rampart, and the temple of blessed Eanna for the god of the firmament Anu, and for Ishtar the goddess of love . . . , our lady of love and war.” (See box below for a listing of Assyro-Babylonian gods and goddesses.) However, Gilgamesh was not exactly a pleasant creature to have around. The inhabitants of Uruk complained to the gods: “His lust leaves no virgin to her lover, neither the warrior’s daughter nor the wife of the noble.”

Assyro-Babylonian Gods and Goddesses

Anu—the supreme god, reigning over the heavens; father of Ishtar

Asshur—national warrior-god of the Assyrians; also god of fertility

Ea—god of water. Father of Marduk. Warned Utnapishtim of the flood

Enlil (Bel)—lord of the air; later paralleled in Greek mythology by Zeus. Assimilated by the Babylonians into Marduk (Bel)

Ishtar—divine personification of the planet Venus; sacred prostitution a part of her cult. She was Astarte in Phoenicia, Atargatis in Syria, Ashtoreth in the Bible (1 Kings 11:5, 33), Aphrodite in Greece, Venus in Rome

Marduk—first among the Babylonian gods; "absorbed all the other gods and took over all their various functions." Called Merodach by the Israelites

Shamash—sun-god of light and justice. Forerunner of the Greek Apollo

Sin—moon-god, member of the triad that included Shamash (the sun) and Ishtar (the planet Venus)

Tammuz (Dumuzi)—the harvest-god. Ishtar's lover

(Based on the *New Larousse Encyclopedia of Mythology*)

13. (a) What action did the gods take, and what did Gilgamesh do? (b) Who was Utnapishtim?

13 What action did the gods take in response to the people's protest? The goddess Aruru created Enkidu to be the human rival of Gilgamesh. However, instead of being enemies, they became close friends. In the course of the epic, Enkidu died. Shattered, Gilgamesh cried: "When I die, shall I not be like Enkidu? Woe has entered my belly. Fearing death, I roam over the steppe." He wanted the secret of immortality and set out to find Utnapishtim, the deluge survivor who had been given immortality with the gods.

14. (a) What was Utnapishtim told to do? (Compare Genesis 6:13-16.) (b) What was the outcome of the epic journey of Gilgamesh?

14 Gilgamesh eventually finds Utnapishtim, who tells him the story of the flood. As found in Epic tablet XI, known as the Flood Tablet, Utnapishtim recounts instructions given to him concerning the flood: "Tear down (this) house, build a ship! Give up possessions, seek thou life. . . . Aboard the ship take thou the seed of all living things." Does this not sound somewhat similar to the Bible's reference to Noah and the Flood? But Utnapishtim cannot bestow immortality upon Gilgamesh. Gilgamesh, disappointed, returns home to Uruk. The account concludes with his death. The overall message of the epic is the sadness and frustration of death and the hereafter. Those ancient people did not find the God of truth and hope. However, the epic's link to the Bible's simple account of the pre-Flood era is quite evident. Now let us turn to the Flood account as it appears in other legends.

Flood Legend in Other Cultures

15. Why is the Sumerian flood legend of interest to us?

15 Even earlier than the account in the Epic of Gilgamesh is the Sumerian myth that presents "Ziusudra, the counterpart of the biblical Noah, who is described as a pious, a god-fearing king,

constantly on the lookout for divine revelations in dreams or incantations." (*Ancient Near Eastern Texts Relating to the Old Testament*) According to the same source, this myth "offers the closest and most striking parallel to biblical material as yet uncovered in Sumerian literature." The Babylonian and Assyrian civilizations, which came later, were influenced by the Sumerian.

16. From what source could the Chinese flood legends have come?

16 The book *China—A History in Art* tells us that one of the ancient rulers of China was Yü, "the conqueror of the Great Flood. Yü channeled flood waters into rivers and seas to resettle his people." Mythology expert Joseph Campbell wrote about the Chinese "Period of the Great Ten," saying: "To this important age, which terminates in a Deluge, ten emperors were assigned in the early Chou-time mythology. Hence, it appears that what we are viewing here may be a local transformation of the series of the old Sumerian king list." Campbell then cited other items from Chinese legends that appeared to "reinforce the argument for a Mesopotamian source." That takes us back to the same basic source of many myths. However, the story of the Flood also appears in the Americas, for example, in Mexico during the period of the Aztecs in the 15th and 16th centuries C.E.

17. What flood legends did the Aztecs have?

17 Aztec mythology spoke of four previous ages, during the first of which the earth was inhabited by giants. (That is another reminder of the Nephilim, the giants referred to in the Bible at Genesis 6:4.) It included a primeval flood legend in which "the waters above merge with those below, obliterating the horizons and making of everything a timeless cosmic ocean." The god controlling rain and water was Tlaloc. However, his rain was not obtained cheaply but was given "in exchange for the blood of sacrificed victims whose flowing tears would simulate and so stimulate the flow of rain." (*Mythology—An Illustrated Encyclopedia*) Another legend states that the fourth era

was ruled by Chalchiuhtlicue, the water-goddess, whose universe perished by a flood. Men were saved by becoming fish!

18. What accounts are prevalent in South American mythology? (Compare Genesis 6:7, 8; 2 Peter 2:5.)

18 Similarly, the Incas had their Flood legends. British writer Harold Osborne states: “Perhaps the most ubiquitous features in South American myth are the stories of a deluge . . . Myths of a deluge are very widespread among both the highland peoples and the tribes of the tropical lowlands. The deluge is commonly connected with the creation and with an epiphany [manifestation] of the creator-god. . . . It is sometimes regarded as a divine punishment wiping out existing humankind in preparation for the emergence of a new race.”

19. Describe the Maya flood legend.

19 Likewise, the Maya in Mexico and Central America had their Flood legend that involved a universal deluge, or *haiyococab*, which means “water over the earth.” Catholic bishop Las Casas wrote that the Guatemalan Indians “called it *Butic*, which is the word which means flood of many waters and means the final judgment, and so they believe that another *Butic* is about to come, which is another flood and judgment, not of water, but of fire.” Many more flood legends exist around the world, but the few already quoted serve to confirm the kernel of the legend, the historical event related in the book of Genesis.

The All-Pervasive Immortal Sour Belief

20. What was the Assyro-Babylonian belief regarding the afterlife?

20 However, not all myths have a basis in fact or in the Bible. In his search for God, man has clutched at straws, deluded by the illusion of immortality. As we will see throughout this book, the belief in an immortal soul or variations thereof is a legacy that has come down to us through the millenniums. The people of the ancient Assyro-

Babylonian culture believed in an afterlife. The *New Larousse Encyclopedia of Mythology* explains: “Under the earth, beyond the abyss of the Apsu [full of fresh water and encircling the earth], lay the infernal dwelling-place to which men descended after death. It was the ‘Land of no return’ . . . In these regions of eternal darkness the souls of the dead—*edimmu*—‘clad, like birds, in a garment of wings’ are all jumbled together.” According to the myth, this subterranean world was ruled over by the goddess Ereshkigal, “Princess of the great earth.”

21. According to Egyptian belief, what happened to the dead?

21 The Egyptians likewise had their idea of an immortal soul. Before the soul could reach a happy haven, it had to be weighed against Maat, the goddess of truth and justice, who was symbolized by the feather of truth. Either Anubis, the jackal-headed god, or Horus, the falcon, helped in the procedure. If approved by Osiris, that soul would go on to share bliss with the gods. (See illustration below) As is so often the case, here we find the common thread of the Babylonian immortal soul concept shaping people’s religion, lives, and actions.

Anubis, the jackal-headed god, weighs a heart-soul, on the left scale, against Maat, the goddess of truth and justice, symbolized by a feather; Thoth writes the result on

a tablet before announcing it to Osiris

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22. What was the Chinese concept of the dead, and what was done to help them?

22 The old Chinese mythology included a belief in survival after death and the need to keep ancestors happy. Ancestors were "conceived as living and powerful spirits, all vitally concerned about the welfare of their living descendants, but capable of punitive anger if displeased." The dead were to be given every aid, including companions in death. Thus, "some Shang kings . . . were buried with anywhere from a hundred to three hundred human victims, who were to be his attendants in the next world. (This practice links ancient China with Egypt, Africa, Japan, and other places, where similar sacrifices were made.)" (*Man's Religions*, by John B. Noss) In these cases belief in an immortal soul led to human sacrifices.—Contrast Ecclesiastes 9:5, 10; Isaiah 38:18, 19.

23. (a) In Greek mythology, who and what were Hades? (b) What is Hades according to the Bible?

23 The Greeks, having formulated many gods in their mythology, were also concerned with the dead and their destination. According to the myths, the one put in charge of that realm of murky darkness was the son of Cronus and brother of the gods Zeus and Poseidon. His name was Hades, and his realm was named after him. How did the souls of the dead reach Hades? *

24. (a) According to Greek mythology, what happened in the underworld? (b) What similarity to the Epic of Gilgamesh was there in Greek mythology?

24 Writer Ellen Switzer explains: "There were . . . frightening creatures in the underworld. There was Charon, who rowed the ferry that transported those who had recently died from the land of the living to the underworld. Charon required payment for his ferry service [across the river Styx], and the Greeks often buried their dead with a coin under the tongue to make sure that they had the proper fare. Dead souls who could not pay were kept on the wrong

side of the river, in a kind of no-man's-land, and might return to haunt the living." *

25. Who were influenced by Greek thinking regarding the soul?

25 The Greek mythology of the soul went on to influence the Roman concept, and the Greek philosophers, such as Plato (about 427-347 B.C.E.), strongly influenced early apostate Christian thinkers who accepted the immortal soul teaching into their doctrine, even though it had no Biblical basis.

26, 27. How did the Aztecs, Incas, and Maya view death?

26 The Aztecs, Incas, and Maya also believed in an immortal soul. Death was as much a mystery to them as it was to other civilizations. They had their ceremonies and beliefs to help them reconcile themselves to it. As the archaeological historian Victor W. von Hagen explains in his book *The Ancient Sun Kingdoms of the Americas:* "The dead were in reality living: they had merely passed from one phase to another; they were invisible, impalpable, invulnerable. The dead . . . had become the unseen members of the clan."—Contrast Judges 16:30; Ezekiel 18:4, 20.

27 The same source tells us that "the [Inca] Indian believed in immortality; in fact he believed one never died, . . . the dead body merely became undead and it took on the influences of the unseen powers." The Maya too believed in a soul and in 13 heavens and 9 hells. Thus, wherever we turn, people have wanted to deny the reality of death, and the immortal soul has been the crutch to lean on.—Isaiah 38:18; Acts 3:23.

28. What are some beliefs that have prevailed in Africa?

28 Africa's mythologies likewise include references to a surviving soul. Many Africans live in awe of the souls of the dead. *The New Larousse Encyclopedia of Mythology* states: "This belief is bound up with another—the continuing existence of the soul after death.

Magicians are able to call on souls to aid their powers. The souls of the dead often transmigrate into the bodies of animals, or may even be reincarnated in plants." As a consequence, the Zulu will not kill some snakes that they believe to be the spirits of relatives.

29. Explain the legends of some tribes of southern Africa. (Compare Genesis 2:15-17; 3:1-5.)

29 The Masai of southeastern Africa believe in a creator called 'Ng ai, who places a guardian angel by each Masai as a protection. At the moment of death, the angel takes the warrior's soul to the hereafter. The previously quoted *Larousse* supplies a Zulu death-legend involving the first man, Unkulunkulu, who for this myth had become the supreme being. He sent the chameleon to tell mankind, "Men shall not die!" The chameleon was slow and got distracted on the way. So Unkulunkulu sent a different message by means of a lizard, saying, "Men shall die!" The lizard got there first, "and ever since no man has escaped death." With variations, this same legend exists among the Bechuana, Basuto, and Baronga tribes.

30. In this book what will we further see about the soul?

30 As we pursue the study of mankind's search for God, we will see even further how important the myth of the immortal soul has been and still is to mankind.

Sun Worship and Human Sacrifices

31. (a) What did the Egyptians believe about the sun-god Ra? (b) How does that contrast with what the Bible says? (Psalm 19:4-6)

31 The mythology of Egypt embraces an extensive pantheon of gods and goddesses. As in so many other ancient societies, while the Egyptians searched for God, they gravitated toward worshiping that which sustained their daily life—the sun. Thus, under the name of Ra (Amon-Ra), they venerated the sovereign lord of the sky, who took a

boat ride every day from east to west. When night fell, he followed a dangerous course through the underworld.

32. Describe one of the festivals to the fire-god Xiuhtecutli (Huehueteotl).

[32] Human sacrifices were a common feature in the sun worship of the Aztec, Inca, and Maya religions. The Aztecs celebrated a constant cycle of religious festivals, with human sacrifices to their various gods, especially in the worship of the sun-god Tezcatlipoca. Also, in the festival of the fire-god Xiuhtecutli (Huehueteotl), “prisoners of war danced together with their captors and . . . were whirled about a dazzling fire and then dumped into the coals, fished out while still alive to have their still palpitating hearts cut out to be offered to the gods.”—*The Ancient Sun Kingdoms of the Americas*.

Chalchiuhtlicue, Aztec goddess of fresh water; an owl-shaped vessel that has a cavity where it is believed sacrificed hearts were deposited

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The Intihuatana, inset, the sun's "hitching post," perhaps used in connection with sun worship at Machu Picchu

Inca sun worship was practiced at Machu Picchu, Peru

33. (a) What did Inca worship include? (b) What does the Bible say about human sacrifices? (Compare 2 Kings 23:5, 11; Jeremiah 32:35; Ezekiel 8:16.)

33 Farther south, the Inca religion had its own sacrifices and myths. In ancient Inca worship, children and animals were offered to the sun-god Inti and to Viracocha, the creator.

Mythical Gods and Goddesses

34. Who made up the most prominent Egyptian triad, and what roles did they play?

34 The most prominent of the Egyptian triads is that made up of Isis, symbol of divine motherhood; Osiris, her brother and consort; and Horus, their son, usually represented by a falcon. Isis is sometimes portrayed in Egyptian statues offering her breast to her child in a pose very reminiscent of Christendom's virgin-and-child statues and paintings, which came on the scene over two thousand years later. In time Isis' husband, Osiris, achieved popularity as the god of the dead because he offered hope of an eternally happy life for the souls of the dead in the hereafter.

The Egyptian triad: from left, Horus, Osiris, and Isis

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35. Who was Hathor, and what was her chief annual festival?

[35] Egypt's Hathor was the goddess of love and joy, music and dancing. She became the queen of the dead, helping them with a ladder to achieve heaven. As the *New Larousse Encyclopedia of Mythology* explains, she was celebrated with great festivals, "above all on New Year's Day, which was the anniversary of her birth. Before dawn the priestesses would bring Hathor's image out on to the

terrace to expose it to the rays of the rising sun. The rejoicing which followed was a pretext for a veritable carnival, and the day ended in song and intoxication.” Have things changed all that much in New Year celebrations thousands of years later?

36. (a) What was the religious setting for Israel in the 16th century B.C.E.? (b) What special significance did the Ten Plagues have?

[36] The Egyptians also had many animal gods and goddesses in their pantheon, such as Apis the bull, Banaded the ram, Heqt the frog, Hathor the cow, and Sebek the crocodile. (Romans 1:21-23) It was in this religious setting that the Israelites found themselves in captivity as slaves in the 16th century B.C.E. To release them from Pharaoh’s stubborn grip, Jehovah, the God of Israel, had to send ten different plagues against Egypt. (Exodus 7:14–12:36) Those plagues amounted to a calculated humiliation of the mythological gods of Egypt.—See box below.

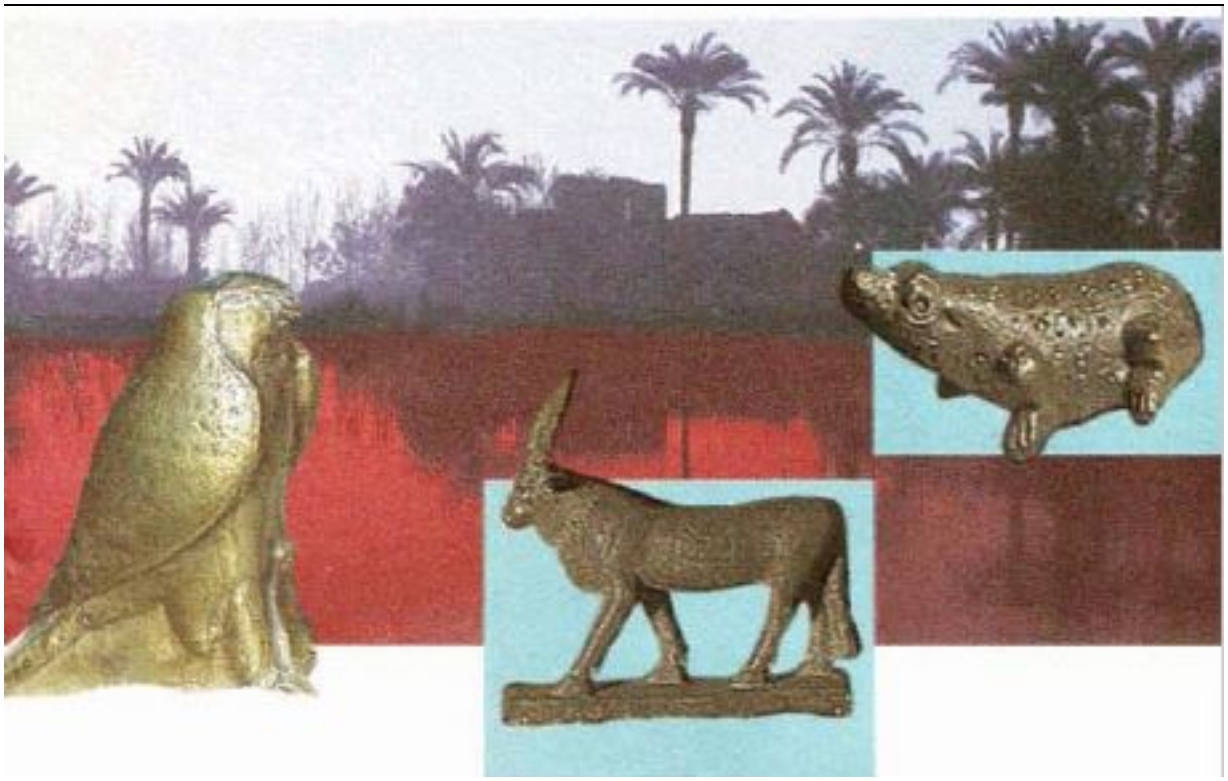
Egypt's Gods and the Ten Plagues

Jehovah executed judgment on Egypt's impotent gods by means of the Ten Plagues—Exodus 7:14-12:32.

- [1] **Nile and other waters turned to blood.** Nile-god Hapi disgraced
- [2] **Frogs.** Frog-goddess Heqt powerless to prevent it
- [3] **Dust turned to gnats.** Thoth, lord of magic, could not help the Egyptian magicians
- [4] **Gadflies on all Egypt** except Goshen where Israel dwelt. No god was able to prevent it—not even Ptah, creator of the universe, or Thoth, lord of magic
- [5] **Pestilence on livestock.** Neither sacred cow-goddess Hathor nor Apis the bull could prevent this plague
- [6] **Boils.** Healer deities Thoth, Isis, and Ptah unable to help
- [7] **Thunder and hail.** Exposed the impotence of Reshpu, controller of lightning, and Thoth, god of rain and thunder
- [8] **Locusts.** This was a blow to the fertility-god Min, protector of crops
- [9] **Three days of darkness.** Ra, the preeminent sun-god, and Horus, a solar god, disgraced
- [10] **Death of the firstborn** including Pharaoh's, who was considered to be a god incarnate. Ra (Amon-Ra), sun-god

and sometimes represented as a ram, was unable to impede it

Representations of Horus the falcon, Apis the bull, and Heqt the frog. The Egyptian gods were unable to prevent the plagues that Jehovah sent, including turning the Nile into blood



37. (a) What kind of characters were some of the Roman gods? (b) How did the conduct of the gods affect their followers? (c) What experience did Paul and Barnabas have in Lystra?

37 Now let us move on to the gods of ancient Greece and Rome. Rome borrowed many gods from ancient Greece, along with their virtues and vices. (See boxes below.) For example, Venus and Flora were brazen prostitutes; Bacchus was a drunkard and reveler; Mercury was a highway robber; and Apollo was a seducer of women. It is reported that Jupiter, the father of the gods, committed adultery or incest with about 59 women! (What a reminder of the rebel angels who cohabited with women before the Flood!) Since worshipers tend

to reflect the conduct of their gods, is it any wonder that Roman emperors such as Tiberius, Nero, and Caligula led debauched lives as adulterers, fornicators, and murderers?

Greek and Roman Divinities

Many gods and goddesses of Greek mythology held similar positions in Roman mythology. The table below lists some of them.

Greek	Roman	Role
Aphrodite	Venus	Goddess of love
Apollo	Apollo	God of light, medicine, and poetry
Ares	Mars	God of war
Artemis	Diana	Goddess of hunting and childbirth
Asclepius	Aesculapius	God of healing
Athena	Minerva	Goddess of crafts, war, and wisdom
Cronus	Saturn	To the Greeks, ruler of the Titans and father of Zeus. In Roman mythology, also the god of agriculture
Demeter	Ceres	Goddess of growing things
Dionysus	Bacchus	God of wine, fertility, and wild behavior
Eros	Cupid	God of love
Gaea	Terra	Symbol of the earth, and mother and wife of Uranus
Hephaestus	Vulcan	Blacksmith for the gods and god of fire and metalworking
Hera	Juno	Protector of marriage and women. To the Greeks, sister and wife of Zeus; to the Romans, wife of Jupiter
Hermes	Mercury	Messenger for the gods; god of commerce and science; and protector of travelers, thieves, and vagabonds
Hestia	Vesta	Goddess of the hearth
Hypnos	Somnus	God of sleep
Pluto, Hades	Pluto	God of the underworld
Poseidon	Neptune	God of the sea. In Greek mythology, also god of earthquakes and horses
Rhea	Ops	Wife and sister of Cronus
Uranus	Uranus	Son and husband of Gaea and father of the Titans
Zeus	Jupiter	Ruler of the gods

Based on *The World Book Encyclopedia*, 1987, Volume 13.

Mythology and Christianity

Worship of the mythical gods of ancient Greece and Rome was in full sway when Christianity came on the scene nearly two thousand years ago. In Asia Minor the Greek names still prevailed, which explains why the people of Lystra (in present-day Turkey) called the Christian healers Paul and Barnabas “gods,” referring to them as Hermes and Zeus respectively, rather than as the Roman Mercury and Jupiter. The account says that “the priest of Zeus, whose temple was before the city, brought bulls and garlands to the gates and was desiring to offer sacrifices with the crowds.” (Acts 14:8-18) Only with difficulty did Paul and Barnabas convince the crowd not to make sacrifices to them. It illustrates how seriously those people took their mythology back then.

Greek deities, from left, Aphrodite; Zeus carrying Ganymede, cupbearer of the gods; and Artemis

38. (a) Describe the kind of worship practiced in Rome. (b) How did religion influence the Roman soldier?

38 In their religion, the Romans incorporated gods from many traditions. For example, they took up with enthusiasm the worship of Mithras, the Persian god of light, who became their sun-god (see box below), and the Syrian goddess Atargatis (Ishtar). They converted the Grecian Artemis the huntress into Diana and had their own variations of the Egyptian Isis. They also adopted the Celtic triple goddesses of fertility.—Acts 19:23-28.

Gods of the Roman Soldier

Rome was famous for its disciplined army. The cohesion of its empire depended on the morale and the effectiveness of the military legions. Was religion a factor to be reckoned with? Yes, and fortunately for us, the Romans left behind clear evidence of their occupation in the form of highways, fortresses, aqueducts, coliseums, and temples. For example, in Northumbria, in the north of England, there is the famous Hadrian's Wall, built about 122 C.E. What have excavations revealed about Roman garrison activity and the role of religion?

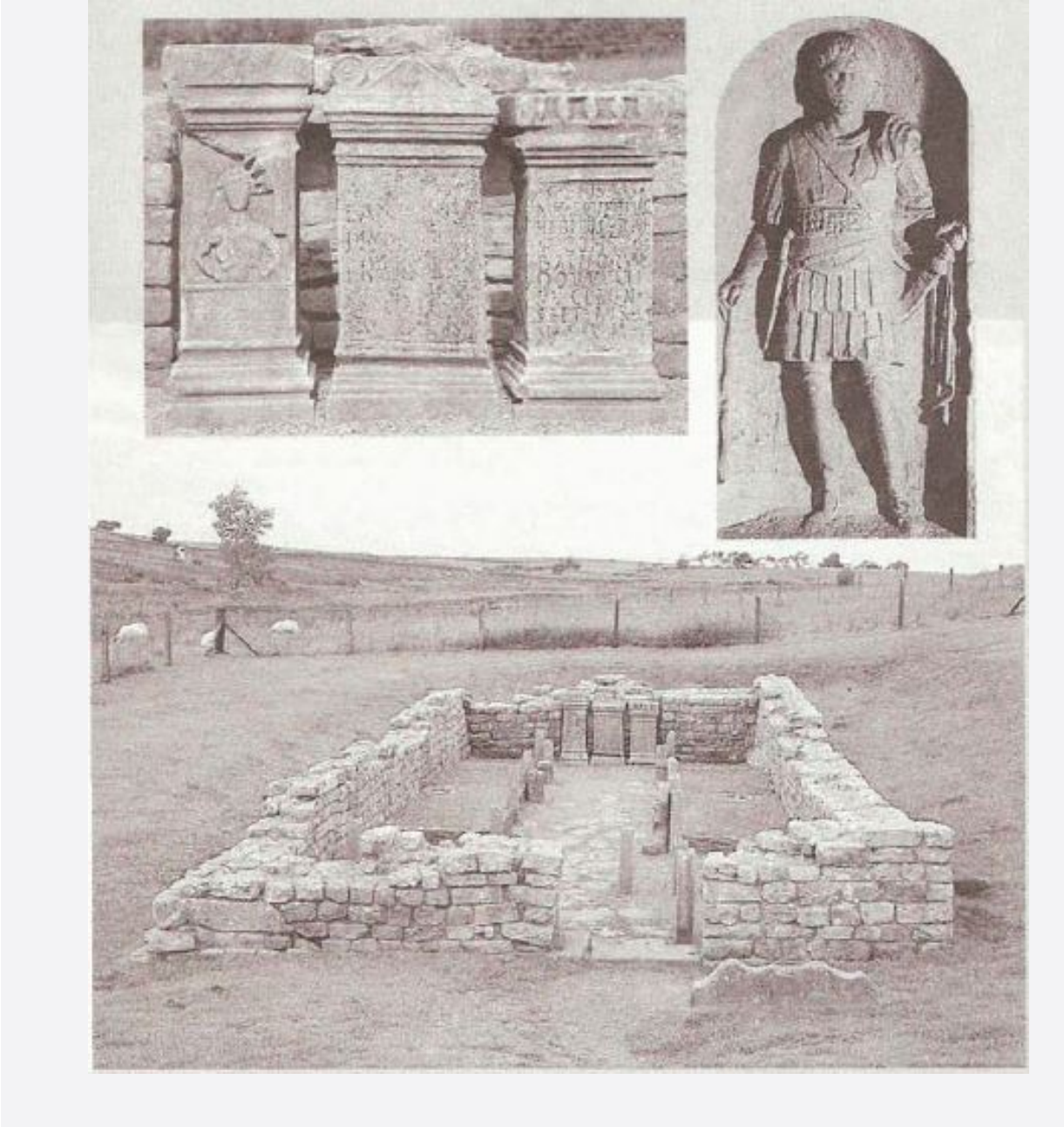
In the Housesteads Museum, located near the excavated ruins of a Roman garrison on Hadrian's Wall, an exhibit states: "The religious life of a Roman soldier was divided into three parts. Firstly . . . the cult of the Deified Emperors and the worship of the protecting gods of Rome such as Jupiter, Victory and Mars. An altar was dedicated to Jupiter every year on the parade ground of each fort. All soldiers were expected to participate in the festivals celebrating the birthdays, accession days and victories of the Deified Emperors." How similar to the customs of armies of today, in which chaplains, altars, and flags are a regular part of army worship.

But what was the second feature of the Roman soldier's religious life? It was the worship of the protecting gods and the guardian spirit of their particular unit "as well as the gods brought from their native lands."

"Finally there were the cults followed by the individual. As long as a soldier fulfilled his obligations to the official cults he was free to worship any god he wished." That sounds like a very liberal freedom-of-worship situation, but "exceptions

were those religions, of which Druidism was one, whose practices were considered inhumane, and those whose loyalty to the State was suspect, for example Christianity.”—Compare Luke 20:21-25; 23:1, 2; Acts 10:1, 2, 22.

Interestingly, in 1949 a temple to Mithras was discovered in a bog at Carrawburgh, quite close to Hadrian’s Wall. (See photo.) Archaeologists estimate that it was built about 205 C.E. It contains a sun-god image, altars, and a Latin inscription that states, in part, “To the invincible god Mithras.”



39. (a) Who ruled the Roman priesthood? (b) Describe one of the Roman religious ceremonies.

[39] For the practice of their public cults at hundreds of shrines and temples, they had a variety of priests, all of whom “came under the authority of the Pontifex Maximus [Supreme Pontiff], who was the head of the state religion.” (Atlas of the Roman World) The same

atlas states that one of the Roman ceremonies was the taurobolium, in which “the worshiper stood in a pit and was bathed in the blood of a bull sacrificed over him. He emerged from this rite in a state of purified innocence.”

Christian Myths and Legends?

40. How do many scholars view the events of early Christianity?

40 According to some modern critics, Christianity also embraces myths and legends. Is that really so? Many scholars reject as myths the virgin birth of Jesus, his miracles, and his resurrection. Some even say he never existed but that his myth is a carryover from more ancient mythology and sun worship. As mythology expert Joseph Campbell wrote: “Several scholars have suggested, therefore, that there was never either John [the Baptizer] or Jesus, but only a water-god and a sun-god.” But we need to remember that many of these same scholars are atheists and thus reject totally any belief in God.

41, 42. What evidence is there to support the historicity of early Christianity?

41 However, this skeptical point of view flies in the face of historical evidence. For example, the Jewish historian Josephus (c.37-c.100 C.E.) wrote: “To some of the Jews the destruction of Herod’s army seemed to be divine vengeance, and certainly a just vengeance, for his treatment of John, surnamed the Baptist. For Herod had put him to death, though he was a good man.”—Mark 1:14; 6:14-29.

42 This same historian also testified to the historical existence of Jesus Christ, when he wrote that there arose “a certain Jesus, a wizard of a man, if indeed he may be called a man . . . whom his disciples call a son of God.” He continued by saying that “Pilate had sentenced him . . . And even now the race of those who are called ‘Messianists’ after him is not extinct.” * —Mark 15:1-5, 22-26; Acts 11:26.

43. What basis did the apostle Peter have for believing in Christ?

43 Therefore, the Christian apostle Peter could write with total conviction as an eyewitness of Jesus' transfiguration, saying: "No, it was not by following artfully contrived false stories [Greek, my′thos] that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence. For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: 'This is my son, my beloved, whom I myself have approved.' Yes, these words we heard borne from heaven while we were with him in the holy mountain."—2 Peter 1:16-18. *

44. What Bible principle should prevail in any conflict between man's opinions and the Word of God?

44 In this conflict between man's "expert" opinion and God's Word, we must apply the principle stated earlier: "What, then, is the case? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? Never may that happen! But let God be found true, though every man be found a liar, even as it is written: 'That you might be proved righteous in your words and might win when you are being judged.'"—Romans 3:3, 4.

Common Threads

45. What are some of the common threads found in world mythology?

45 This brief review of some of the world's mythologies has served to indicate some common features, many of which can be traced back to Babylon, the Mesopotamian cradle of most religions. There are common threads, whether in the facts of creation, or in accounts about a period when demigods and giants occupied the land and a deluge destroyed the wicked, or in the basic religious concepts of sun-worship and an immortal soul.

46, 47. (a) What Biblical explanation can we offer for the common origin and threads of mythology? (b) What further aspects of ancient worship will we cover?

46 From a Biblical viewpoint, we can explain these common threads when we recall that after the Flood, at God's behest mankind spread out from Babel in Mesopotamia more than 4,200 years ago. Although they separated, forming families and tribes with different languages, they started off with the same basic understanding of prior history and religious concepts. (Genesis 11:1-9) Over the centuries, this understanding became distorted and adorned in each culture, resulting in many of the fictions, legends, and myths that have come down to us today. These myths, divorced from Bible truth, failed to bring mankind nearer to the true God.

47 However, mankind have also expressed their religious sentiments in various other ways—spiritism, shamanism, magic, ancestor worship, and so on. Do they tell us anything about mankind's search for God?

Footnotes:

^ For a detailed consideration of creation, see the book *Life—How Did It Get Here? By Evolution or by Creation?*, published by the Watchtower Bible and Tract Society.

^ The more recent mythology of China, the result of the influence of Buddhism, Taoism, and Confucianism, will be discussed in Chapters 6 and 7.

^ For a more detailed discussion of the proofs of the Flood as history, see Insight on the Scriptures, Volume 1, pages 327-8, 609-12, published by the Watchtower Society.

^ "Hades" appears in the Christian Greek Scriptures ten times, not as a mythological person, but as the common grave of mankind. It is

the Greek equivalent of the Hebrew she'ohl'.—Compare Psalm 16:10; Acts 2:27, *Kingdom Interlinear*.—See *I*nsight on the Scriptures, Volume 1, pages 1015-16, published by the Watchtower Society.

^ nterestingly, Utnapishtim, the hero of the Epic of Gilgamesh, had his boatman, Urshanabi, who took Gilgamesh over the waters of death to meet the flood survivor.

^ According to the traditional text of Josephus, footnote, page 48 of the Harvard University Press edition, Volume IX.

^ For further information on Christianity, see Chapter 10.

CHAPTER FOUR

Searching for the Unknown Through ***Magic*** *and* ***Spiritism***

1. What did Paul tell the Athenians on the Areopagus? Why?

"MEN of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are." (Acts 17:22) That was what the Christian apostle Paul told a crowd assembled on the Areopagus, or Mars' Hill, in the ancient city of Athens, Greece. Paul made that remark because earlier he had seen that "the city was full of idols." (Acts 17:16) What had he seen? —

2. What demonstrated the Athenians' fear of the deities?

2 Without a doubt, Paul had seen a variety of Greek and Roman gods in that cosmopolitan city, and it was obvious that the life of the people was wrapped up in their worship of the deities. For fear that by chance they might neglect to venerate any important or powerful deity who could thus become incensed, the Athenians even included "an Unknown God" in their worship. (Acts 17:23) That clearly demonstrated their fear of the deities.

Is the fear of deities limited to the Athenians?

3 Of course, fear of the deities, especially of unknown ones, is not limited to the Athenians of the first century. For thousands of years, it has dominated nearly all mankind. In many parts of the world, almost every aspect of the people's life is directly or indirectly involved with some deity or with spirits. As we have seen in the previous chapter, the mythologies of the ancient Egyptians, Greeks, Romans, Chinese,

and others were deeply rooted in ideas about gods and spirits, which played an important role in personal and national affairs. During the Middle Ages, stories about alchemists, sorcerers, and witches were rampant throughout the realm of Christendom. And the situation is much the same today.

Rites and Superstitions Today

4. What are some popular customs that are apparently linked to deities or spirits?

4 Whether people are aware of it or not, many things that they do are linked with superstitious practices or beliefs, some having to do with deities or spirits. For example, did you know that birthday observance has its origin in astrology, which attaches great importance to one's exact birth date? What about the birthday cake? It appears to be related to the Greek goddess Artemis, whose birthday was celebrated with moon-shaped honey cakes topped with candles. Or did you know that wearing black at funerals was originally a ruse to escape the attention of evil spirits said to be lurking on such occasions? Some black Africans paint themselves white, and mourners in other lands wear unusual colors so that the spirits will not recognize them.

Broken mirrors, black cats, and some numbers are a basis for superstitions. The Chinese character for "four" sounds like "death" in Chinese and Japanese

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5. What are some common superstitions that you know of?

5 Besides these popular customs, people everywhere have their superstitions and fears. In the West, breaking a mirror, seeing a black cat, walking under a ladder, and, depending on where you are, Tuesday or Friday the 13th are all viewed as omens foreboding something evil. In the East, the Japanese wear their kimono with the left side folded over the right, for the other way is reserved for corpses. Their houses are built with no windows or doors facing the northeast so that the demons, which are said to come from that direction, will not find the entrance. In the Philippines, people remove the shoes of the dead and place them beside the legs before the burial so that "Saint" Peter will welcome them. Old folks tell

youngsters to behave by pointing out that the figure on the moon is “Saint” Michael, watching and writing down their deeds.

6. To what extent are people involved with spiritism today?

6 Belief in spirits and deities, however, is not limited to seemingly harmless customs and superstitions. In both primitive and modern societies, people have resorted to various means in order to control or appease the fearsome spirits and to gain the favor of the benevolent ones. Naturally, we may first think of people in remote jungles and mountains who consult spirit mediums, medicine men, and shamans (priests of magic) when sick or otherwise in dire straits. But people in cities large and small also go to astrologers, psychic readers, fortune-tellers, and soothsayers to inquire about the future or to obtain help in making important decisions. Some, even though nominally belonging to one religion or another, pursue such practices with enthusiasm. Many others have made spiritism, black magic, and the occult their religion.

7. What questions do we need to consider?

7 What is the source or origin of all these practices and superstitions? Are they just different ways of approach to God? And most important, what do they do for those who follow them? To find the answers to these questions, we must look back into the history of man and get a glimpse of his early ways of worship.

Reaching for the Unknown

8. What unique quality sets humans apart from lower creatures?

8 Contrary to what evolutionists may claim, a human possesses a spiritual dimension that makes him different from and superior to the lower creatures. He is born with the urge to search out the unknown. He is ever struggling with questions such as: What is the meaning of life? What happens after one dies? What is man’s relationship to the material world and, in fact, to the universe? He is also driven by the

desire to reach out to something higher or more powerful than himself in order to gain some control over his environment and his life.—Psalm 8:3, 4; Ecclesiastes 3:11; Acts 17:26-28.

9. How does one scholar describe “spirituality”?

9 Ivar Lissner in his book *Man, God and Magic* put it this way: “One can only marvel at the perseverance with which man has striven, throughout his history, to reach outside himself. His energies were never directed solely toward the necessities of life. He was forever questing, groping his way further, aspiring to the unattainable. This strange and inherent urge in the human being is his spirituality.”

What shows that man has a natural urge to reach out to God?

10 Of course, those who do not believe in God do not view matters quite that way. They generally attribute this human tendency to man’s needs, psychological or otherwise, as we have seen in Chapter 2. However, is it not our common experience that when faced with danger or a desperate situation, most people’s first response is to appeal to God or some higher power for help? This is just as true today as it was in times past. Thus, Lissner went on to say: “No one who has carried out research among the oldest primitive peoples can fail to understand that they all conceive of God, that they possess a lively awareness of a supreme being.”

Left, Basilica of Our Lady of Guadalupe, Mexico, where Catholics pray for miraculous cures. Right, Stonehenge, England, where ancient Druids are said to have worshiped the sun

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11. What is the result of man's effort to reach out to the unknown? (Compare Romans 1:19-23.)

11 How they endeavored to satisfy that inborn desire to reach out to the unknown was quite another matter. Nomadic hunters and herdsmen trembled at the power of wild beasts. Farmers were particularly attuned to the changes in weather and seasons. Dwellers of the jungles reacted quite differently from people living in the deserts or mountains. In the face of these varied fears and needs, people developed a bewildering variety of religious practices through which they hoped to appeal to the benevolent gods and appease the fearsome ones.

12. What common features can be seen in the religious practices of people everywhere?

12 In spite of the great diversity, however, there are certain common features recognizable in these religious practices. Among them are reverence and fear of sacred spirits and supernatural powers, the use of magic, divining the future by signs and omens, astrology, and diverse methods of fortune-telling. As we examine these features, we will see that they have played a major role in shaping the religious thinking of people around the world and throughout the ages, even including people today.

Sacred Spirits and Supernatural Powers

13. What might have been puzzling to people in times past?

13 The life of people in early times seemed to be filled with mystery. They were surrounded by inexplicable and perplexing events. For example, they could not understand why a perfectly robust person should suddenly fall ill, or why the sky should fail to give rain at the usual season, or why a bare, seemingly lifeless, tree should turn

green and appear full of life at a certain time of the year. Even one's own shadow, heartbeat, and breath were mysteries.

14, 15. Because of lack of understanding and guidance, to what did man most likely attribute the unexplainable? (Compare 1 Samuel 28:3-7.)

14 With man's inborn spiritual inclination, it was only natural that he attribute these mysterious things and happenings to some supernatural power. However, lacking proper guidance and understanding, his world soon came to be filled with souls, spirits, ghosts, and demons. For example, the Algonquian Indians of North America call a person's soul *otahchuk,* meaning "his shadow," and the Malays of Southeast Asia believe that when a man dies, his soul escapes through his nostrils. Today, belief in spirits and departed souls—and attempts to communicate with them in some fashion—is nearly universal.

15 In the same manner, other things in the natural environment—sun, moon, stars, oceans, rivers, mountains—seemed to be alive and to exert a direct influence on human activities. Since these things appeared to occupy a world of their own, they were personified as spirits and deities, some benevolent and helpful, others wicked and harmful. Worship of created things came to occupy a prominent place in almost all religions.

16. How was worship of spirits, deities, and sacred objects manifested?

Some magic seemed to work

16 We can find beliefs of this kind in the religions of practically every ancient civilization. The Babylonians and Egyptians worshiped their gods of the sun, moon, and constellations. Animals and wild beasts were also among their objects of veneration. The Hindus are noted for their pantheon of gods, numbering into the millions. The Chinese have always had their sacred mountains and their river gods, and they express their filial piety in ancestor worship. The ancient Druids of the British Isles held

oak trees as sacred, and they gave special reverence to mistletoe growing on oak. Later, the Greeks and Romans contributed their share; and belief in spirits, deities, souls, demons, and sacred objects of all sorts became solidly entrenched.

17. How is worship of created things still in evidence today?

17 Though some people today may view all such beliefs as superstitions, these ideas are still to be found in the religious practices of many people around the world. Some still believe that certain mountains, rivers, strangely shaped rocks, old trees, and numerous other things are sacred, and they worship them as objects of devotion. They build altars, shrines, and temples at these places. For example, the Ganges River is sacred to the Hindus, whose fondest wish is to bathe in it while alive and have their ashes scattered on it after death. Buddhists consider it an extraordinary experience to worship at the shrine in Buddh Gaya, India, where the Buddha is said to have gained enlightenment under a bodhi tree. Catholics go on their knees to the Basilica of Our Lady of Guadalupe in Mexico or bathe in the "sacred" waters at the shrine in Lourdes, France, in search of miraculous cures. Veneration of created things rather than of the Creator is still very much in evidence today.—Romans 1:25.

The Rise of Magic

18. To what did the belief in spirits and deities lead?

18 Once the belief had been established that the inanimate world was full of spirits, good and bad, it led easily to the next step—attempts to communicate with the good ones for guidance and blessings and to appease the evil ones. The result was the practice of magic, which has flourished in practically every nation past and present.—Genesis 41:8; Exodus 7:11, 12; Deuteronomy 18:9-11, 14; Isaiah 47:12-15; Acts 8:5, 9-13; 13:6-11; 19:18, 19.

19. (a) What is magic? (b) Why does magic seem believable to many people?

19 In its most basic sense, magic is an effort to control or coerce the natural or supernatural forces to do man's bidding. Not knowing the real cause of many everyday happenings, people in earlier societies believed that the repetition of certain magical words or incantations, or the performance of some ritual, could bring about certain desired effects. What lent credibility to this sort of magic was that some of the rituals actually worked. For example, the medicine men—essentially magicians or sorcerers—of the Mentawai Islands west of Sumatra were reported to be surprisingly effective in curing people suffering from diarrhea. Their magical formula was to have the sufferers lie face down near the edge of a cliff and lick the ground from time to time. What made it work? The soil on the cliffs contained kaolin, the white clay commonly used in some of today's diarrhea medicines.

20. How did magic come to dominate people's lives?

20 A few successes of this kind quickly negated all the failures and established the reputation of the practitioners. They soon became members held in awe and high esteem—priests, chiefs, shamans, medicine men, witch doctors, mediums. People went to them with their problems, such as the healing and the prevention of sickness, finding lost items, identifying thieves, warding off evil influences, and meting out vengeance. Eventually there came to be a large body of superstitious practices and rituals that dealt with these matters as well as other events in life, like birth, coming of age, betrothal, marriage, death, and burial. The power and mystery of magic soon dominated every aspect of the people's lives.

Rain Dances and Spells

21, 22. What is meant by "imitative magic"? Illustrate.

21 In spite of the enormous variety in the magical practices of different peoples, the basic ideas behind them are remarkably similar. First, there is the idea that like produces like, that a desired

effect can be produced by mimicking it. This is sometimes called imitative magic. For example, when shortage of rain threatened their crops, the Omaha Indians of North America danced around a vessel of water. Then one of them drank some of the water and spit it into the air in imitation of a sprinkle or shower. Or a man might roll on the ground like a wounded bear to ensure that he would be successful in his bear hunt.

22 Other people had more elaborate rituals, including chants and offerings. The Chinese would make a large paper or wooden dragon, their rain-god, and parade it around, or they would take the idol of their deity out of the temple and place it in the sun so that it could feel the heat and perhaps send rain. The ritual of the Ngoni people of East Africa includes pouring beer into a pot buried in the ground in a rain temple and then praying, “Master Chauta, you have hardened your heart towards us, what would you have us do? We must perish indeed. Give your children the rains, there is the beer we have given you.” Then they drink the remaining beer. This is followed by song and dance and the shaking of branches dipped in water.

23. How did witchcraft and the casting of spells develop? (Compare Leviticus 19:31; 20:6, 27; Deuteronomy 18:10-13.)

23 Another idea behind magical practices is that objects that have belonged to a person continue to influence him even after they are separated from him. This led to the practice of casting a spell on someone by working on something that once belonged to that person. Even in 16th- and 17th-century Europe and England, people still believed in witches and wizards who could cause people harm with this kind of power. The techniques included such things as making a wax image of a person and sticking pins into it, writing his name on a piece of paper and then burning it, burying a piece of his clothing, or doing other things to his hair, fingernail cuttings, sweat, or even excrement. The extent of these and other practices can be seen by the fact that Acts of Parliament were enacted in England in 1542, 1563, and 1604 declaring witchcraft a capital offense. In one

manner or another, this form of magic has been practiced by people in almost every nation throughout the ages.

The Future in Signs and Omens

24. (a) What is divination? (b) How did the Babylonians practice divination?

Some people consult shamans and witch doctors

24 Often magic is employed to uncover hidden information or to peer into the future by signs and omens. This is known as divination, and the Babylonians were noted for it. According to the book *Magic, Supernaturalism, and Religion*, “they were masters in the arts of prescience, predicting the future from the livers and intestines of slaughtered animals, from fire and smoke, and from the brilliancy of precious stones; they foretold events from the murmuring of springs and from the shape of plants. . . . Atmospheric signs, rain, clouds, wind, and lightning were interpreted as forebodings; the cracking of furniture and wooden panels foretold future events. . . . Flies and other insects, as well as dogs, were the carriers of occult messages.”

Others have their séances, Ouija boards, crystal balls, tarot cards, and fortune-tellers

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25. How did Ezekiel and Daniel refer to the practice of divination in ancient Babylon?

25 The Bible book of Ezekiel reports that on one military campaign, “the king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to divination. He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver.” (Ezekiel 21:21) Conjurers, sorcerers, and magic-practicing priests were also a regular part of the Babylonian court.—Daniel 2:1-3, 27, 28.

26. What was one form of divination popular among the Greeks?

26 People of other nations, both Oriental and Occidental, also dabbled in many forms of divination. The Greeks consulted their oracles regarding great political events as well as mundane private affairs such as marriage, travel, and children. The most famous of these was the oracle of Delphi. Answers, thought to be from the god Apollo, were provided through the priestess, or Pythia, in unintelligible sounds and were interpreted by the priests to create ambiguous verses. A classic example was the answer given to

Croesus, king of Lydia, which said: “If Croesus crosses the Halys, he will destroy a mighty empire.” It turned out that the mighty empire destroyed was his own. Croesus met defeat at the hands of Cyrus the Persian when he crossed the Halys to invade Cappadocia.

Divination in the Orient, using inscriptions on tortoiseshells and the yin-yang symbol, has a long history

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27. To what extent did the Romans engage in divination?

27 In the West the craft of divination reached a peak with the Romans, who were preoccupied with omens and portents in nearly everything they did. People of every social class believed in astrology, witchcraft, talismans, fortune-telling, and many other forms of divination. And according to an authority on Roman history, Edward Gibbon, “the various modes of worship, which prevailed in the Roman world, were all considered by the people, as equally true.” The famous statesman and orator Cicero was an expert in looking for omens in the flight of birds. The Roman historian Petronius observed that judging by the multitude of religions and cults in some Roman towns, there must have been more gods than people in them.

28. How did the Chinese practice divination in ancient times?

28 In China, more than 100,000 pieces of oracle bones and shells dating from the second millennium B.C.E. (the Shang dynasty) have been unearthed. They were used by the Shang priests in seeking divine guidance for everything from weather to the movement of troops. The priests wrote questions in an ancient script on these bones. Then they heated the bones and examined the cracks that appeared and wrote down the answers right on the same bones. Some scholars believe that from this ancient script, Chinese writing developed.

29. What principle of divination is set forth in I Ching?

29 The most well-known ancient Chinese treatise on divination is the *I Ching* (Canon of Changes; pronounced *Yee-Jing*), said to be written by the first two Chou emperors, Wen Wang and Chou Kung, in the 12th century B.C.E. It contains detailed explanations of the interplay of the two opposing forces yin and yang (dark-bright, negative-positive, female-male, moon-sun, earth-heaven, and so on), which many Chinese still believe to be the controlling principles behind all life's affairs. It presents the picture that everything is ever changing and nothing is permanent. To succeed in any undertaking, one must be aware of and act in harmony with all the changes of the moment. Thus, people ask questions and cast lots and then turn to the *I Ching* for answers. Through the centuries, the *I Ching* has been the basis for all manner of fortune-telling, geomancy, and other forms of divination in China.

From Astronomy to Astrology

30. Describe the development of early astronomy.

30 The orderliness of the sun, moon, stars, and planets has long been a source of fascination for people on earth. Star catalogs dating back to 1800 B.C.E. have been discovered in Mesopotamia. Based on such information, the Babylonians were able to predict

many astronomical events, such as lunar eclipses, the rising and setting of constellations, and certain movements of the planets. The Egyptians, Assyrians, Chinese, Indians, Greeks, Romans, and other ancient people likewise observed the sky and kept detailed records of astronomical events. From these records they built their calendars and ordered their yearly activities.

31. How did astronomy give birth to astrology?

31 From the astronomical observations, it became noticeable that certain events on earth seemed to synchronize with certain celestial events. For example, the change of the seasons followed closely the movement of the sun, the tides ebbed and flowed in phase with the moon, the annual flooding of the Nile always followed the appearance of Sirius, the brightest star. The natural conclusion was that the heavenly bodies played a significant role in causing these and other events on earth. In fact, the Egyptians called Sirius the Bringer of the Nile. The notion that the stars influenced events on earth quickly led to the idea that the heavenly bodies could be counted on to foretell the future. Thus astronomy gave birth to astrology. Soon, kings and emperors kept official astrologers in their courts to consult the stars concerning important national affairs. But the common people likewise looked to the stars regarding their personal fortunes.

32. In what ways did the Babylonians practice astrology?

32 The Babylonians, once again, come into the picture. They viewed the stars as the heavenly abodes of the gods, just as the temples were their earthly abodes. This gave rise to the concept of grouping the stars into constellations as well as the belief that disturbances in the heavens, such as eclipses or appearances of certain bright stars or comets, foreboded sorrow and war on earth. Hundreds of reports by astrologers to the kings were found among the artifacts unearthed in Mesopotamia. Some of these stated, for instance, that an impending lunar eclipse was a sign that a certain

enemy would suffer defeat or that the appearance of a certain planet in a certain constellation would spell “great wrath” on earth.

33. What did Isaiah say about the Babylonian “lookers at the stars”?

33 The extent to which the Babylonians relied on this form of divination can further be seen in the taunting words of the prophet Isaiah against them when foretelling Babylon’s destruction: “Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth . . . Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you.”—Isaiah 47:12, 13.

Many people consult horoscopes, believing that the position of the sun, moon, planets, and stars at the moment of birth affects their lives

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34. Who were the “Magi” that came to the infant Jesus?

34 From Babylon, astrology was exported to Egypt, Assyria, Persia, Greece, Rome, and Arabia. In the East, the Hindus and Chinese also had their elaborate systems of astrology. The “Magi” that the evangelizer Matthew reported came to the infant Jesus were “astrologers from eastern parts.” (Matthew 2:1, 2) Some scholars believe that these astrologers might have been of the Chaldean and Medo-Persian school of astrology from Parthia, which had been a province of Persia and later became the independent Parthian Empire.

35. What developed in astrology from the time of the Greeks?

35 It was the Greeks, however, who developed astrology into the form that is practiced today. In the second century C.E., Claudius Ptolemy, a Greek astronomer in Alexandria, Egypt, gathered all the existing astrological information into four books, called the *Tetrabiblos*, that have served as the basic text for astrology until now. From this, developed what is commonly called natal astrology, that is, a system for predicting a person’s future by studying his birth chart, or horoscope—a chart showing the positions of the sun, the moon, and various planets among the constellations as seen from a person’s birthplace at the moment of his birth.

36. What is the evidence that astrology became respectable?

36 By the 14th and 15th centuries, astrology had gained wide acceptance in the West. Universities taught it as a discipline, which required working knowledge of languages and mathematics. Astrologers were viewed as scholars. The writings of Shakespeare are full of allusions to astrological influences on human affairs. Every royal court and many noblemen retained private astrologers for ready consultation. Hardly any project—be it war, building, business,

or travel—was undertaken without the stars' being consulted first. Astrology had become respectable.

37. How has advancement of science affected astrology?

37 Even though the work of astronomers like Copernicus and Galileo, along with the advance of scientific inquiry, has greatly discredited astrology as a legitimate science, it has survived until this day. (See box below.) To heads of State as well as to the man on the street, whether from technologically advanced nations or remote villages in developing countries, this mysterious craft, initiated by the Babylonians, developed by the Greeks, and further expanded by the Arabs, still wields wide influence today.

Is Astrology Scientific?

Astrology claims that the sun, moon, stars, and planets can influence affairs on earth and that the configuration of these heavenly bodies at the moment of one's birth plays a role in one's life. However, scientific discoveries present formidable challenges:

- The work of astronomers like Copernicus, Galileo, and Kepler has clearly demonstrated that the earth is not the center of the universe. It is also known now that often the stars that appear to be in a constellation are not really bound in a group. Some of them may be deep in space, while others may be relatively near. Thus, the zodiacal properties of the various constellations are purely imaginary.

- The planets Uranus, Neptune, and Pluto were unknown to early astrologers because they were not discovered until the invention of the telescope. How, then, were their "influences" accounted for by the astrological charts drawn up centuries earlier? Furthermore, why should the "influence" of one planet be "good" and another "evil," when science knows now that basically they are all masses of lifeless rock or gases, hurtling in space?

- The science of genetics tells us that the basis of our personality traits is formed, not at birth, but at conception, when one of the millions of sperm cells from the father unites with a single egg cell from the mother. Yet, astrology fixes one's horoscope by the moment of birth. This difference of about nine months should give one a completely different personality profile in astrological terms.

- The timing of the sun's journey among the constellations as seen by an earthbound observer is today about one month behind what it was 2,000 years ago when the astrology charts and tables were drawn up. Thus, astrology would cast a person born in late June or early July as a Cancer (highly sensitive, moody, reserved). Actually, however, the sun is in the constellation Gemini at that time, which should make the person communicative, witty, chatty.

  Clearly, astrology has no rational or scientific ground on which to stand.

Destiny Written in the Face and the Palm

38. What led to further forms of divination related to the human hand and face?

38 If looking to the heavens for signs and omens about the future seems intangible, there are other more immediate and easily accessible ways available to those who dabble in the art of divination. The *Zohar*, or *Sefer ha-zohar* (Hebrew, Book of Splendor), a 13th-century text of Jewish mysticism, declared: "On the firmament which envelops the universe, we see many figures formed by the stars and planets. They reveal hidden things and profound mysteries. Similarly, upon our skin which encircles the human being there exist forms and traits that are the stars of our bodies." This philosophy led to further ways of divination, or foretelling the future, by examining the face and the palm of the hand for prophetic signs. Both in the East and in the West, such practices are still widespread. But it is clear that their origins are rooted in astrology and magic.

39. What is physiognomy, and how has it been applied?

[39] **Physiognomy** is fortune-telling by examining the features of the face, such as the shape of the eyes, nose, teeth, and ears. In Strasbourg in 1531, one John of Indagine published a book on the subject in which he provided vivid engravings of faces with a variety of shapes of eyes, nose, ears, and so on, along with his interpretations. Interestingly, he quoted the words of Jesus Christ at Matthew 6:22, “If, then, your eye is simple, your whole body will be bright,” as the basis for saying that large, bright, and round eyes signified integrity and good health, whereas sunken and small eyes were signs of envy, malice, and suspicion. However, in a similar book, *Compendium of Physiognomy*, published in 1533, the author Bartolommeo Cocle claimed that large and round eyes signified a fickle and lazy person.

By shaking a fortune stick out of the container, the devotee gets a message and an interpretation

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40. (a) What is chiromancy? (b) How was the Bible appealed to for support of chiromancy?

40 According to diviners, next to the head, the hand reflects the forces from above more than any other part of the body. Thus, reading the lines of the hand to determine one's character and destiny is another popular form of divination—**chiromancy**, commonly referred to simply as palmistry. Chiromancers of the Middle Ages searched the Bible for support of their craft. They came

up with verses such as “He sealeth up the hand of every man; that all men may know his work” and “Length of days is in her right hand; and in her left hand riches and honour.” (Job 37:7; Proverbs 3:16, *KJ*) The bumps, or mounts, of the hand were also considered because it was thought they represented the planets and thus revealed something about the individual and his future.

41. How do people in the Orient practice divination?

41 Fortune-telling by studying the features of the face and of the hand is immensely popular in the Orient. Besides the professional readers and advisers offering their services, amateurs and do-it-yourselfers abound because books and publications of every level are widely available. People often dabble in palm reading as a source of amusement, but many take such matters seriously. In general, however, people are seldom content with employing just one means of divination. When they are faced with serious problems or important decisions, they will go to their temple, be it Buddhist, Taoist, Shinto, or other, to inquire of the gods, then to the astrologer to consult the stars, to the fortune-teller to read their palm and look at their face, and, after all of that, come home and inquire of their departed ancestors. Somewhere they hope to find an answer that seems appropriate to them.

Just Innocent Fun?

42. To what has people’s natural desire to know the future led them?

42 It is natural that everyone should want to know what the future holds. The desire to secure good fortune and to avert what may be harmful is also universal. That is why people throughout the ages have looked to spirits and deities for guidance. In so doing, they became involved in spiritism, magic, astrology, and other superstitious practices. People in the past wore amulets and talismans to protect themselves, and they turned to medicine men and shamans for cures. People today still carry “Saint” Christopher

medals or wear “good luck” charms, and they have their séances, Ouija boards, crystal balls, horoscopes, and tarot cards. Where spiritism and superstition are concerned, mankind seems to have changed little.

43. (a) How do many feel about spiritism, magic, and divination? (b) What questions about superstitious practices need answering?

43 Many people, of course, realize that these are nothing but superstitions and that there is no real basis to them. And they might add that they do it just for fun. Others even argue that magic and divination are actually beneficial because they provide psychological assurance to people who might otherwise be too intimidated by the obstacles they face in life. But is all of this just innocent fun or a psychological boost? What really is the source of the spiritistic and magical practices that we have considered in this chapter as well as the many others that we have not mentioned?

44. Fundamentally, what can be said about the basis for all such practices?

44 In the course of examining the various aspects of spiritism, magic, and divination, we have noted that they are closely tied to beliefs in departed souls and the existence of spirits, good and evil. Thus, fundamentally, belief in spirits, magic, and divination is based on a form of polytheism rooted in the doctrine of the immortality of the human soul. Is this a sound basis on which to build one’s religion? Would you consider worship based on such a foundation acceptable?

45. What question about food offered to idols confronted the first-century Christians?

45 The Christians in the first century were confronted with the same questions. They were surrounded by the Greeks and Romans, with their many gods and deities as well as their superstitious rituals. One ritual was the practice of offering food to idols and then sharing in eating the food. Should anyone who loved the true God and was

interested in pleasing him participate in such rituals? Note how the apostle Paul answered that question.

46. What did Paul and the early Christians believe about God?

46 “Now concerning the eating of foods offered to idols, we know that an idol is nothing in the world, and that there is no God but one. For even though there are those who are called ‘gods,’ whether in heaven or on earth, just as there are many ‘gods’ and many ‘lords,’ there is actually to us one God the Father, out of whom all things are, and we for him.” (1 Corinthians 8:4-6) To Paul and the first-century Christians, true religion was not the worship of many gods, not polytheism, but was devotion to only “one God the Father,” whose name the Bible reveals when it says: “That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth.”—Psalm 83:18.

47. How did Paul reveal the true identity of the ‘gods and lords in heaven or on earth’?

47 We should note, however, that although the apostle Paul said “an idol is nothing,” he did not say that the “gods” and “lords” to whom people turned with their magic, divination, and sacrifices were nonexistent. What, then, is the point? Paul made it clear later in the same letter when he wrote: “But I say that the things which the nations sacrifice they sacrifice to demons, and not to God.” (1 Corinthians 10:20) Yes, through their gods and lords, the nations were actually worshiping the demons—angelic, or spirit, creatures who rebelled against the true God and joined forces with their leader, Satan the Devil.—2 Peter 2:4; Jude 6; Revelation 12:7-9.

48. What danger from the occult still exists today, and how can it be avoided?

48 Often people take pity on the so-called primitive people who were enslaved by their superstitions and fears. They say they are repulsed by the bloody sacrifices and savage rites. And rightly so. Yet, to this day we still hear about voodoo, satanic cults, even human sacrifices. Though these may be extreme cases, they

nonetheless demonstrate that interest in the occult is still very much alive. It might begin with ‘innocent fun’ and curiosity, but the result is often tragedy and death. How wise it is to heed the Bible’s warning: “Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.”—1 Peter 5:8; Isaiah 8:19, 20.

49. What will be the object of the investigation in the subsequent chapters of this book?

49 Having considered how religion began, the diversity in ancient mythologies, and the various forms of spiritism, magic, and superstition, we will now turn our attention to the more formal major religions of the world—Hinduism, Buddhism, Taoism, Confucianism, Shinto, Judaism, the churches of Christendom, and Islām. How did they get started? What do they teach? What influence do they have on their believers? These and other questions will be considered in the following chapters.

CHAPTER FIVE

Hinduism
—A Search for Liberation

> “In Hindu society, it is the religious custom, first thing in the morning, to bathe in a nearby river or at home if no river or stream is at hand. People believe that it makes them holy. Then, still without having eaten, they go to the local temple and make offerings of flowers and food to the local god. Some will wash the idol and decorate it with red and yellow powder.
>
> “Nearly every home has a corner or even a room for worship of the family’s favorite god. A popular god in some localities is Ganesa, the elephant god. People will especially pray to him for good fortune, as he is known as a remover of obstacles. In other places Krishna, Rama, Siva, Durga, or some other deity might take first place in devotion.”—Tara C., Kathmandu, Nepal.

1. (a) Describe some Hindu customs. (b) What are some differences between the Western outlook and the Hindu outlook?

WHAT is Hinduism? Is it just the oversimplified Western concept of venerating animals, bathing in the Ganges, and being divided by castes? Or is there more to it? The answer: There is much more. Hinduism is a different way of understanding life, to which Western values are totally alien. Westerners tend to see life as a chronological line of events in history. Hindus see life as a self-repeating cycle in which human history is of little importance.

Ganesa, the elephant-headed Hindu god of good fortune, son of Siva and Parvati

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2, 3. (a) Why is it difficult to define Hinduism? (b) How does one Indian writer explain Hinduism and polytheism?

2 It is no easy task to define Hinduism, since it has no definite creed, priestly hierarchy, or governing agency. However, it does have swamis (teachers) and gurus (spiritual guides). A broad definition of Hinduism given by one history book states that it is "the whole complex of beliefs and institutions that have appeared from the time when their ancient (and most sacred) scriptures, the Vedas, were composed until now." Another one states: "We might say that Hinduism is adherence to or worship of the gods Vishnu, or Shiva [Siva], or the goddess Shakti, or their incarnations, aspects, spouses, or progeny." That serves to include the cults of Rama and Krishna (incarnations of Vishnu), Durga, Skanda, and Ganesa (respectively the wife and sons of Siva). It is claimed that Hinduism has 330 million gods, yet it is said that Hinduism is not polytheistic. How can that be?

3 Indian writer A. Parthasarathy explains: "The Hindus are not polytheistic. Hinduism speaks of one God . . . The different gods and goddesses of the Hindu pantheon are mere representatives of the powers and functions of the one supreme God in the manifested world."

4. What does the term "Hinduism" cover?

4 Hindus often refer to their faith as *sanatana dharma*, which means eternal law or order. Hinduism * is really a loose term that describes a host of religions and sects (*sampradayas*) that have developed and flourished over the millenniums under the umbrella of the complex ancient Hindu mythology. So intricate is that mythology that the *New Larousse Encyclopedia of Mythology* states: "Indian mythology is an inextricable jungle of luxuriant growths. When you enter it you lose the light of day and all clear sense of direction."

Nevertheless, this chapter will cover some of the features and teachings of that faith.

Hinduism's Ancient Roots

5. How widespread is Hinduism?

5 While Hinduism may not be as widespread as some other major religions, nevertheless, it commanded the loyalty of nearly 700 million followers by 1990, or about 1 in 8 (13%) of the world's population. However, most of these are found in India. So it is logical to ask, How and why did Hinduism become concentrated in India?

6, 7. (a) According to some historians, how did Hinduism reach India? (b) How does Hinduism present its flood legend? (c) According to archaeologist Marshall, what form of religion was practiced in the Indus Valley before the Aryans arrived?

6 Some historians say that Hinduism had its roots over 3,500 years ago in a wave of migration that brought a pale-skinned, Aryan people down from the northwest into the Indus Valley, now located mainly in Pakistan and India. From there they spread into the Ganges River plains and across India. Some experts say that the religious ideas of the migrants were based on ancient Iranian and Babylonian teachings. One thread common to many cultures and also found in Hinduism is a flood legend.—See box, *"Hindu Legend of the Flood"*.

Hindu Legend of the Flood

"In the morning they brought to Manu [mankind's ancestor and first lawgiver] water for washing . . . When he was washing himself, a fish [Vishnu in his incarnation as Matsya] came into his hands.

"It spoke to him the word, 'Rear me, I will save thee!' 'Wherefrom wilt thou save me?' 'A flood will carry away all these creatures: from that I will save thee!' 'How am I to rear thee?'"

The fish instructed Manu on how to care for him.

"Thereupon it said, 'In such and such a year that flood will come. Thou shalt then attend to me (to my advice) by preparing a ship; and when the flood has risen thou shalt enter into the ship, and I will save thee from it.'"

Manu followed the fish's instructions, and during the flood the fish pulled the ship to a "northern mountain. It then said, 'I have saved thee. Fasten the ship to a tree; but let not the water cut thee off, whilst thou art on the mountain. As the water subsides, thou mayest gradually descend!'"—*Satapatha-Brahmana;* compare Genesis 6:9–8:22.

7 But what form of religion was practiced in the Indus Valley before the Aryans arrived? One archaeologist, Sir John Marshall, speaks of "'The Great Mother Goddess', some representations being pregnant female figurines, the majority being nude female figures with high collars and headdresses. . . . Next comes 'The Male God', 'recognisable at once as a prototype of the historic Siva', seated with the soles of his feet touching (a yoga posture), ithyphallic (recalling

the *lingam* [phallus] cult), surrounded by animals (depicting Shiva's epithet, 'Lord of Beasts'). Stone representations of phallus and vulva abound, . . . which point to the cult of the *lingam* and *yoni* of Shiva and his spouse." (*World Religions—From Ancient History to the Present*) To this day Siva is revered as the god of fertility, the god of the phallus, or lingam. The bull Nandi is his bearer.

8, 9. (a) How does one Hindu scholar disagree with Marshall's theory? (b) What counterclaims are made about venerated objects of Hinduism and "Christianity"? (c) What is the basis for the holy writings of Hinduism?

8 Hindu scholar Swami Sankarananda disagrees with Marshall's interpretation, stating that originally the venerated stones, some known as *Sivalinga*, were symbols of "the fire of the sky or the sun and the fire of the sun, the rays." (*The Rigvedic Culture of the Pre-Historic Indus*) He reasons that "the sex cult . . . did not originate as a religious cult. It is an after-product. It is a degeneration of the original. It is the people who bring down the ideal, which is too high for them to comprehend, to their own levels." As a counterargument to Western criticism of Hinduism, he says that, based on Christian veneration of the cross, a pagan phallic symbol, "Christians . . . are the votaries of a sex cult."

9 In the course of time, the beliefs, myths, and legends of India were put into writing, and today they form the holy writings of Hinduism. Although these sacred works are extensive, they do not attempt to propose a unified Hindu doctrine.

Hinduism's Holy Writings

10. What are some of Hinduism's oldest writings?

10 The oldest writings are the Vedas, a collection of prayers and hymns known as the *Rig-Veda*, the *Sama-Veda*, the *Yajur-Veda*, and

the *Atharva-Veda*. They were composed during several centuries and were completed about 900 B.C.E. The Vedas were later supplemented by other writings, including the Brahmanas and the Upanishads.

11. (a) What is the difference between the Brahmanas and the Upanishads? (b) What doctrines are expressed in the Upanishads?

11 The Brahmanas specify how rituals and sacrifices, both domestic and public, are to be performed and go into great detail on their deep meaning. They were put into writing from about 300 B.C.E. or later. The Upanishads (literally, “sittings near a teacher”), also known as the Vedanta and written about 600-300 B.C.E., are treatises that set out the reason for all thought and action, according to Hindu philosophy. The doctrines of samsara (transmigration of the soul) and Karma (the belief that the deeds of a former existence are the cause of one’s present state in life) were expressed in these writings.

12. Who was Rama, and where is his story found?

12 Another set of writings are the Puranas, or long allegorical stories containing many Hindu myths about gods and goddesses as well as Hindu heroes. This extensive Hindu library also includes the epics of the *Ramayana* and *Mahabharata*. The first is the story of “Lord Rama . . . the most glorious of all characters found in scriptural literature,” according to A. Parthasarathy. The *Ramayana* is one of the most popular writings for Hindus, dating from about the fourth century B.C.E. It is the story of the hero Rama, or Ramachandra, viewed by Hindus as a model son, brother, and husband. He is considered to be the seventh avatar (incarnation) of Vishnu, and his name is often invoked as a greeting.

13, 14. (a) According to one Hindu source, what is the *Bhagavad Gita?* (b) What do Sruti and Smriti mean, and what is the *Manu Smriti?*

13 According to Bhaktivedanta Swami Prabhupāda, founder of the International Society for Krishna Consciousness, *“Bhagavad-gītā*

[part of the *Mahabharata*] is the supreme instruction of morality. The instructions of *Bhagavad-gītā* constitute the supreme process of religion and the supreme process of morality. . . . The last instruction of the *Gītā* is the last word of all morality and religion: surrender unto Kṛṣṇa [Krishna].”—*BG*.

14 The *Bhagavad Gita* (Celestial Song), viewed by some as “the jewel of India’s spiritual wisdom,” is a battlefield conversation “between Lord Śrī Kṛṣṇa [Krishna], the Supreme Personality of Godhead, and Arjuna, His intimate friend and devotee, whom He instructs in the science of self-realization.” However, the *Bhagavad Gita* is only one part of the extensive Hindu holy library. Some of these writings (Vedas, Brahmanas, and the Upanishads) are viewed as Sruti, or “heard,” and are therefore considered to be directly revealed sacred writ. Others, such as the epics and the Puranas, are Smriti, or “remembered,” and thus composed by human authors, although derived from revelation. One example is the *Manu Smriti*, which sets out Hindu religious and social law, in addition to explaining the basis for the caste system. What are some of the beliefs that have arisen from these Hindu writings?

Simple Guide to Hindu Terms

ahimsa (Sanskrit, ***ahinsa***)—nonviolence; not hurting or killing anything. Basis for Hindu vegetarianism and respect for animals

ashram—a shrine or place where a **guru** (spiritual guide) teaches

ātman—spirit; associated with that which is deathless. Often mistakenly translated soul. See ***jīva***

avatar—a manifestation or an incarnation of a Hindu deity

bhakti—devotion to a deity that leads to salvation

bindi—a red spot that married women wear on the forehead

Brahman—the priestly and highest level of the caste system; also the Ultimate Reality. See Box *"Hinduism-Some Gods and Goddesses"*

dharma—the ultimate law of all things; that which determines the rightness or wrongness of acts

ghat—stairway or platform by a river

guru—teacher or spiritual guide

Harijan—member of the Untouchable caste; means “people of God,” compassionate name given them by Mahatma Gandhi

japa—worship of God by repetition of one of his names; a *mala*, or rosary of 108 beads, is used to keep count

jīva (**or prān, prāni**)—the personal soul or being

Karma—the principle that every action has its positive or negative consequences for the next life of the transmigrated soul

Kshatriya—the professional, governing, and warrior class and the second level of the caste system

mahant—holy man or teacher

mahatma—Hindu saint, from maha, high or great, and **ātman**, spirit

mantra—a sacred formula, believed to have magical power, used in initiation into a sect and repeated in prayers and incantations

maya—the world as an illusion

moksha, **or mukti**—release from the cycle of rebirth; the end of the soul's journey. Also known as **Nirvana**, the union of the individual with the Supreme Entity, Brahman

OM, AUM—a word symbol representing Brahman used for meditation; sound considered to be the mystic vibration; used as a sacred mantra

paramatman—the World-Spirit, the universal ātman, or Brahman

puja—worship

sadhu—a holy man; an ascetic or yogi

samsara—transmigration of an eternal, imperishable soul

Shakti—the female power or the wife of a god, especially Siva's consort

sraddha—important rites conducted to honor ancestors and assist departed souls in attaining **moksha**

Sudra—laborer, the lowest of the four main castes

swami—teacher or higher level of spiritual guide

tilak—a mark on the forehead that symbolizes the retention of the memory of the Lord in all his activities

Trimurti—Hindi triad of **Brahma**, **Vishnu**, and **Siva**

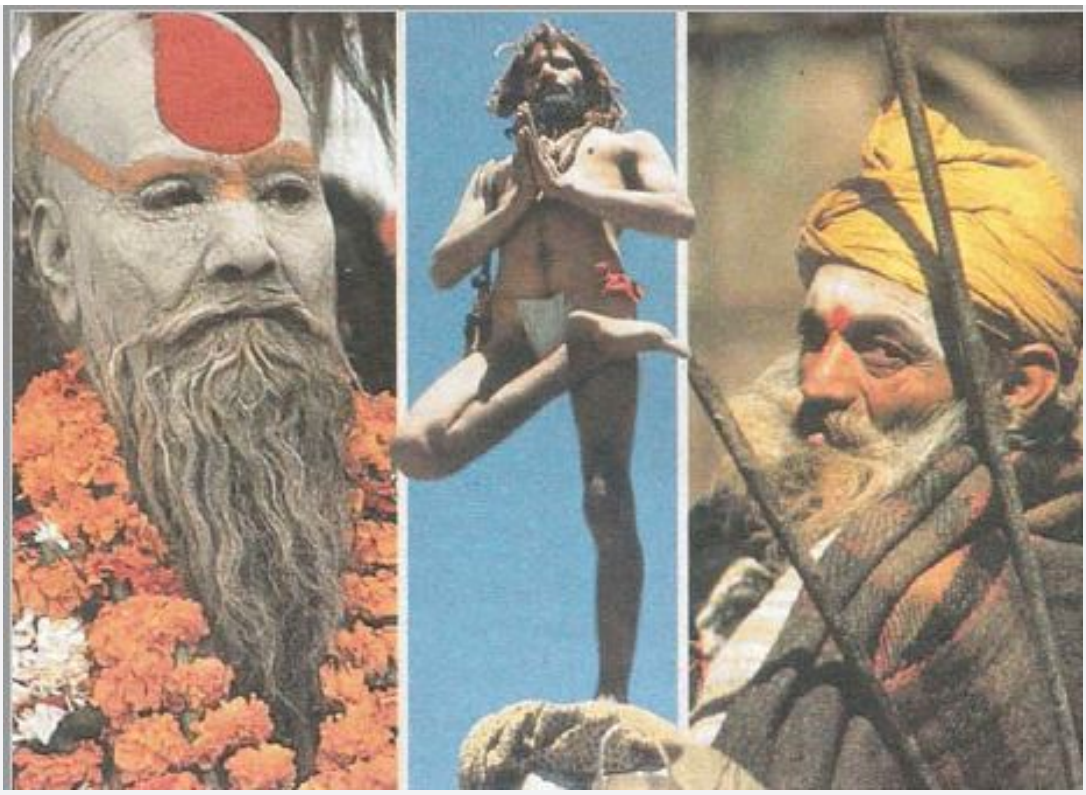
Upanishads—early sacred poetic writings of Hinduism. Also known as Vedanta, the end of the Vedas

Vaisya—class of merchants and farmers; third group in the caste system

Vedas—earliest sacred poetic writings of Hinduism

Yama—the god of death; he keeps track of each one's **Karma** to determine the quality of the next life

Yoga—from the root *yuj*, meaning to join or yoke; involves the joining of the individual to the universal divine being. Popularly known as the discipline of meditation involving posture and breath control. Hinduism recognizes at least four main Yogas, or paths. See Box *"Four Ways to Moksha" (par. 24).*



From left, Hindu mahant; sadhu, standing in meditation; guru from Nepal

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Teachings and Conduct—Ahimsa and Varna

15. (a) Define ahimsa, and explain how Jains apply it. (b) How did Gandhi view ahimsa? (c) How do Sikhs differ from Hindus and Jains?

15 In Hinduism, as in other religions, there are certain basic concepts that influence thinking and daily conduct. An outstanding one is that of ahimsa (Sanskrit, ahinsa), or nonviolence, for which Mohandas Gandhi (1869-1948), known as the Mahatma, was so famous. (See box, *"Mahatma Gandhi and the Caste System"* below.) On the basis of this philosophy, Hindus are not supposed to kill or do violence to other creatures, which is one of the reasons why they venerate some animals, such as cows, snakes, and monkeys. The strictest exponents of this teaching of ahimsa and respect for life are

the followers of Jainism (founded in the sixth century B.C.E.), who go barefoot and even wear a mask so as not to swallow accidentally any insect. (See box, "*Jainism—Self-Denial and Nonviolence"*, and photo below.) In contrast, the Sikhs are known for their warrior tradition, and Singh, a common last name among them, means lion. —See box, *"Sikhism—A Reform Religion"* below.

Mahatma Gandhi and the Caste System

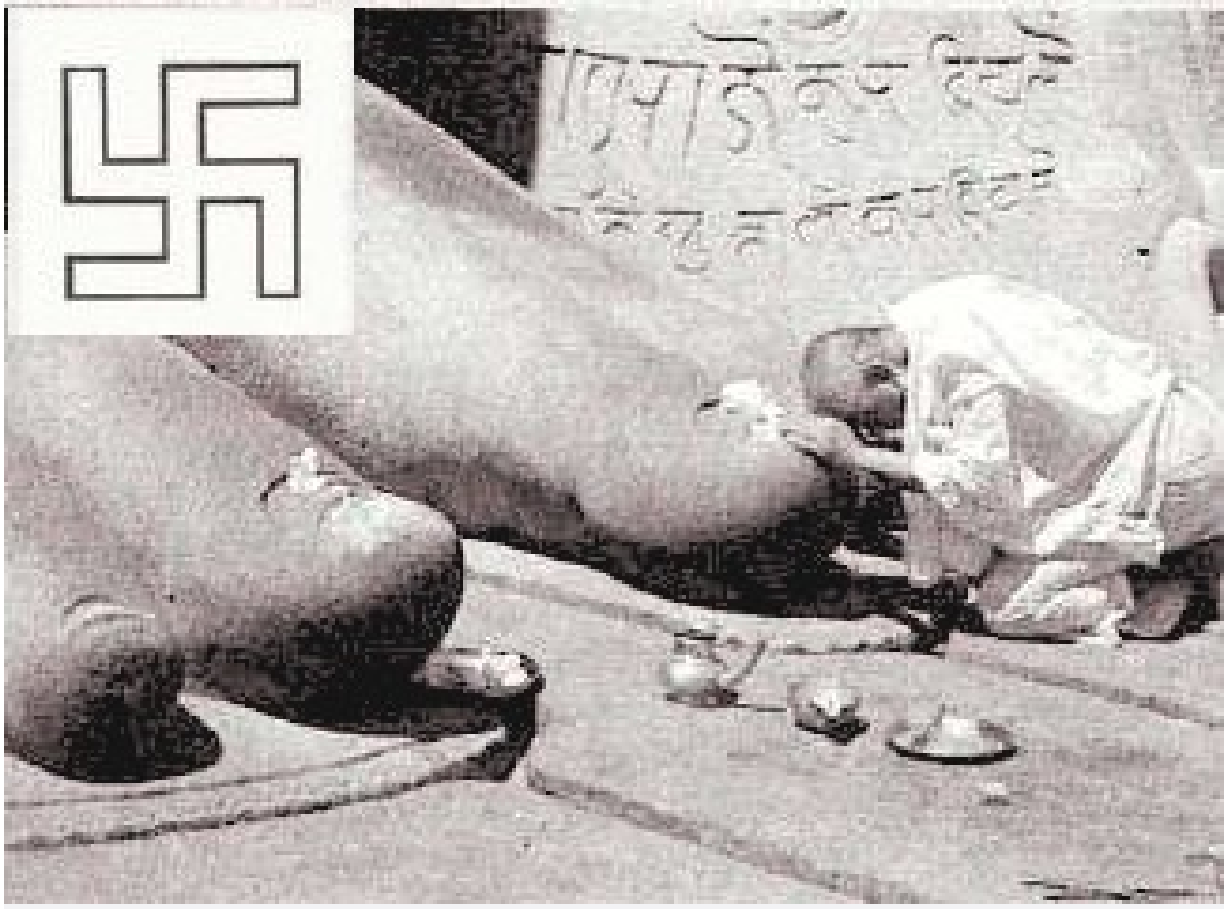
Mahatma Gandhi (1869-1948), revered Hindu leader and teacher of ahimsa

"Nonviolence is the first article of my faith. It is also the last article of my creed."—Mahatma Gandhi, March 23, 1922.

Mahatma Gandhi, famous for his nonviolent leadership in helping to achieve India's independence from Britain (granted in 1947), also campaigned to improve the lot of millions of fellow Hindus. As Indian Professor M. P. Rege explains: "He proclaimed *ahimsa* (nonviolence) as the fundamental moral value, which he interpreted as concern for the dignity and well-being of every person. He denied the authority of the Hindu scriptures when their teaching was contrary to *ahimsa*, strove valiantly for the eradication of untouchability and the hierarchical caste system, and promoted the equality of women in all spheres of life."

What was Gandhi's view of the lot of the Untouchables? In a letter to Jawaharlal Nehru, dated May 2, 1933, he wrote: "The Harijan movement is too big for mere intellectual effort. There is nothing so bad in the world. And yet I cannot leave religion and therefore Hinduism. My life would be a burden to me if Hinduism failed me. I love Christianity, Islam and many other faiths through Hinduism. . . . But then I cannot tolerate it with untouchability."—*The Essential Gandhi*.

Jainism—Self-Denial and Nonviolence



A Jain worshiping at the feet of the 57-foot-high image of the saint Gomateswara in Karnataka, India

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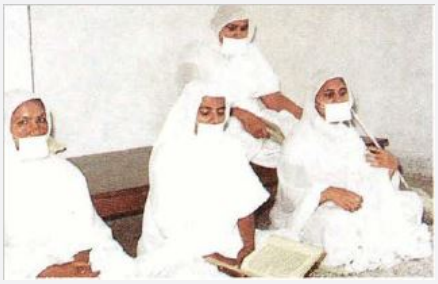
This religion, with its ancient Indian swastika symbol, was founded in the sixth century B.C.E. by the wealthy Indian prince Nataputta Vardhamāna, better known as Vardhamana Mahāvīra (a title meaning “Great Man” or “Great Hero”). He turned to a life of self-denial and asceticism. He set out naked in search of knowledge “through the villages and plains of central India in quest of release from the cycle of birth, death, and rebirth.” (*Man’s Religions*, by John B. Noss) He believed that the salvation of the soul could be achieved only through extreme self-denial and self-discipline and a

rigid application of ahimsa, nonviolence to all creatures. He took ahimsa to the extreme of carrying a soft broom with which he could gently sweep away any insects that might be in his path. His respect for life was also to protect the purity and integrity of his own soul.

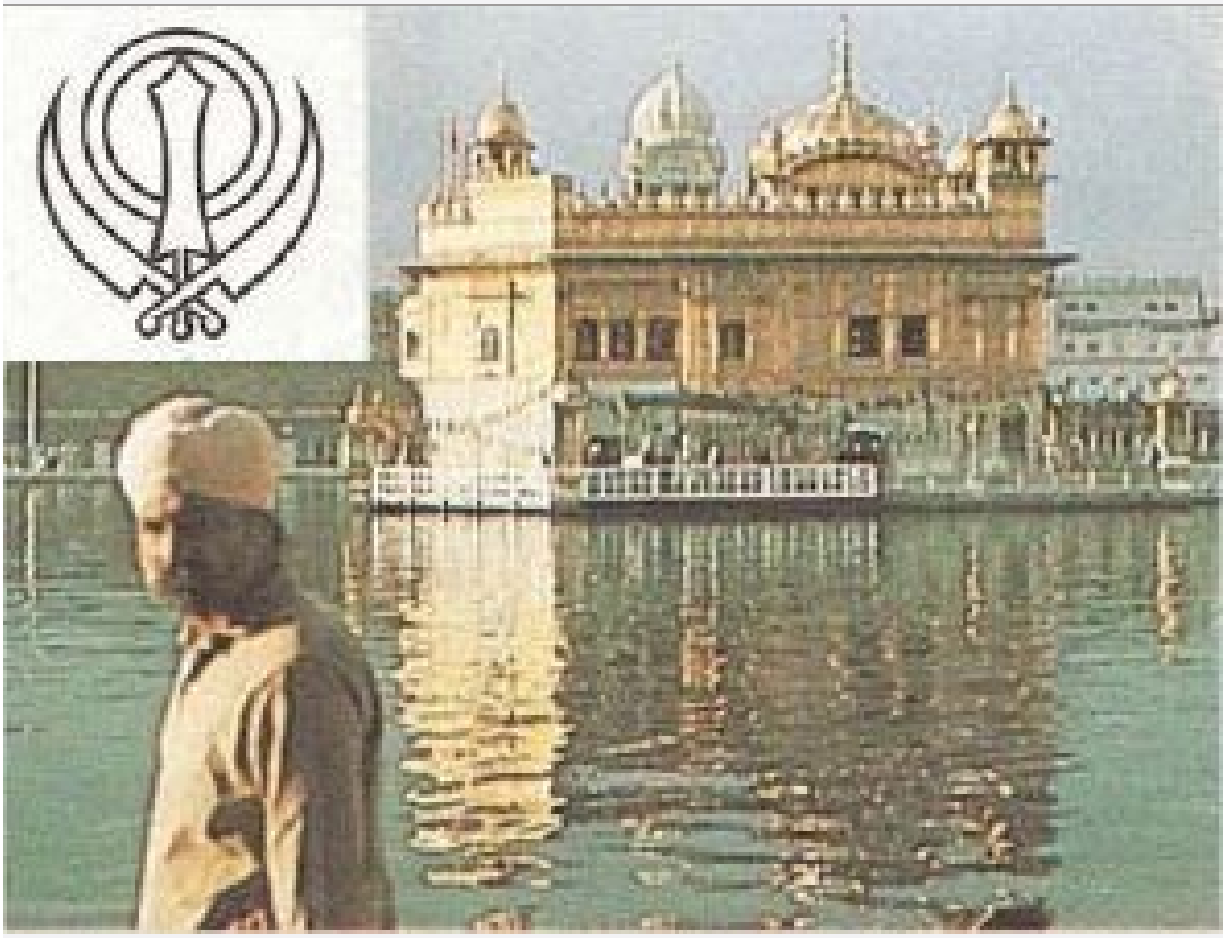
His followers today, in an effort to improve their Karma, lead a similar life of self-denial and respect for all other creatures. Again we see the powerful effect on human lives of the belief in the immortality of the human soul.

Today there are fewer than four million believers of this faith, and most are in the Bombay and Gujarat areas of India.



Jain nuns wearing the *mukha-vastrika*, or mouthpiece, that prevents insects from entering and being killed

Sikhism—A Reform Religion



Golden Temple of the Sikhas, Amritsar, Punjab, India

Sikhism, symbolized by three swords and a circle, is the religion of over 17 million people. Most live in the Punjab. The Sikh Golden Temple, set in the midst of an artificial lake, is located in Amritsar, the Sikh holy city. Sikh men are easily recognized by their blue, white, or black turbans, the wearing of which is an essential part of their religious practice, as is their letting their hair grow long.

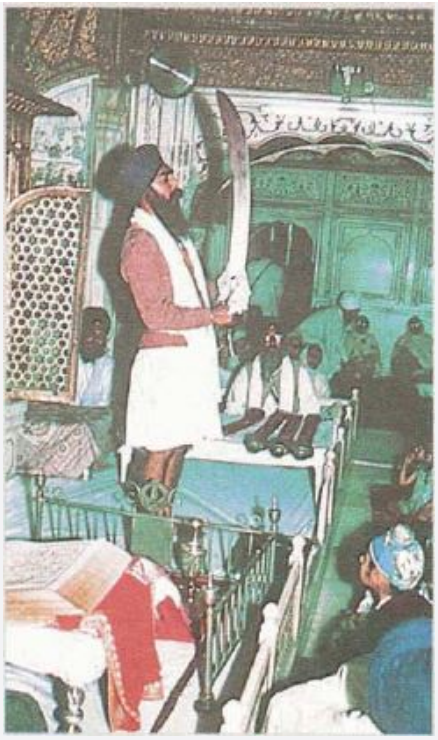
The Hindi word *sikh* means “disciple.” Sikhs are disciples of their founder, Guru Nānak, and followers of the teachings of the ten gurus (Nānak and nine successors) whose writings

are in the Sikh holy book, the *Guru Granth Sahib*. The religion got its start in the early 16th century when Guru Nānak wanted to take the best of Hinduism and Islām and form a united religion.

Nānak's mission can be stated in one sentence: "As there is only one God, and He is our Father; therefore, we must all be brothers." Like the Muslims, the Sikhs believe in one God and forbid the use of idols. (Psalm 115:4-9; Matthew 23:8, 9) They follow the Hindu tradition of believing in an immortal soul, reincarnation, and Karma. The Sikh place of worship is called a gurdwara.—Compare Psalm 103:12, 13; Acts 24:15.

One of Guru Nānak's great commandments was: "Always remember God, repeat His name." God is spoken of as the "True One," but no name is given. (Psalm 83:16-18) Another commandment was "Share what you earn with the less fortunate." In line with this, there is a langar, or free kitchen, in every Sikh temple, where people of all kinds may freely eat. There are even free rooms where travelers may spend the night.—James 2:14-17.

The last Guru, Gobind Singh (1666-1708), established a brotherhood of Sikhs called the Khalsa, who follow what are known as the five K's, which are: *kesh*, uncut hair, symbolizing spirituality; *kangha*, a comb in the hair, symbolizing order and discipline; *kirpan*, a sword, signifying dignity, courage, and self-sacrifice; *kara*, a steel bracelet, symbolizing unity with God; *kachh*, shorts as underwear, implying modesty and worn to symbolize moral restraint.—See *The Encyclopedia of World Faiths*, page 269.



The blue turban signifies a mind as broad as the sky, with no place for prejudice; The white turban means a saintly person leading an exemplary life; The black turban is a reminder of the British persecution of the Sikhs in 1919.

Other colors are a matter of taste

16. (a) How do most Hindus view the caste system? (b) What did Gandhi say about the caste system?

16 A universally known aspect of Hinduism is varna, or the caste system, which divides society into rigid classes. (See box, *"Mahatma Gandhi and the Caste System"* above.) One cannot help noticing

that Hindu society is still stratified by this system, although it is rejected by Buddhists and Jains. However, just as racial discrimination persists in the United States and elsewhere, so likewise the caste system is deeply embedded in the Indian psyche. In a way it is a form of class consciousness that, in a parallel way, can still be found today to a lesser degree in British society and in other lands. (James 2:1-9) Thus, in India a person is born into a rigid caste system, and there is almost no way out. Furthermore, the average Hindu does not seek a way out. He views it as his predetermined, inescapable lot in life, the result of his deeds in a prior existence, or Karma. But how did the caste system originate? Once again we have to turn to Hindu mythology.

17, 18. According to Hindu mythology, how did the caste system start?

17 According to Hindu mythology, there were originally four major castes based on the body parts of Purusha, mankind's original father-figure. The hymns of the Rig-Veda state:

> "When they divided Purusha how many portions did they make?
>
> What do they call his mouth, his arms? What do they call his thighs and feet?
>
> The Brahman [the highest caste] was his mouth, of both his arms was the Rajanya made.
>
> His thighs became the Vaisya, from his feet the Sudra was produced."—*The Bible of the World*.

18 Thus, the priestly Brahmans, the highest caste, were supposed to have originated from Purusha's mouth, his highest part. The governing, or warrior, class (Kshatriya or Rajanya) came from his arms. The merchant and farmer class, called the Vaisya, or Vaishya, originated from his thighs. A lower caste, the Sudra, or Shudra, or laborer class, resulted from the lowest part of the body, his feet.

19. What other castes came into existence?

19 Over the centuries even lower castes came into existence, the outcastes and the Untouchables, or as Mahatma Gandhi called them more kindly, the Harijans, or “persons belonging to the god Vishnu.” Although untouchability has been illegal in India since 1948, the Untouchables still have a very hard existence.

20. What are other aspects of the caste system?

20 In the course of time, the castes multiplied to match just about every profession and artisanship in Indian society. This ancient caste system, which keeps everyone in his or her social place, is in reality also racial and “includes distinct racial types varying from what is known as the [light-skinned] Aryan to the [darker-skinned] pre-Dravidian stocks.” Varna, or caste, means “color.” “The first three castes were Aryans, the fairest people; the fourth caste, that comprising the dark-skinned aborigines, was non-Aryan.” (*Myths and Legends Series—India*, by Donald A. Mackenzie) It is a fact of India’s life that the caste system, fortified by the religious teaching of Karma, has millions of people locked into perpetual poverty and injustice.

The Frustrating Cycle of Existence

21. According to the *Garuda Purana*, how does Karma affect a person’s destiny?

21 Another basic belief that affects Hindu ethics and conduct, and one of the most vital, is the teaching of Karma. This is the principle that every action has its consequences, positive or negative; it determines each existence of the transmigrated or reincarnated soul. As the *Garuda Purana* explains:

> “A man is the creator of his own fate, and even in his fœtal life he is affected by the dynamics of the works of his prior existence. Whether confined in a mountain fastness or lulling on the bosom of a sea, whether secure in his mother’s lap or held

> high above her head, a man cannot fly from the effects of his own prior deeds. . . . Whatever is to befall a man on any particular age or time will surely overtake him then and on that date."

The *Garuda Purana* continues:

> "Knowledge acquired by a man in his prior birth, wealth given away in charity in his prior existence, and works done by him in a previous incarnation, go ahead of his soul in its sojourn."

22. (a) What difference is there between the Hindu options for the soul after death and those of Christendom? (b) What is the Bible teaching on the soul?

22 On what does this belief hinge? The immortal soul is essential to the teaching of Karma, and Karma is what makes the Hindu view of the soul differ from that of Christendom. The Hindu believes that each personal soul, *jīva* or *prān*, * passes through many reincarnations and possibly "hell." It must strive to unite with the "Supreme Reality," also called Brahman, or Brahm (not to be confused with the Hindu god Brahma). On the other hand, Christendom's doctrines offer the soul the options of heaven, hell, purgatory, or Limbo, depending on the religious persuasion.—Ecclesiastes 9:5, 6, 10; Psalm 146:4.

23. How does Karma affect the Hindu view of life? (Compare Galatians 6:7-10.)

23 As a consequence of Karma, Hindus tend to be fatalistic. They believe that one's present status and condition is the result of a previous existence and is therefore deserved, whether good or bad. The Hindu can try to establish a better record so that the next existence might be more bearable. Thus, he more readily accepts his lot in life than does a Westerner. The Hindu sees it all as the outworking of the law of cause and effect in relation to his prior existence. It is the principle of reaping what you have sown in a supposed former existence. All of this, of course, is based on the

premise that man has an immortal soul that passes on to another life, whether that be as a human, an animal, or a vegetable.

24. What is moksha, and how does the Hindu believe it is achieved?

24 So, what is the ultimate aim in the Hindu faith? To achieve moksha, which means liberation, or release, from the grinding wheel of rebirths and different existences. Therefore, it is an escape from embodied existence, not for the body, but for the “soul.” “Since moksha, or release from the long series of incarnations, is the goal of every Hindu, the biggest event in his life is really his death,” states one commentator. Moksha can be achieved by following the different margas, or ways. (See box, *"Four Ways to Moksha"* below.) Oh, how much of this religious teaching hangs on the ancient Babylonian concept of the immortal soul!

Four Ways to Moksha

The Hindu faith offers at least four ways to achieve moksha, or liberation of the soul. These are known as yogas or margas, paths to moksha.

1. **Karma Yoga**—"The way of action, or *karma yoga*, the discipline of action. Basically, karma marga means performing one's dharma according to one's place in life. Certain duties are required of all people, such as ahimsa and abstention from alcohol and meat, but the specific dharma of each individual depends on that person's caste and stage in life."—*Great Asian Religions*.

This Karma is performed strictly within caste limitations. Purity of caste is maintained by neither marrying nor eating outside of one's caste, which was determined by one's Karma in a previous existence. Therefore one's caste is not viewed as an injustice but as a legacy from a previous incarnation. In Hindu philosophy men and women are not all equal. They are divided by caste and by sex and, in effect, by color. Usually the lighter the skin, the higher the caste.

2. **Jnana Yoga**—"The way of knowledge, or *jnana yoga*, the discipline of knowledge. In contrast to the way of action, karma marga, with its prescribed duties for every occasion in life, jnana marga provides a philosophical and psychological way of knowing the self and the universe. *Being, not doing, is the key to jnana marga*. [Italics ours.] Most importantly, this way makes moksha possible in this life for its practitioners." (*Great Asian Religions*) It involves introspective yoga and withdrawal from the world and the practice of austerities. It is the expression of self-control and self-denial.

3. **Bhakti Yoga—**"The most popular form of the Hindu tradition today. This is the way of devotion, bhakti marga. In contrast to karma marga . . . this path is easier, more spontaneous, and may be followed by persons of any caste, sex, or age. . . . [It] allows human emotions and desires to flow freely rather than to be overcome by Yogic asceticism . . . [It] consists exclusively of devotion to divine beings." And there are traditionally 330 million to venerate. According to this tradition, to know is to love. In fact, bhakti means "emotional attachment to one's chosen god."—*Great Asian Religions*.

4. **Raja Yoga**—A method of "special postures, methods of breathing, and rhythmical repetition of the proper thought-formulas." (*Man's Religions*) It has eight steps.

25. How does the Hindu view of life differ from the Bible viewpoint?

25 Yet, according to the Bible, this despising and disdaining of the material life is diametrically opposed to Jehovah God's original purpose for mankind. When he created the first human pair, he assigned them to a happy, joyful earthly existence. The Bible account tells us:

> "And God proceeded to create the man in his image, in God's image he created him; male and female he created them. Further, God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.' . . . After that God saw everything he had made and, look! it was very good." (Genesis 1:27-31)

The Bible prophesies an imminent era of peace and justice for the earth, an era in which each family will have its own decent dwelling,

and perfect health and life will be mankind's everlasting lot.—Isaiah 65:17-25; 2 Peter 3:13; Revelation 21:1-4.

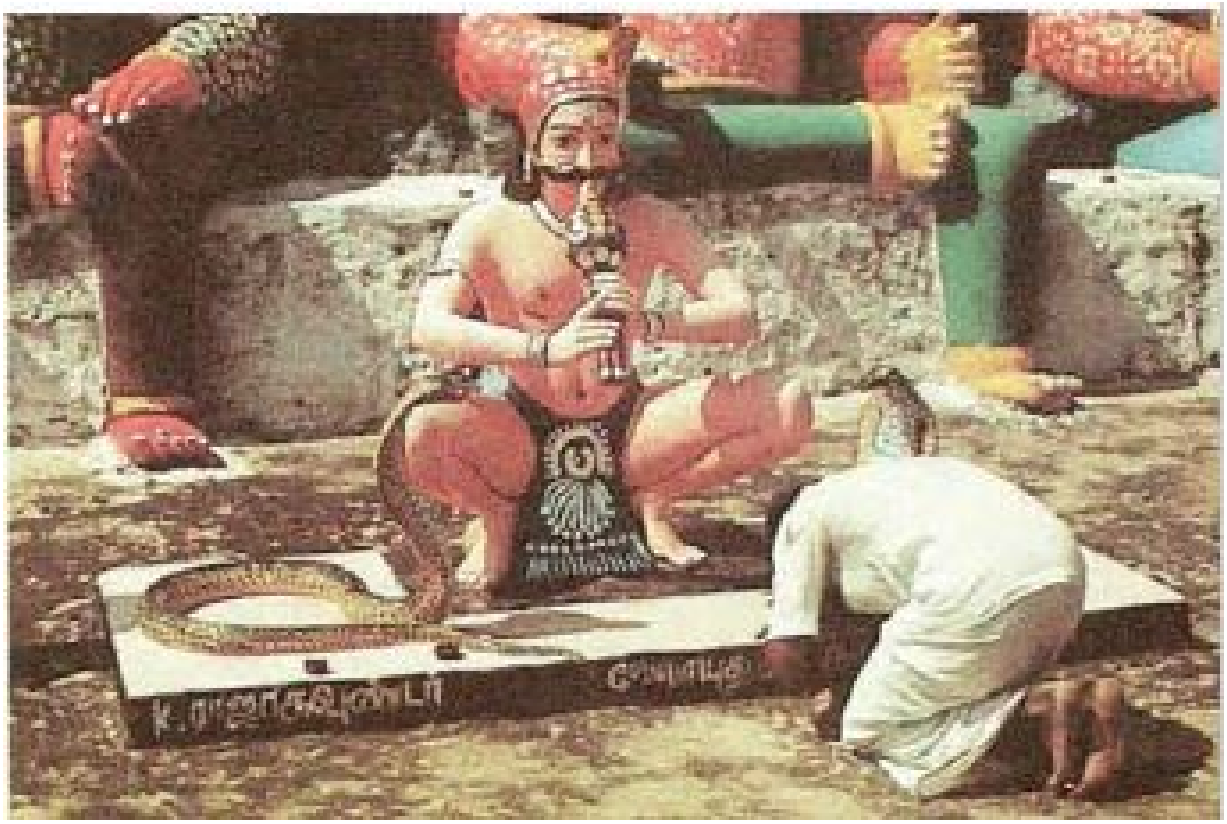
26. What question now needs an answer?

26 The next question to answer is, Who are the gods a Hindu must please in order to achieve good Karma?

The Pantheon of Hindu Gods

27, 28. (a) Which gods form the Hindu Trimurti? (b) Who are their wives or consorts? (c) Name some other Hindu gods and goddesses.

27 While Hinduism may lay claim to millions of gods, in actual practice there are certain favorite gods that have become the focal point for various sects within Hinduism. Three of the most prominent gods are included in what Hindus call Trimurti, a trinity, or triad of gods.—For other Hindu gods, see box, *"Hinduism—Some Gods and Goddesses"* below.



Snake worship, practiced mainly in Bengal. Manasa is the goddess of snakes

Hinduism— Some gods and Goddesses

Aditi—mother of the gods; sky-goddess; the Infinite

Agni—god of fire

Brahma—the Creator God, the principle of creation in the universe. One of the gods of the **Trimurti** (triad)

Brahman, or Brahm—the Supreme, all-pervasive entity of the universe, represented by the sound OM or AUM. (See symbol above.) Also referred to as Atman. Some Hindus view Brahman as an impersonal Divine Principle or Ultimate Reality

Buddha—Gautama, founder of Buddhism; Hindus view him as an incarnation (avatar) of **Vishnu**

Durga—wife or Shakti of Siva and identified with **Kali**

Ganesa (Ganesha)—Siva's elephant-headed son-god, Lord of Obstacles, god of good fortune. Also called **Ganapati** and **Gajanana**

Ganga—goddess, one of **Siva's** wives and personification of the river Ganges

Hanuman—monkey god and devoted follower of **Rama**

Himalaya—abode of snow, father of **Parvati**

Kali—Siva's black consort (Shakti) and bloodthirsty goddess of destruction. Often portrayed with large red

tongue hanging out

Krishna—the playful eighth incarnation of Vishnu and the deity of the *Bhagavad Gita.* His lovers were the gopis, or milkmaids

Lakshmi—goddess of beauty and good fortune; **Vishnu's** consort

Manasa—goddess of snakes

Manu—ancestor of the human race; saved from the flood's destruction by a great fish

Mitra—god of light. Known as Mithras to the Romans

Nandi—the bull, **Siva's** vehicle or mode of transport

Nataraja—Siva in dance posture encompassed by a ring of flames

Parvati or Uma—goddess consort of Siva. Also takes the form of goddess **Durga** or **Kali**

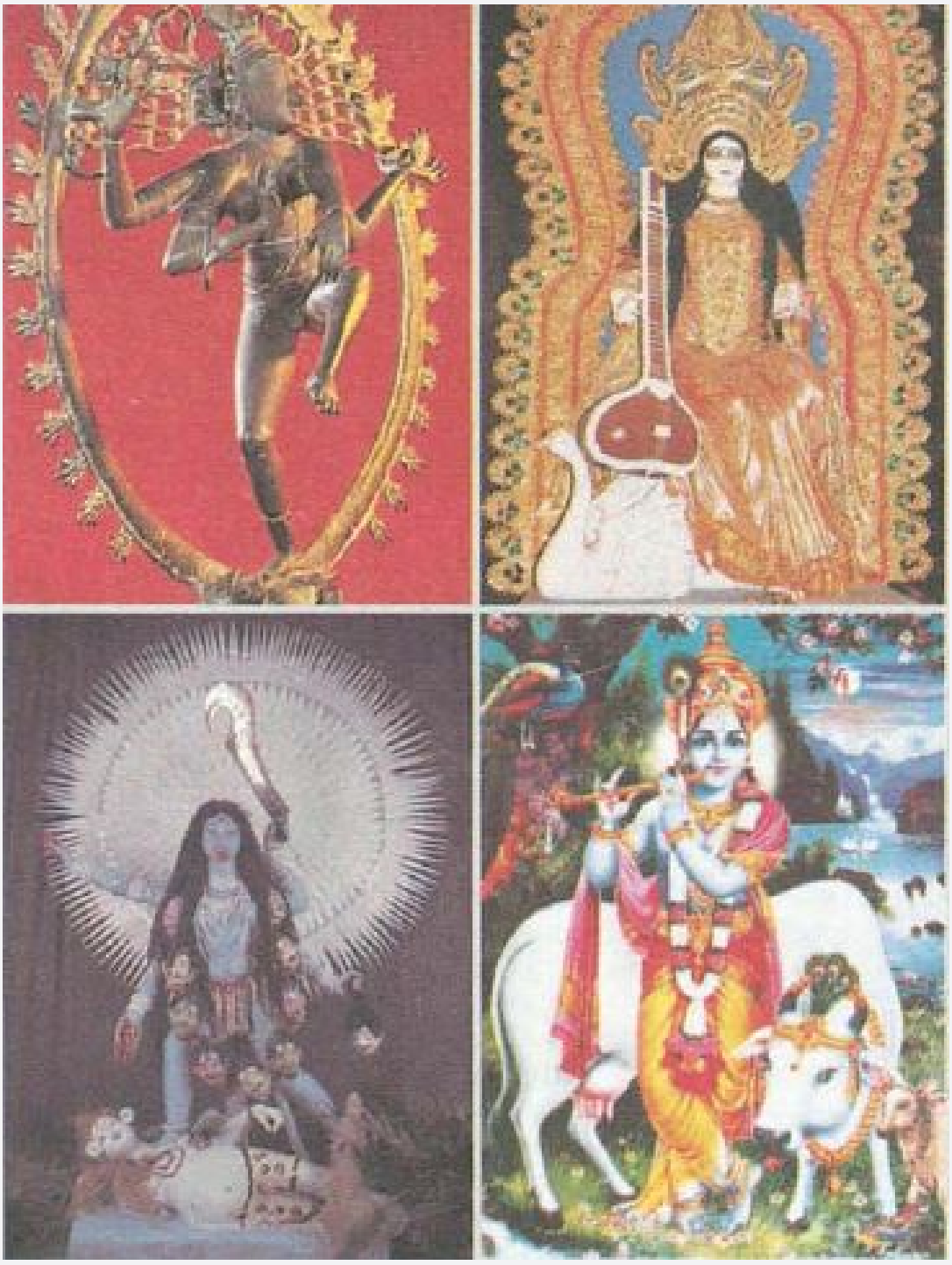
Prajapati—Creator of the universe, Lord of Creatures, father of gods, demons, and all other creatures. Later known as **Brahma**

Purusha—cosmic man. The four main castes were made from his body

Radha—consort of Krishna

Rama, Ramachandra—the seventh incarnation of the god **Vishnu**. The epic narrative *Ramayana* relates the story of **Rama** and his wife **Sita**

Saraswati—goddess of knowledge and consort of **Brahma** the Creator



From top left, clockwise, Nataraja (dancing Siva), Saraswati, Krishna, Durga (Kali)

Shashti—goddess who protects women and children in childbirth

Siva—god of fertility, death, and destruction; a member of the **Trimurti**. Symbolized by the trident and the phallus

Soma—both a god and a drug; the elixir of life

Vishnu—god the preserver of life; third member of the **Trimurti**

28 The triad consists of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer, and each has at least one wife or consort. Brahma is wedded to Saraswati, the goddess of knowledge. Vishnu's wife is Lakshmi, while Siva's first wife was Sati, who committed suicide. She was the first woman to enter sacrificial fire, and thus she became the first suttee. Following her mythological example, thousands of Hindu widows over the centuries have sacrificed themselves on their husband's funeral pyre, although this practice is now illegal. Siva also has another wife known by several names and titles. In her benign form, she is Parvati and Uma, as well as Gauri, the Golden One. As Durga or Kali, she is a terrifying goddess.

29. How is Brahma viewed by Hindus? (Compare Acts 17:22-31.)

29 Brahma, although central to Hindu mythology, does not occupy a place of importance in the worship of the average Hindu. In fact very few temples are dedicated to him, even though he is called Brahma the Creator. However, Hindu mythology attributes the assignment of creating the material universe to a supreme being, source, or essence—Brahman, or Brahm, identified with the sacred syllable OM or AUM. All three members of the triad are considered part of that "Being," and all other gods are viewed as different manifestations. Whichever god is then worshiped as supreme, that deity is thought

to be all-embracing. So while Hindus openly venerate millions of gods, most acknowledge only one true God, who can take many forms: male, female, or even animal. Therefore, Hindu scholars are quick to point out that Hinduism is actually monotheistic, not polytheistic. Later Vedic thinking, however, discards the concept of a supreme being, replacing it with an impersonal divine principle or reality.

30. What are some of the avatars of Vishnu?

30 Vishnu, a benevolent solar and cosmic deity, is the center of worship for the followers of Vaishnavism. He appears under ten avatars, or incarnations, including Rama, Krishna, and the Buddha. * Another avatar is Vishnu Narayana, “represented in human form asleep on the coiled serpent Shesha or Ananta, floating on the cosmic waters with his wife, the goddess Lakshmi, seated at his feet while the god Brahma arises from a lotus growing out of Vishnu’s navel.”—*The Encyclopedia of World Faiths*.

Vishnu, with his wife Lakshmi, on the coils of the serpent Ananta with the four-headed Brahma on a lotus growing from Vishnu's navel

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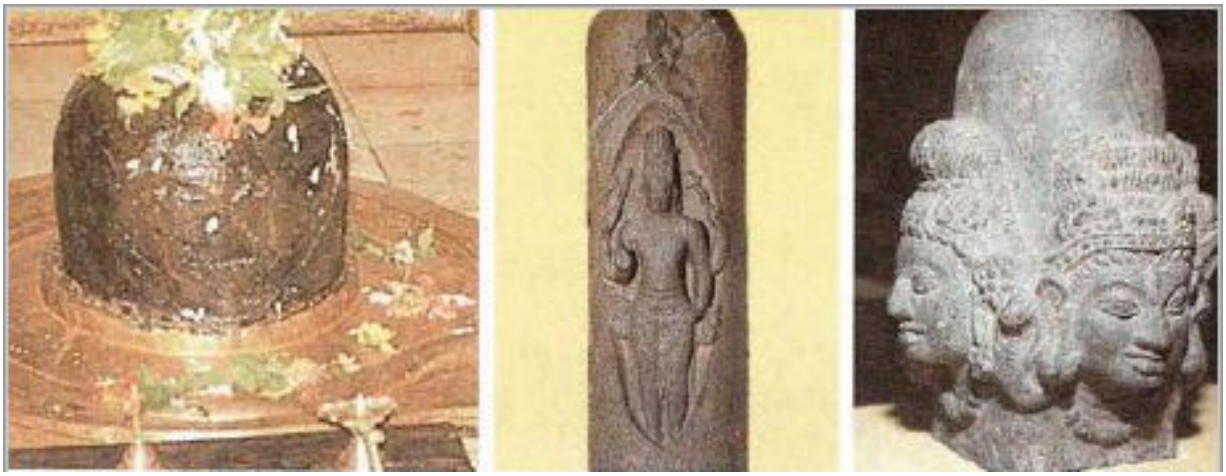
31. What kind of god is Siva?

31 Siva, also commonly called Mahesha (Supreme Lord) and Mahadeva (Great God), is Hinduism's second-greatest god, and the worship rendered to him is called Saivism. He is described as "the great ascetic, the master yogin who sits wrapped in meditation on the slopes of the Himalayas, his body smeared with ashes and his head covered in matted hair." He is also noted "for his eroticism, as the bringer of fertility and the supreme lord of creation, Mahadeva."

(*The Encyclopedia of World Faiths*) Worship is rendered to Siva by means of the lingam, or phallic representation.—See photos below.



Lingams (phallic symbols) venerated by Hindus. Siva (god of fertility) is inside one lingam and has four heads around another

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32. (a) What forms does the goddess Kali take? (b) How was an English word derived from her worship?

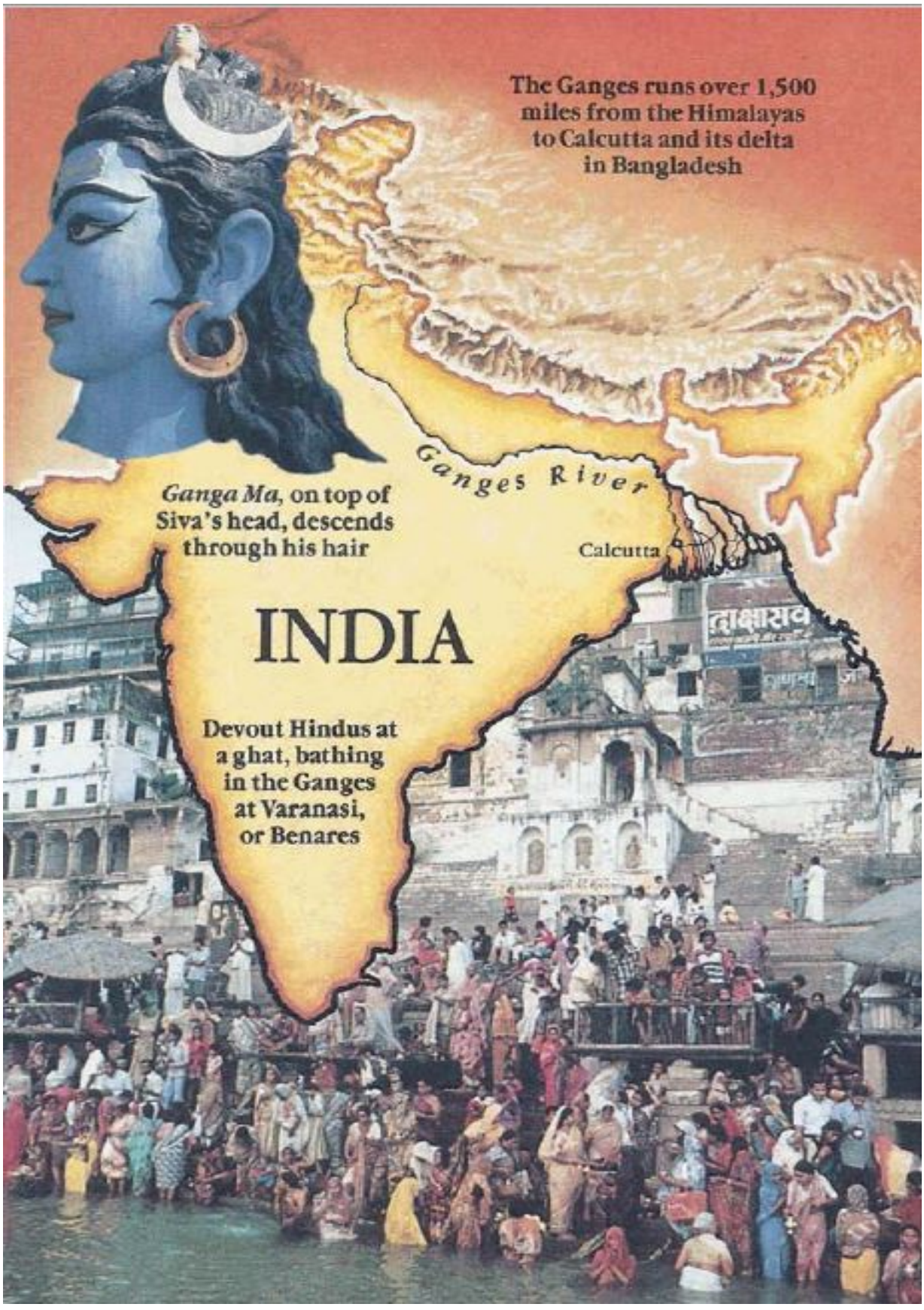
32 Like many other world religions, Hinduism has its supreme goddess, who can be attractive or terrifying. In her more pleasant form, she is known as Parvati and Uma. Her fearsome character is displayed as Durga or Kali, a bloodthirsty goddess who delights in blood sacrifices. As the Mother Goddess, Kali Ma (Black Earth-Mother), she is the chief deity for the Shakti sect. She is depicted as naked to the hips and wearing adornments of corpses, snakes, and skulls. In times past, strangled human victims were offered to her by believers known as *thugi*, from which came the English word “thug.”

Hinduism and the River Ganges

33. Why is the Ganges sacred to Hindus?

33 We cannot speak of Hinduism’s pantheon of gods without mentioning its most sacred river—the Ganges. Much of Hindu mythology is directly related to the river Ganges, or *Ganga Ma*

(Mother Ganga), as devout Hindus call it. (See map below.) They recite a prayer that includes 108 different names for the river. Why is the Ganges so revered by sincere Hindus? Because it is so closely associated with their daily survival and with their ancient mythology. They believe that it formerly existed in the heavens as the Milky Way. Then how did it come to be a river?


The Ganges runs over 1,500 miles from the Himalayas to Calcutta and its delta in Bangladesh
Ganges River
Ganga Ma, on top of Siva's head, descends through his hair
Calcutta
INDIA
Devout Hindus at a ghat, bathing in the Ganges at Varanasi, or Benares

34. According to Hindu mythology, what is one explanation of how the river Ganges came to exist?

34 With some variations most Hindus would explain it like this: Maharajah Sagara had 60,000 sons who were killed by the fire of Kapila, a manifestation of Vishnu. Their souls were condemned to hell unless the goddess Ganga would come down from heaven to cleanse them and release them from the curse. Bhagīratha, a great-grandson of Sagara, interceded with Brahma to allow the sacred Ganga to come down to the earth. One account continues: "Ganga replied. 'I am so mighty a torrent I would shatter the earth's foundations.' So [Bhagīratha], after doing penance for a thousand years, went to the god Shiva, the greatest of all ascetics, and persuaded him to stand high above the earth amidst the rock and ice of the Himalayas. Shiva had matted hair piled on his head, and he allowed Ganga to thunder down from the skies into his locks, which absorbed gently the earth-threatening shock. Ganga then trickled softly out on to the earth and flowed down from the mountains and across the plains, bringing water and therefore life to the dry earth."—*From the Ocean to the Sky*, by Sir Edmund Hillary.

35. How do the followers of Vishnu explain the river's existence?

35 The followers of Vishnu have a somewhat different version of how the Ganges was started. According to an ancient text, the *Vishnu Purana*, their version is:

> "From this region [the holy seat of Vishnu] proceeds the river Ganges, that removes all sins . . . She issues from the nail of the great toe of Vishnu's left foot."

Or as Vishnu's followers say in Sanskrit: *"Visnu-padabja-sambhuta,"* which means "Born of the lotus-like foot of Vishnu."

36. What do Hindus believe about the power of the waters of the Ganges?

[36] Hindus believe that the Ganges has the power to release, purify, cleanse, and cure believers. The *Vishnu Purana* states:

> "Saints, who are purified by bathing in the waters of this river, and whose minds are devoted to Kesava [Vishnu], obtain final liberation. The sacred river, when heard of, desired, seen, touched, bathed in, or hymned, day by day purifies all beings. And those who living even at a distance . . . exclaim 'Ganga and Ganga' are relieved of the sins committed during the three previous existences."

The Brahmandapurana states:

> "Those who bathe devoutly once in the pure currents of the Ganga, their tribes are protected by Her from hundreds of thousands of dangers. Evils accumulated through generations are destroyed. Just by bathing in the Ganga one gets immediately purified."

37, 38. Why do millions of Hindus flock to the Ganges?

[37] Indians flock to the river to perform puja, or worship, by offering flowers, chanting prayers, and receiving from a priest the tilak, the spot of red or yellow paste on the forehead. Then they wade into the waters to bathe. Many will also drink the water, even though it is heavily polluted by sewage, chemicals, and cadavers. Yet such is the spiritual attraction of the Ganges that it is the ambition of millions of Indians to bathe at least once in their 'holy river,' polluted or not.

[38] Others bring the bodies of their loved ones to be burned on pyres by the riverside, and then the ashes may be strewn in the river. They believe that this guarantees eternal bliss for the departed soul. Those too poor to pay for a funeral pyre just push the shrouded body off into the river, where it is attacked by scavenger birds or just decomposes. This brings us to the question, In addition to what we

have considered already, what does Hinduism teach about life after death?

Hinduism and the Soul

39, 40. What does one Hindu commentator say about the soul?

39 The *Bhagavad Gita* gives an answer when it says:

> "As the embodied soul continually passes, in this body, from boyhood to youth, and then to old age, the soul similarly passes into another body at death."—Chapter 2, text 13.

40 One Hindu comment on this text states: "Since every living entity is an individual soul, each is changing his body at every moment, manifesting sometimes as a child, sometimes as a youth, and sometimes as an old man—although the same spirit soul is there and does not undergo any change. This individual soul finally changes the body itself, in transmigrating from one to another, and since it is sure to have another body in the next birth—either material or spiritual—there was no cause for lamentation by Arjuna on account of death."

41. According to the Bible, what distinction regarding the soul has to be made?

41 Notice that the commentary states that "every living entity is an individual soul." Now that statement agrees with what the Bible says at Genesis 2:7:

> "And Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul."

But an important distinction has to be made: Is man constituted a living soul with all his functions and faculties, or does he have a soul apart from his bodily functions? Is man a soul, or does he have a soul? The following quotation clarifies the Hindu concept.

42. How do Hinduism and the Bible differ on the understanding of the soul?

42 Chapter 2, text 17, of the *Bhagavad Gita* states:

> "That which pervades the entire body is indestructible. No one is able to destroy the imperishable soul."

This text is then explained:

> "Each and every body contains an individual soul, and the symptom of the soul's presence is perceived as individual consciousness."

Therefore, while the Bible states that man is a soul, Hindu teaching states that he has a soul. And there is a world of difference here that deeply affects the teachings that are a consequence of these viewpoints.—Leviticus 24:17, 18.

43. (a) What is the origin of the immortal soul teaching? (b) What are its consequences?

43 The teaching of the immortal soul is ultimately drawn from ancient Babylon's stagnant pool of religious knowledge. It logically leads into the 'life after death' consequences that are featured in the teachings of so many religions—reincarnation, heaven, hell, purgatory, Limbo, and so forth. For the Hindu, heaven and hell are intermediate waiting places before the soul gets its next reincarnation. Of special interest is the Hindu concept of hell.

Hindu Teaching of Hell

44. How do we know that Hinduism teaches that there is a hell of conscious torment?

44 One text from the *Bhagavad Gita* states:

> "O Kṛṣṇa [Krishna], maintainer of the people, I have heard by authorities that those who destroy family traditions dwell . . . in hell."—Chapter 1, text 43.

A commentary says: “Those who are very sinful in their earthly life have to undergo different kinds of punishment on hellish planets.” However, there is one shade of difference with Christendom’s eternal hellfire torment: “This punishment . . . is not eternal.” Then, what exactly is the Hindu hell?

45. How are the torments of the Hindu hell described?

45 The following is a description of the fate of a sinner, taken from the Markandeya Purana:

> “Then the emissaries of Yama [god of the dead] quickly bind him with dreadful nooses and drag him to the south, trembling with the stroke of the rod. Then he is dragged by the emissaries of Yama, sending out dreadful, inauspicious yells through grounds rough with [the plant] Kusa, thorns, ant-hills, pins and stones, glowing with flames at places, covered with pits, blazing with the heat of the sun and burning with its rays. Dragged by the dreadful emissaries and eaten by hundreds of jackals, the sinful person goes to Yama’s house through a fearful passage. . . .
>
> “When his body is burnt he experiences a great burning sensation; and when his body is beaten or cut he feels great pain.
>
> “His body being thus destroyed, a creature, although walking into another body, suffers eternal misery on account of his own adverse actions. . . .
>
> “Then to have his sins washed off he is taken to another such hell. After having gone through all the hells the sinner takes upon a beastly life. Then going through the lives of worms, insects, and flies, beasts of prey, gnats, elephants, trees, horses, cows, and through diverse other sinful and miserable lives, he, coming to the race of men, is born as a hunchback, or an ugly person or a dwarf or a Chandala Pukkasa.”

46, 47. What does the Bible say about the condition of the dead, and what conclusions can we draw?

46 Compare that with what the Bible says about the dead:

> “For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. Also, their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going.”—Ecclesiastes 9:5, 6, 10.

47 Of course, if as the Bible says, man does not have a soul but is a soul, then there is no conscious existence after death. There is no bliss, and there is no suffering. All the illogical complications of the “hereafter” disappear. *

Hinduism's Rival

48, 49. (a) In review, what are some Hindu teachings? (b) Why have some questioned the validity of Hinduism? (c) Who arose to challenge Hindu thought?

48 This necessarily brief review of Hinduism has shown that it is a religion of polytheism based on monotheism—belief in Brahman, the Supreme Being, source, or essence, symbolized by the syllable OM or AUM, and with many facets or manifestations. It is also a religion that teaches tolerance and encourages kindness toward animals.

49 On the other hand, some elements of Hindu teaching, such as Karma and the injustices of the caste system, together with the idolatry and the conflicts in the myths, have made some thinking people question the validity of that faith. One such doubter arose in northeastern India about the year 560 B.C.E. He was Siddhārtha Gautama. He established a new faith that failed to prosper in India

yet flourished elsewhere, as our next chapter will explain. That new faith was Buddhism.

Footnotes:

^ The name Hinduism is a European invention.

^ In Sanskrit, “soul” is often translated from *ātma*, or *ātman*, but “spirit” is a more accurate translation.—*See A Dictionary of Hinduism—Its Mythology, Folklore and Development 1500 B.C.–A.D. 1500*, page 31, and the booklet *Victory Over Death—Is It Possible for You?* published by the Watchtower Bible and Tract Society of New York, Inc., in 1986.

^ A tenth and future avatar is that of Kalki Avatara “depicted as a magnificent youth riding a great white horse with a meteor-like sword raining death and destruction on all sides.” “His coming will re-establish righteousness on earth, and the return of an age of purity and innocence.”—*Religions of India; A Dictionary of Hinduism.*— Compare Revelation 19:11-16.

^ The Bible teaching of a resurrection of the dead has no relationship to the immortal soul doctrine. See Chapter 10.

CHAPTER SIX

Buddhism—A Search for Enlightenment Without God

1. (a) How has Buddhism manifested itself in Western society? (b) What are the causes of this Western development?

SCARCELY known outside Asia at the turn of the 20th century, Buddhism today has assumed the role of a world religion. In fact, many people in the West are quite surprised to find Buddhism thriving right in their own neighborhood. Much of this has come about as a result of the international refugee movement. Sizable Asian communities have established themselves in Western Europe, North America, Australia, and other places. As more and more immigrants put down roots in their new land, they also bring along their religion. At the same time, more of the people in the West are coming face-to-face with Buddhism for the first time. This, along with the permissiveness and spiritual decline in the traditional churches, has caused some people to become converts to the "new" religion.—2 Timothy 3:1, 5.

2. Where are Buddhism's followers to be found today?

2 Thus, according to *The World Almanac and Book of Facts 2001,* Buddhism claims a worldwide membership of some 356 million, with about 1.5 million in Europe, 2.6 million in North America, and 635,000 in Latin America. Most of Buddhism's adherents, however, are still found in Asian countries, such as Sri Lanka, Myanmar (Burma), Thailand, Japan, Korea, and China. Who, though, was the Buddha? How did this religion get started? What are the teachings and practices of Buddhism?

A Question of Reliable Source

3. What source material is available on the Buddha's life?

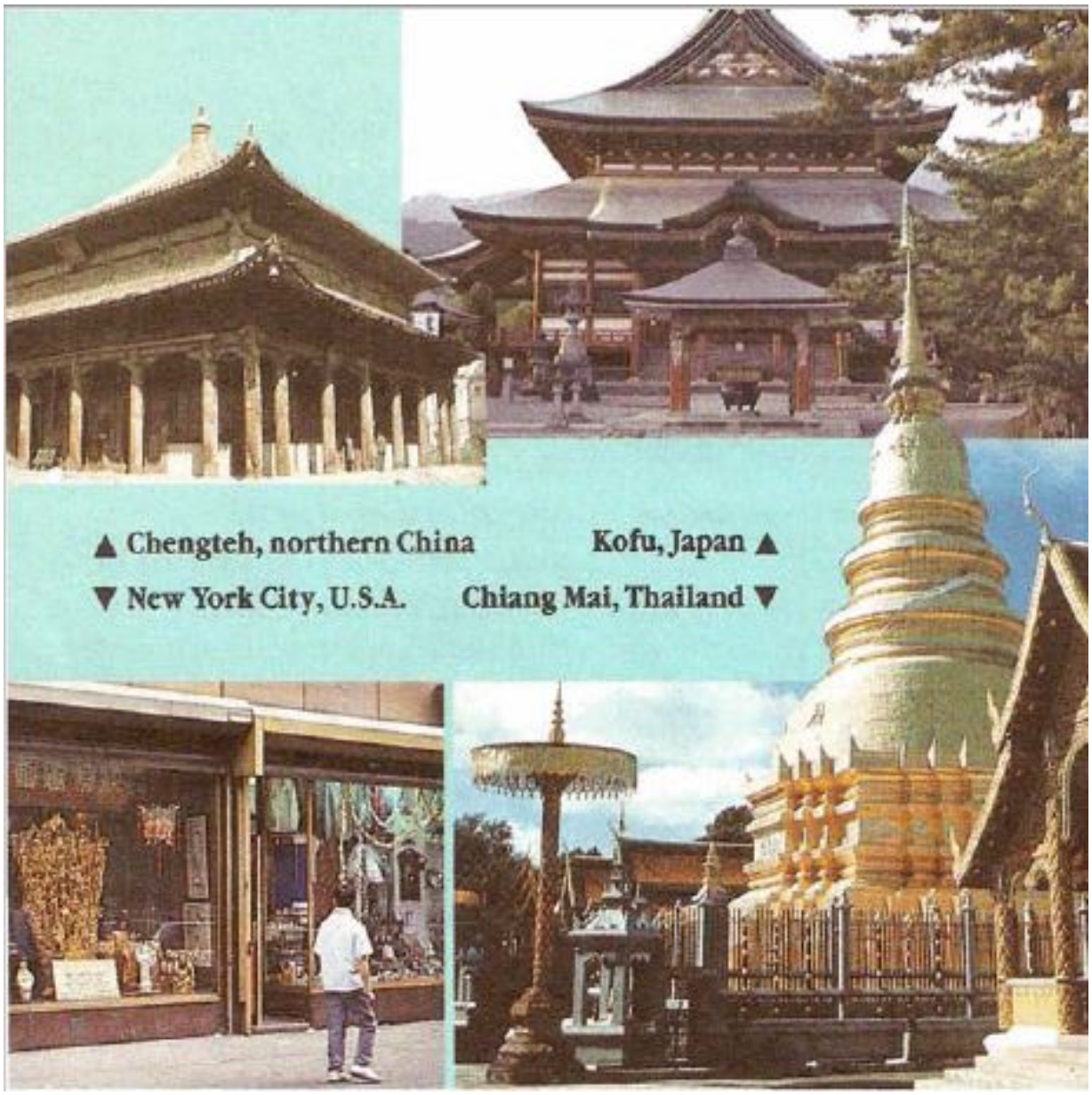
3 "What is known of the Buddha's life is based mainly on the evidence of the canonical texts, the most extensive and comprehensive of which are those written in Pali, a language of ancient India," says the book *World Religions—From Ancient History to the Present*. What this means is that there is no source material of his time to tell us anything about Siddhārtha Gautama, the founder of this religion, who lived in northern India in the sixth century B.C.E. That, of course, presents a problem. However, more serious is the question of when and how the "canonical texts" were produced.

4. How was the authentic teaching of the Buddha preserved at first?

4 Buddhist tradition holds that soon after the death of Gautama, a council of 500 monks was convened to decide what was the authentic teaching of the Master. Whether such a council actually did take place is a subject of much debate among Buddhist scholars and historians. The important point we should note, however, is that even Buddhist texts acknowledge that the authentic teaching decided upon was not committed to writing but memorized by the disciples. Actual writing of the sacred texts had to wait for a considerable time.

5. When were the Pali texts put down in writing?

5 According to Sri Lankan chronicles of the fourth and sixth centuries C.E., the earliest of these Pali "canonical texts" were put in writing during the reign of King Vattagamani Abhaya in the first century B.C.E. Other accounts of the Buddha's life did not appear in writing until perhaps the first or even the fifth century C.E., nearly a thousand years after his time.



Buddhist temples very in style worldwide

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6. What criticisms are voiced against the “canonical texts”? (Compare 2 Timothy 3:16, 17.)

6 Thus, observes the *Abingdon Dictionary of Living Religions,* “The ‘biographies’ are both late in origin and replete with legendary and mythical material, and the oldest canonical texts are the products of a long process of oral transmission that evidently included some revision and much addition.” One scholar even “contended that not a single word of the recorded teaching can be ascribed with

unqualified certainty to Gautama himself." Are such criticisms justified?

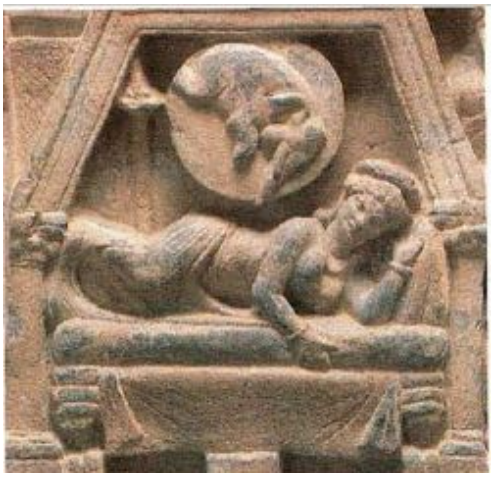
The Buddha's Conception and Birth

7. According to Buddhist texts, how did the Buddha's mother come to conceive him?

7 Consider the following excerpts from *Jataka,* part of the Pali canon, and *Buddha-charita,* a second-century C.E. Sanskrit text on the life of the Buddha. First, the account of how the Buddha's mother, Queen Maha-Maya, came to conceive him in a dream.

> "The four guardian angels came and lifted her up, together with her couch, and took her away to the Himalaya Mountains. . . . Then came the wives of these guardian angels, and conducted her to Anotatta Lake, and bathed her, to remove every human stain. . . . Not far off was Silver Hill, and in it a golden mansion. There they spread a divine couch with its head towards the east, and laid her down upon it. Now the future Buddha had become a superb white elephant . . . He ascended Silver Hill, and . . . three times he walked round his mother's couch, with his right side towards it, and striking her on her right side, he seemed to enter her womb. Thus the conception took place in the midsummer festival."

8. What was predicted regarding the Buddha's future?



8 When the queen told the dream to her husband, the king, he summoned 64 eminent Hindu priests, fed and clothed them, and asked for an interpretation. This was their answer:

> "Be not anxious, great king! . . . You will have a son. And he, if he continue to live the household life,

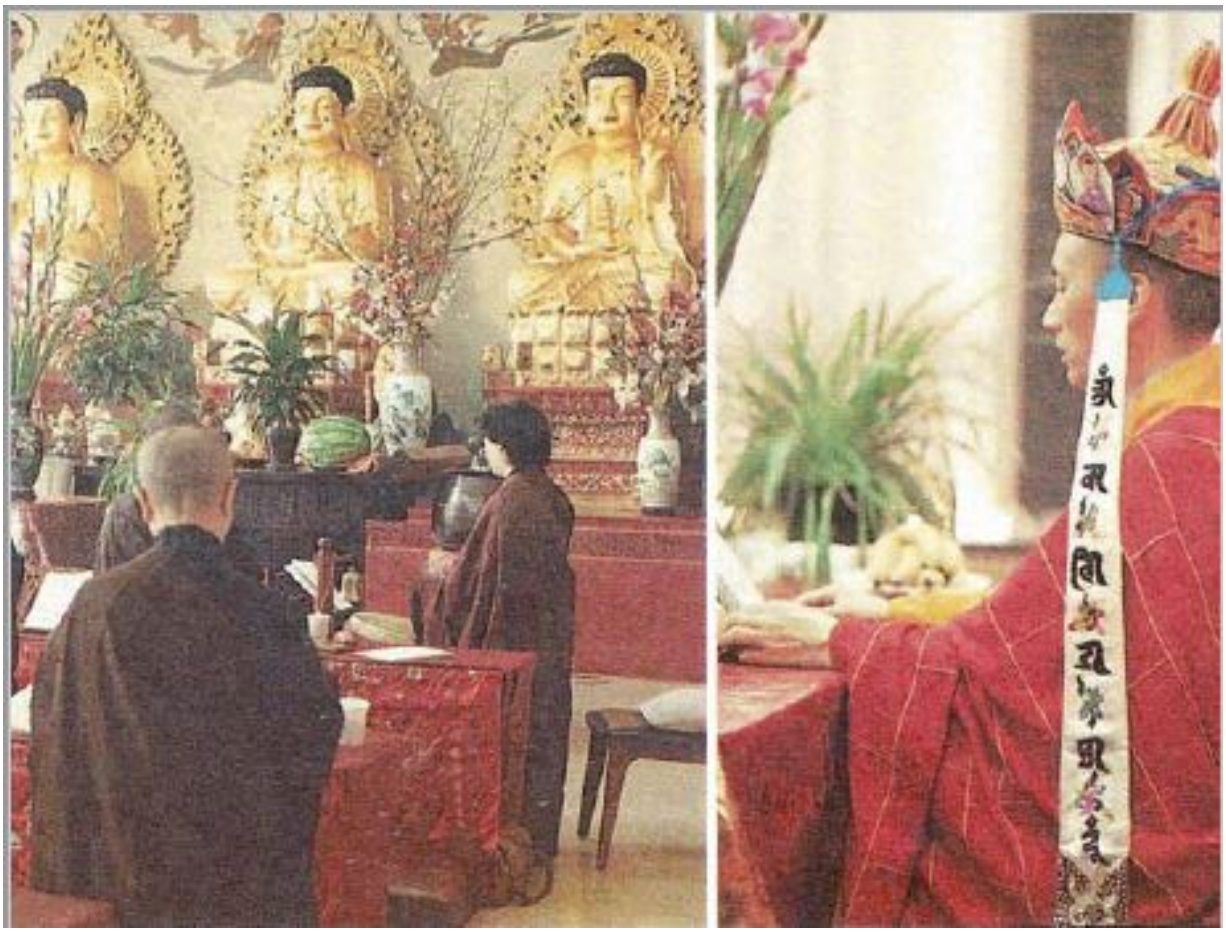
will become a universal monarch; but if he leave the household life and retire from the world, he will become a Buddha, and roll back the clouds of sin and folly of this world."

Stone relief, Dream of Maya, from Gandhara, Pakistan, depicts the future Buddha as a haloed white elephant entering the right side of Queen Maya to impregnate her

9. What extraordinary events were said to have followed the pronouncement regarding the Buddha's future?

9 Thereafter, 32 miracles were said to have occurred:

"All the ten thousand worlds suddenly quaked, quivered, and shook. . . . The fires went out in all the hells; . . . diseases ceased among men; . . . all musical instruments gave forth their notes without being played upon; . . . in the mighty ocean the water became sweet; . . . the whole ten thousand worlds became one mass of garlands of the utmost possible magnificence."



Buddhist monks and worshipers in a temple in New York City

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10. How do Buddhist sacred texts describe the Buddha's birth?

10 Then came the unusual birth of the Buddha in a garden of sal trees called Lumbini Grove. When the queen wanted to take hold of a branch of the tallest sal tree in the grove, the tree obliged by bending down to within her reach. Holding on to the branch and standing, she gave birth.

> "He issued from his mother's womb like a preacher descending from his preaching-seat, or a man coming down a stair, stretching out both hands and both feet, unsmeared by any impurity from his mother's womb. . . . "

> “As soon as he is born, the [future Buddha] firmly plants both feet flat on the ground, takes seven strides to the north, with a white canopy carried above his head, and surveys each quarter of the world, exclaiming in peerless tones: In all the world I am chief, best and foremost; this is my last birth; I shall never be born again.”

11. What conclusion have some scholars drawn regarding the accounts about the Buddha’s life as found in the sacred texts?

11 There are also equally elaborate stories regarding his childhood, his encounters with young female admirers, his wanderings, and just about every event in his life. Not surprisingly, perhaps, most scholars dismiss all these accounts as legends and myths. A British Museum official even suggests that because of the “great body of legend and miracle, . . . a historical life of the Buddha is beyond recovery.”

12, 13. (a) What is the traditional account of the Buddha’s life? (b) What is commonly accepted regarding when the Buddha was born? (Compare Luke 1:1-4.)

12 In spite of these myths, a traditional account of the Buddha’s life is widely circulated. A modern text, *A Manual of Buddhism*, published in Colombo, Sri Lanka, gives the following simplified account.

> “On the full-moon day of May in the year 623 B.C. there was born in the district of Nepal an Indian Sakyan Prince, by name Siddhattha Gotama. * King Suddhodana was his father, and Queen Mahā Māyā was his mother. She died a few days after the birth of the child and Mahā Pajāpati Gotamī became his foster-mother.
>
> “At the age of sixteen he married his cousin, the beautiful Princess Yasodharā.
>
> “For nearly thirteen years after his happy marriage he led a luxurious life, blissfully ignorant of the vicissitudes of life outside the palace gates.

> “With the march of time, truth gradually dawned upon him. In his 29th year, which witnessed the turning point of his career, his son Rāhula was born. He regarded his offspring as an impediment, for he realized that all without exception were subject to birth, disease, and death. Comprehending thus the universality of sorrow, he decided to find out a panacea for this universal sickness of humanity.

“So renouncing his royal pleasures, he left home one night . . . cutting his hair, donned the simple garb of an ascetic, and wandered forth as a Seeker of Truth.”

13 Clearly these few biographical details are in stark contrast to the fantastic accounts found in the “canonical texts.” And except for the year of his birth, they are commonly accepted.

The Enlightenment—How It Happened

14. What was the turning point of Gautama’s life?

14 What was the aforementioned “turning point of his career”? It was when, for the first time in his life, he saw a sick man, an old man, and a dead man. This experience caused him to agonize over the meaning of life—Why were men born, only to suffer, grow old, and die? Then, it was said that he saw a holy man, one who had renounced the world in pursuit of truth. This impelled Gautama to give up his family, his possessions, and his princely name and spend the next six years seeking the answer from Hindu teachers and gurus, but without success. The accounts tell us that he pursued a course of meditation, fasting, Yoga, and extreme self-denial, yet he found no spiritual peace or enlightenment.

15. How did Gautama finally reach his supposed enlightenment?

15 Eventually he came to realize that his extreme course of self-denial was as useless as the life of self-indulgence that he had led before. He now adopted what he called the Middle Way, avoiding the

extremes of the life-styles that he had been following. Deciding that the answer was to be found in his own consciousness, he sat in meditation under a pipal, or Indian fig tree. Resisting attacks and temptations by the devil Mara, he continued steadfast in his meditation for four weeks (some say seven weeks) until he supposedly transcended all knowledge and understanding and reached enlightenment.

16. (a) What did Gautama become? (b) What different views are held regarding the Buddha?

16 By this process, in Buddhist terminology, Gautama became the Buddha—the Awakened, or Enlightened, One. He had attained the ultimate goal, Nirvana, the state of perfect peace and enlightenment, freed from desire and suffering. He has also become known as Sakyamuni (sage of the Sakya tribe), and he often addressed himself as Tathagata (one who thus came [to teach]). Different Buddhist sects, however, hold different views on this subject. Some view him strictly as a human who found the path to enlightenment for himself and taught it to his followers. Others view him as the final one of a series of Buddhas to have come into the world to preach or revive the dharma (*Pali, Dhamma*), the teaching or way of the Buddha. Still others view him as a bodhisattva, one who had attained enlightenment but postponed entering Nirvana in order to help others in their pursuit of enlightenment. Whatever it is, this event, the Enlightenment, is of central importance to all schools of Buddhism.

The Enlightenment—What Is It?

17. (a) Where and to whom did the Buddha preach his first sermon? (b) Explain briefly the Four Noble Truths.

17 Having attained enlightenment, and after overcoming some initial hesitation, the Buddha set forth to teach his newfound truth, his dharma, to others. His first and probably most important sermon was given in the city of Benares, in a deer park, to five bhikkus—disciples or monks. In it, he taught that to be saved, one must avoid both the

course of sensual indulgence and that of asceticism and follow the Middle Way. Then, one must understand and follow the Four Noble Truths (see box, opposite page), which can briefly be summarized as follows:

(1) All existence is suffering.

(2) Suffering arises from desire or craving.

(3) Cessation of desire means the end of suffering.

(4) Cessation of desire is achieved by following the Eightfold Path, controlling one's conduct, thinking, and belief.

18. What did the Buddha say about the source of his enlightenment? (Compare Job 28:20, 21, 28; Psalm 111:10.)

18 This sermon on the Middle Way and on the Four Noble Truths embodies the essence of the Enlightenment and is considered the epitome of all the Buddha's teaching. (In contrast, compare Matthew 6:25-34; 1 Timothy 6:17-19; James 4:1-3; 1 John 2:15-17.) Gautama claimed no divine inspiration for this sermon but credited himself with the words "discovered by the Tathagata." It is said that on his deathbed, the Buddha told his disciples: "Seek salvation alone in the truth; look not for assistance to anyone besides yourself." Thus, according to the Buddha, enlightenment comes, not from God, but from personal effort in developing right thinking and good deeds.

The Buddha's Four Noble Truths

The Buddha expounded his fundamental teaching in what is called the Four Noble Truths. Here we quote from the *Dhammacakkappavattana Sutta* (The Foundation of the Kingdom of Righteousness), in a translation by T. W. Rhys Davids:

- "Now this, O Bhikkus, is the noble truth concerning suffering. Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. . . .

- "Now this, O Bhikkus, is the noble truth concerning the origin of suffering. Verily, it is that thirst, causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions, or the craving for life, or the craving for success. . . .

- "Now this, O Bhikkus, is the noble truth concerning the destruction of suffering. Verily, it is the destruction, in which no passion remains, of this very thirst; the laying aside of, the getting rid of, the being free from, the harboring no longer of this thirst. . . .

- "Now this, O Bhikkus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily, it is this noble eightfold path; that is to say: right views; right aspirations; right speech; right conduct; right livelihood; right effort; right mindfulness; and right contemplation."

19. Why was the Buddha's message welcomed at the time?

19 It is not hard to see why this teaching was welcomed in the Indian society of the time. It condemned the greedy and corrupt religious practices promoted by the Hindu Brahmans, or priestly caste, on the one hand, and the austere asceticism of the Jains and other mystic cults on the other. It also did away with the sacrifices and rituals, the myriads of gods and goddesses, and the burdensome caste system that dominated and enslaved every aspect of the people's life. In short, it promised liberation to everyone who was willing to follow the Buddha's way.

Buddhism Spreading Its Influence

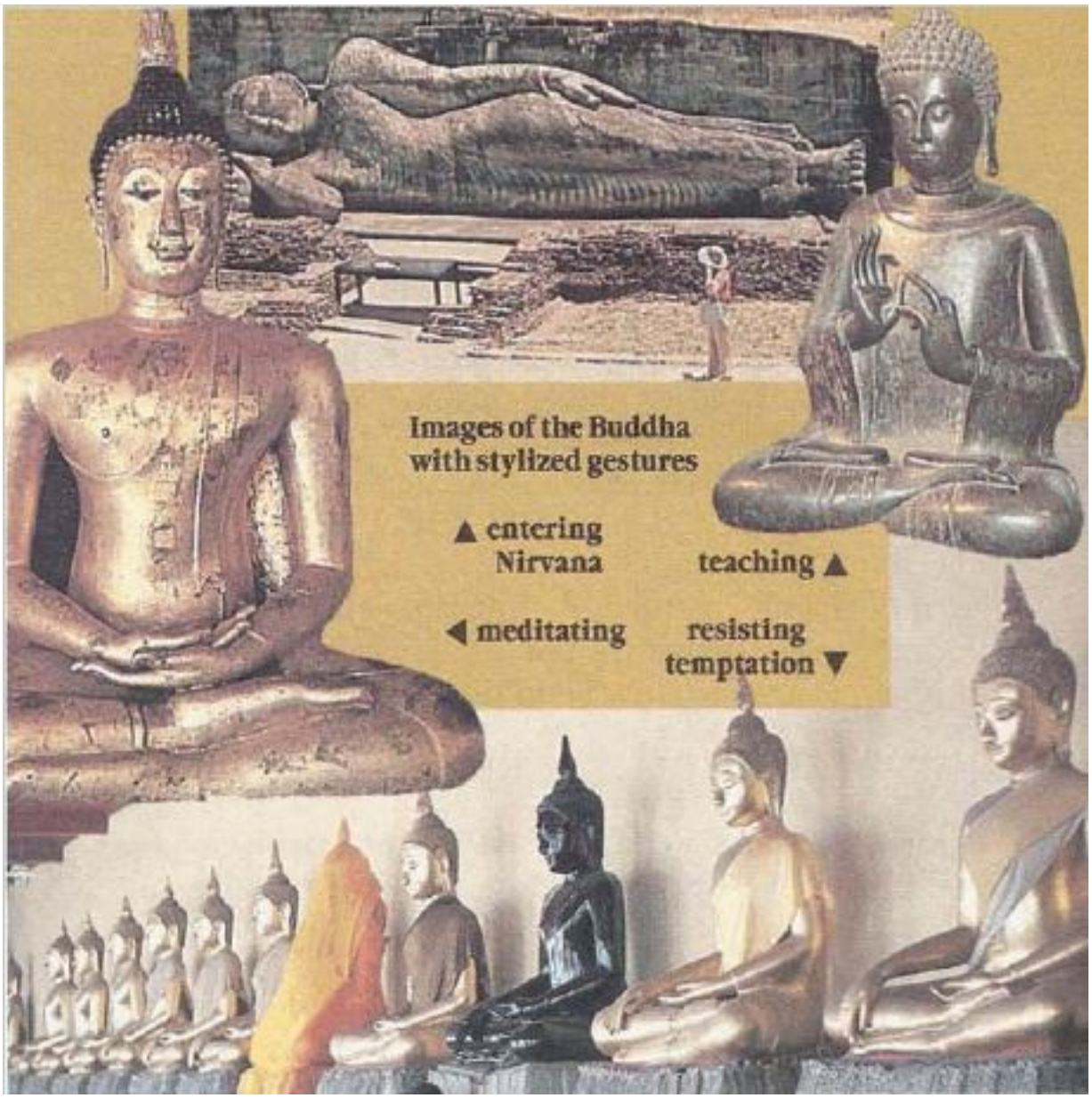
20. (a) What are the "Three Jewels" of Buddhism? (b) How extensive was the Buddha's preaching campaign?

20 When the five bhikkus accepted the Buddha's teaching, they became the first sangha, or order of monks. So the "Three Jewels" (Triratna) of Buddhism were completed, namely, the Buddha, the dharma, and the sangha, which were supposed to help people get on the way to enlightenment. Thus prepared, Gautama the Buddha went preaching through the length and breadth of the Ganges Valley. People from every social rank and status came to hear him, and they became his disciples. By the time of his death at age 80, he had become well-known and well respected. It was reported that his last words to his disciples were: "Decay is inherent in all component things. Work out your own salvation with diligence."

21. (a) Who was instrumental in Buddhism's expansion? (b) What was the outcome of his efforts?

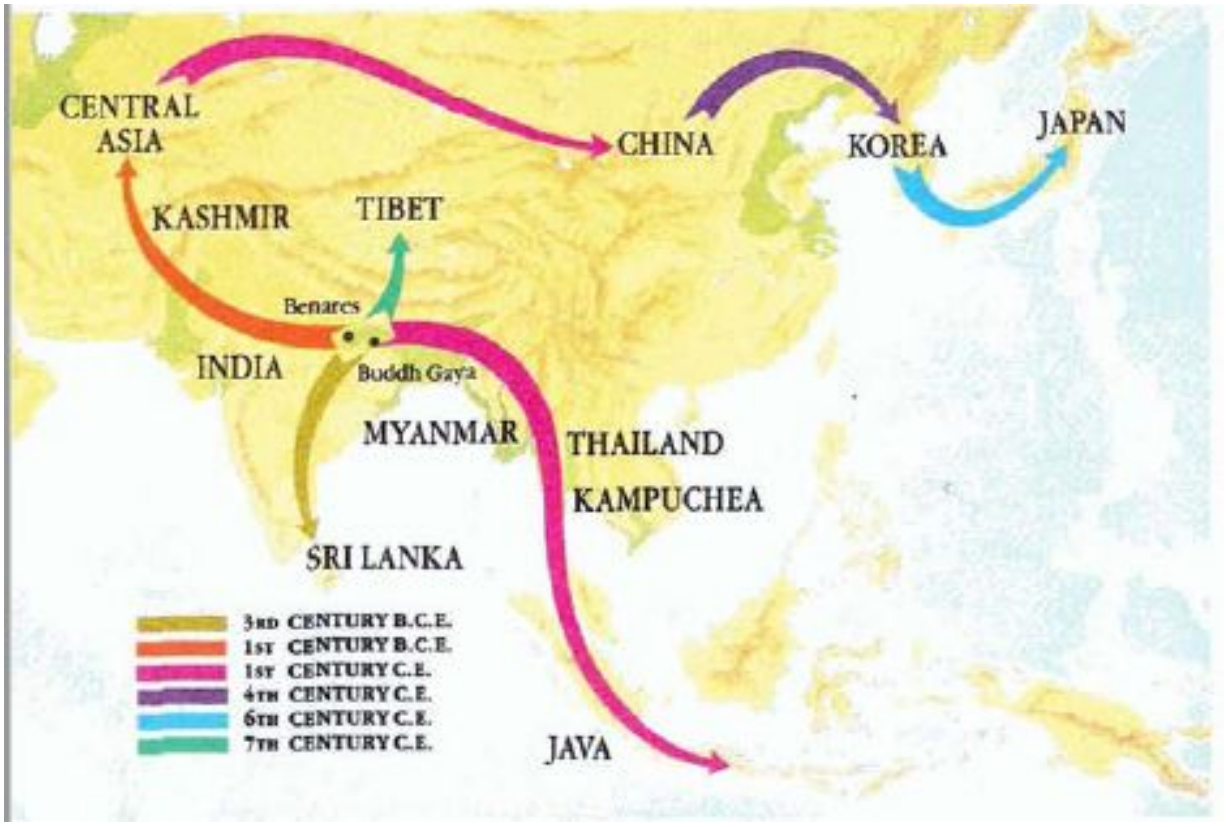
21 In the third century B.C.E., about 200 years after the Buddha's death, appeared Buddhism's greatest champion, Emperor Aśoka, who brought most of India under his rule. Saddened by the slaughter and upheaval caused by his conquests, he embraced Buddhism and gave it State support. He erected religious monuments, convened

councils, and exhorted the people to live by the precepts of the Buddha. Aśoka also sent Buddhist missionaries to all parts of India and to Sri Lanka, Syria, Egypt, and Greece. Principally by Aśoka's efforts, Buddhism grew from being an Indian sect to a world religion. Justifiably, he has been regarded by some as the second founder of Buddhism.



22. How did Buddhism come to be established throughout Asia?

22 From Sri Lanka, Buddhism spread eastward into Myanmar (Burma), Thailand, and other parts of Indochina. To the north, Buddhism spread to Kashmir and central Asia. From those areas, and as early as the first century C.E., Buddhist monks traveled across the forbidding mountains and deserts and took their religion into China. From China, it was a short step for Buddhism to spread to Korea and Japan. Buddhism was also introduced into Tibet, India's northern neighbor. Mixed with local beliefs, it emerged as Lamaism, which dominated both the religious and the political life there. By the sixth or seventh century C.E., Buddhism had become well established in all of Southeast Asia and the Far East. But what was happening in India?



By the seventh century C.E., Buddhism had spread from India to all of eastern Asia

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23. What happened to Buddhism in India?

23 While Buddhism was spreading its influence in other lands, it was gradually declining back in India. Deeply involved in philosophical and metaphysical pursuits, the monks began to lose touch with their lay followers. In addition, the loss of royal patronage and the adoption of Hindu ideas and practices all hastened the demise of Buddhism in India. Even Buddhist holy places, such as Lumbini, where Gautama was born, and Buddh Gaya, where he experienced “enlightenment,” fell into ruin. By the 13th century, Buddhism had virtually disappeared from India, the land of its origin.

24, 25. What further developments in Buddhism were seen in the 20th century?

24 During the 20th century, Buddhism underwent another change of face. Political upheaval in China, Mongolia, Tibet, and countries in Southeast Asia dealt it a devastating blow. Thousands of monasteries and temples were destroyed and hundreds of thousands of monks and nuns were driven away, imprisoned, or even killed. Nonetheless, Buddhism’s influence is still strongly felt in the thinking and habits of the people of these lands.

25 In Europe and North America, Buddhism’s idea of seeking “truth” within the individual self seems to have a wide appeal, and its practice of meditation provides an escape from the hubbub of Western life. Interestingly, in the foreword to the book *Living Buddhism,* Tenzin Gyatso, the exiled Dalai Lama of Tibet, wrote: “Perhaps today Buddhism may have a part to play in reminding western people of the spiritual dimension of their lives.”

Buddhism's Diverse Ways

26. In what ways is Buddhism divided?

26 Although it is customary to speak of Buddhism as one religion, in reality it is divided into several schools of thought. Based on different interpretations of the nature of the Buddha and his teachings, each has its own doctrines, practices, and scriptures. These schools are

further divided into numerous groups and sects, many of which are heavily influenced by local cultures and traditions.

27, 28. How would you describe Theravada Buddhism? (Compare Philippians 2:12; John 17:15, 16.)

27 The **Theravada** (Way of the Elders), or **Hinayana** (Lesser Vehicle), school of Buddhism flourishes in Sri Lanka, Myanmar (Burma), Thailand, Kampuchea (Cambodia), and Laos. Some consider this to be the conservative school. It emphasizes gaining wisdom and working out one's own salvation by renouncing the world and living the life of a monk, devoting oneself to meditation and study in a monastery.

28 It is a common sight in some of these lands to see groups of young men with shaved heads, in saffron robes and bare feet, carrying their alms bowls to receive their daily provision from the lay believers whose role it is to support them. It is customary for men to spend at least some part of their life in a monastery. The ultimate goal of the monastic life is to become an arhat, that is, one who has reached spiritual perfection and liberation from the pain and suffering in the cycles of rebirth. The Buddha has shown the way; it is up to each one to follow it.

29. What are the characteristics of Mahayana Buddhism? (Compare 1 Timothy 2:3, 4; John 3:16.)

29 The **Mahayana** (Greater Vehicle) school of Buddhism is commonly found in China, Korea, Japan, and Vietnam. It is so named because it emphasizes the Buddha's teaching that "truth and the way of salvation is for everyone whether one lives in a cave, a monastery, or a house . . . It is not just for those who give up the world." The basic Mahayana concept is that the love and compassion of the Buddha are so great that he would not withhold salvation from anyone. It teaches that because the Buddha-nature is in all of us, everyone is capable of becoming a Buddha, an enlightened one, or a bodhisattva. Enlightenment comes, not by

strenuous self-discipline, but by faith in the Buddha and compassion for all living things. This clearly has greater appeal to the practical-minded masses. Because of this more liberal attitude, however, numerous groups and cults have developed.

30. What goal do devotees of “Pure Land” Buddhism seek? (Compare Matthew 6:7, 8; 1 Kings 18:26, 29.)

30 Among the many Mahayana sects that have developed in China and Japan are the **Pure Land** and **Zen** schools of Buddhism. The former centers its belief around faith in the saving power of Amida Buddha, who promised his followers a rebirth in the Pure Land, or Western Paradise, a land of joy and delight inhabited by gods and humans. From there, it is an easy step to Nirvana. By repeating the prayer “I place my faith in Amida Buddha,” sometimes thousands of times a day, the devotee purifies himself in order to attain enlightenment or to gain rebirth in the Western Paradise.

31. What are the features of Zen Buddhism? (Compare Philippians 4:8.)

31 **Zen Buddhism** (Ch’an school in China) derived its name from the practice of meditation. The words *ch’an* (Chinese) and zen (Japanese) are variations of the Sanskrit word *dhyāna,* meaning “meditation.” This discipline teaches that study, good works, and rituals are of little merit. One can attain enlightenment simply by contemplating such imponderable riddles as, ‘What is the sound of one hand clapping?’ and, ‘What do we find where there is nothing?’ The mystical nature of Zen Buddhism has found expression in the refined arts of flower arrangement, calligraphy, ink painting, poetry, gardening, and so on, and these have been favorably received in the West. Today, Zen meditation centers are found in many Western countries.

Procession in honor of the Buddha's birthday, inTokyo, Japan., The white elephant at rear symbolizes the Buddha

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32. How is Tibetan Buddhism practiced?

32 Finally, there is **Tibetan Buddhism,** or Lamaism. This form of Buddhism is sometimes called Mantrayana (Mantra Vehicle) because of the prominent use of mantras, a series of syllables with or without meaning, in long recitals. Instead of emphasizing wisdom or compassion, this form of Buddhism emphasizes the use of rituals, prayers, magic, and spiritism in worship. Prayers are repeated thousands of times a day with the aid of prayer beads and prayer wheels. The complicated rituals can be learned only under oral instruction by lamas, or monastic leaders, among whom the best known are the Dalai Lama and the Panchen Lama. After the death of a lama, a search is made for a child in whom the lama is said to have been reincarnated to be the next spiritual leader. The term, however, is also generally applied to all monks, who, by one

estimate, at one time numbered about one fifth of the entire population of Tibet. Lamas also served as teachers, doctors, landowners, and political figures.

33. How are Buddhism's divisions similar to those of Christendom? (Compare 1 Corinthians 1:10.)

33 These principal divisions of Buddhism are in turn subdivided into many groups, or sects. Some are devoted to a particular leader, such as Nichiren in Japan, who taught that only the Mahayanan *Lotus Sutra* contains the definitive teachings of the Buddha, and Nun Ch'in-Hai in Taiwan, who has a mass following. In this respect, Buddhism is not very different from Christendom with its many denominations and sects. In fact it is common to see people who claim to be Buddhists engage in practices of Taoism, Shinto, ancestor worship, and even those of Christendom. * All these Buddhist sects claim to base their beliefs and practices on the teachings of the Buddha.

The Three Baskets and Other Buddhist Scriptures

34. What must we bear in mind when considering the teachings of Buddhism?

34 Teachings attributed to the Buddha were passed on by word of mouth and only began to be put down in writing centuries after he had passed off the scene. Thus, at best, they represent what his followers in later generations thought he said and did. This is further complicated by the fact that, by then, Buddhism had already splintered into many schools. Thus, different texts present quite different versions of Buddhism.

35. What are the earliest of the Buddhist sacred texts?

35 The earliest of the Buddhist texts were written in Pali, said to be related to the Buddha's native tongue, in about the first century B.C.E. They are accepted by the Theravada school as the authentic texts. They consist of 31 books organized into three collections

called *Tipitaka* (Sanskrit, *Tripitaka*), meaning “Three Baskets,” or “Three Collections.” The *Vinaya Pitaka* (Basket of Discipline) deals mainly with rules and regulations for monks and nuns. The *Sutta Pitaka* (Basket of Discourses) contains the sermons, parables, and proverbs delivered by the Buddha and his leading disciples. Finally, the *Abhidhamma Pitaka* (Basket of Ultimate Doctrine) consists of commentaries on Buddhist doctrines.

36. What characterizes the Mahayana Buddhist scriptures?

36 On the other hand, the writings of the Mahayana school are mostly in Sanskrit, Chinese, and Tibetan, and they are voluminous. The Chinese texts alone consist of over 5,000 volumes. They contain many ideas that were not in the earlier writings, such as accounts of Buddhas as numerous as the sands of the Ganges, who are said to have lived for countless millions of years, each presiding over his own Buddha world. It is no exaggeration when one writer observes that these texts are “characterized by diversity, extravagant imagination, colorful personalities, and inordinate repetitions.”

37. What problems were posed by the Mahayana writings? (Compare Philippians 2:2, 3.)

37 Needless to say, few people are able to comprehend these highly abstract treatises. As a result, these later developments have taken Buddhism far away from what the Buddha intended originally. According to the *Vinaya Pitaka,* the Buddha wanted his teachings to be understood not only by the educated class but by every sort of people. To this end, he insisted that his ideas be taught in the language of the common people, not the sacred dead language of Hinduism. Thus, to the Theravada Buddhists’ objection that these books were noncanonical, the Mahayana followers’ reply is that Gautama the Buddha first taught the simple and ignorant, but to the learned and wise he revealed the teachings written later in the Mahayana books.

Pages of the Lotus Sutra (10th century), in Chinese, describe the power of the bodhisattva Kuan·yin to save from fire and flood, Bodhisattva Ksitigarbha, right, was popular in Korea in the 14th century

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The Cycle of Karma and Samsara

38. (a) How do Buddhist and Hindu teachings compare? (b) What is the Buddhist concept of the soul in theory and in practice?

38 Although Buddhism freed the people from the shackles of Hinduism to a certain extent, its fundamental ideas are still a legacy of the Hindu teachings of Karma and samsara. Buddhism, as it was originally taught by the Buddha, differs from Hinduism in that it denies the existence of an immortal soul but speaks of the individual as “a combination of physical and mental forces or energies.” * Nonetheless, its teachings are still centered on the ideas that all humanity is wandering from life to life through countless rebirths (samsara) and suffering the consequences of actions past and present (Karma). Even though its message of enlightenment and liberation from this cycle may appear attractive, some ask: How sound is the foundation? What proof is there that all sufferings are

the result of one's actions in a previous life? And, in fact, what evidence is there that there is any past life?

39. How does one Buddhist text explain the law of Karma?

39 One explanation about the law of Karma says:

> "Kamma [Pali equivalent of Karma] is a law in itself. But it does not follow that there should be a lawgiver. Ordinary laws of nature, like gravitation, need no lawgiver. The law of Kamma too demands no lawgiver. It operates in its own field without the intervention of an external, independent ruling agency."—*A Manual of Buddhism.*

40. (a) What does the existence of natural laws indicate? (b) What does the Bible say about cause and effect?

40 Is this sound reasoning? Do laws of nature really need no lawgiver? Rocket expert Dr. Wernher von Braun once stated: "The natural laws of the universe are so precise that we have no difficulty building a spaceship to fly to the moon and can time the flight with the precision of a fraction of a second. These laws must have been set by somebody." The Bible also speaks about the law of cause and effect. It tells us, "God is not one to be mocked. For whatever a man is sowing, this he will also reap." (Galatians 6:7) Instead of saying this law needs no lawgiver, it points out that "God is not one to be mocked," indicating that this law was set in motion by its Maker, Jehovah.

41. (a) What comparison may be drawn between the law of Karma and the law of the courts? (b) Contrast Karma with the Bible's promise.

41 In addition, the Bible tells us that "the wages sin pays is death," and "he who has died has been acquitted from his sin." Even courts of justice recognize that no one is to suffer double jeopardy for any crime. Why, then, should a person who has already paid for his sins by dying be reborn only to suffer anew the consequences of his past acts? Furthermore, without knowing what past acts one is being

punished for, how can one repent and improve? Could this be considered justice? Is it consistent with mercy, which is said to be the Buddha's most outstanding quality? In contrast, the Bible, after stating that "the wages sin pays is death," goes on to say: "But the gift God gives is everlasting life by Christ Jesus our Lord." Yes, it promises that God will do away with all corruption, sin, and death and will bring freedom and perfection for all mankind.—Romans 6:7, 23; 8:21; Isaiah 25:8.

42. How does a Buddhist scholar explain rebirth?

42 As for rebirth, here is an explanation by the Buddhist scholar Dr. Walpola Rahula:

> "A being is nothing but a combination of physical and mental forces or energies. What we call death is the total non-functioning of the physical body. Do all these forces and energies stop altogether with the non-functioning of the body? Buddhism says 'No.' Will, volition, desire, thirst to exist, to continue, to become more and more, is a tremendous force that moves whole lives, whole existences, that even moves the whole world. This is the greatest force, the greatest energy in the world. According to Buddhism, this force does not stop with the non-functioning of the body, which is death; but it continues manifesting itself in another form, producing re-existence which is called rebirth."

43. (a) Biologically, how is one's genetic makeup determined? (b) What "proof" is sometimes offered to support rebirth? (c) Is such "proof" of rebirth in harmony with common experience?

43 At the moment of conception, a person inherits 50 percent of his genes from each parent. Therefore there is no way by which he can be 100 percent like someone in a previous existence. Indeed, the process of rebirth cannot be supported by any known principle of science. Frequently, those who believe in the doctrine of rebirth cite as proof the experience of people who claim to recollect faces,

events, and places that they have not formerly known. Is this logical? To say that a person who can recount things in bygone times must have lived in that era, one would also have to say that a person who can foretell the future—and there are many who claim to do so—must have lived in the future. That, obviously, is not the case.

44. Compare the Bible's teaching regarding "spirit" with the Buddhist doctrine of rebirth.

44 More than 400 years before the Buddha, the Bible spoke of a life-force. Describing what happens at a person's death, it says: "Then the dust returns to the earth just as it happened to be and the spirit itself returns to the true God who gave it." (Ecclesiastes 12:7) The word "spirit" is translated from the Hebrew word *ru·ach*, meaning the life-force that animates all living creatures, human and animal. (Ecclesiastes 3:18-22) However, the important difference is that *ru·ach* is an *impersonal* force; it does not have a will of its own or retain the personality or any of the characteristics of the deceased individual. It does not go from one person to another at death but "returns to the true God who gave it." In other words, the person's future life prospects—the hope of a resurrection—are entirely in God's hands.—John 5:28, 29; Acts 17:31.

Nirvana—Attaining the Unattainable?

45. What is the Buddhist concept of Nirvana?

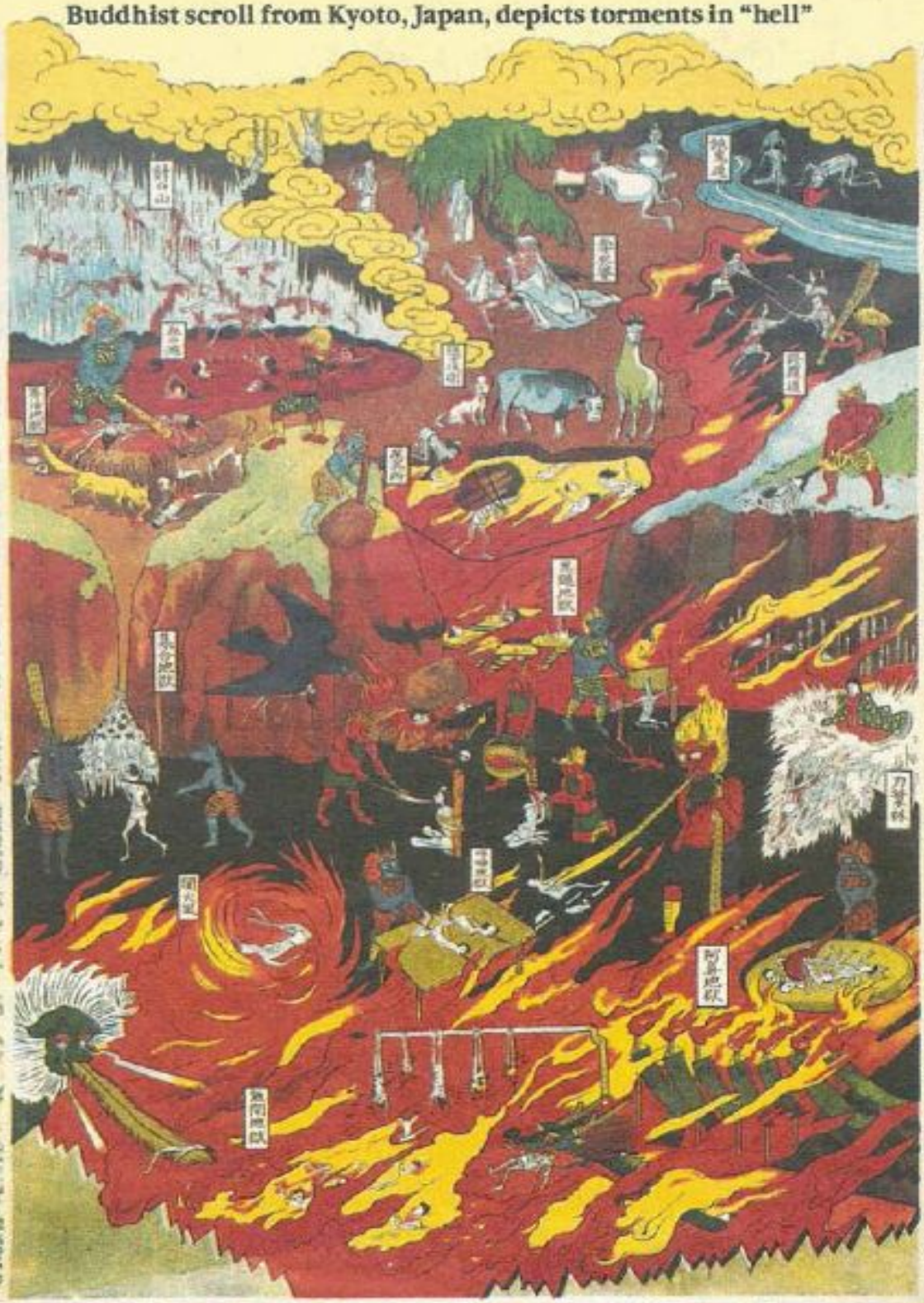
45 This brings us to the Buddha's teaching on enlightenment and salvation. In Buddhist terms, the basic idea of salvation is liberation from the laws of Karma and samsara, as well as the attaining of Nirvana. And what is Nirvana? Buddhist texts say that it is impossible to describe or explain but can only be experienced. It is not a heaven where one goes after death but an attainment that is within the reach of all, here and now. The word itself is said to mean "blowing out, extinguishing." Thus, some define Nirvana as cessation of all passion and desire; an existence free from all sensory feelings, such as pain, fear, want, love, or hate; a state of eternal peace, rest, and

changelessness. Essentially, it is said to be the cessation of individual existence.

46, 47. (a) According to Buddhist teachings, what is the source of salvation? (b) Why is the Buddhist view of the source of salvation contrary to common experience?

46 The Buddha taught that enlightenment and salvation—the perfection of Nirvana—come, not from any God or external force, but from within a person by his own effort in good deeds and right thoughts. This raises the question: Can something perfect come out of something imperfect? Does not our common experience tell us, as the Hebrew prophet Jeremiah did, that “to earthling man his way does not belong. It does not belong to man who is walking even to direct his step”? (Jeremiah 10:23) If no one is able to have total control of his actions even in simple day-to-day matters, is it logical to think that anyone can work out his eternal salvation all by himself? —Psalm 146:3, 4.

Buddhist scroll from Kyoto, Japan, depicts torments in "hell"



Buddhist scroll from Kyoto, Japan, depicts torments in "hell"

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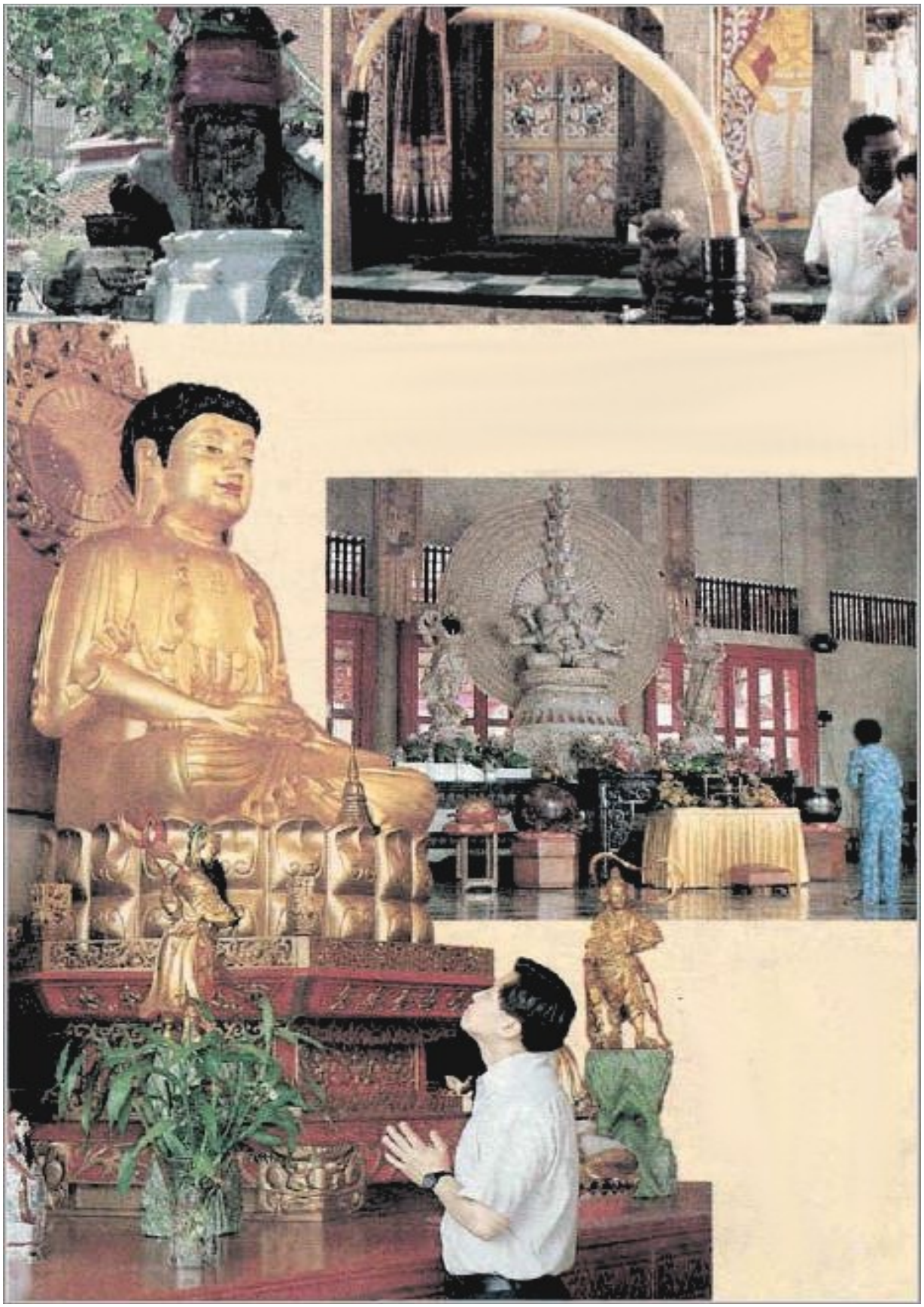
47 Just as a man mired in quicksand is not likely to free himself from it on his own, likewise all mankind is entrapped in sin and death, and no one is capable of extricating himself from this entanglement. (Romans 5:12) Yet, the Buddha taught that salvation depends solely on one's own effort. His parting exhortation to his disciples was to "rely on yourselves and do not rely on external help; hold fast to the truth as a lamp; seek salvation alone in the truth; look not for assistance to anyone besides yourself."

Enlightenment or Disillusionment?

48. (a) How does one book describe the effect of complicated Buddhist ideas such as Nirvana? (b) What has been the outcome of recent interest in Buddhist teachings in some areas?

48 What is the effect of such a doctrine? Does it inspire its believers to true faith and devotion? The book *Living Buddhism* reports that in some Buddhist countries, even "monks give little thought to the sublimities of their religion. The attainment of Nirvāna is widely thought to be a hopelessly unrealistic ambition, and meditation is seldom practised. Apart from desultory study of the Tipitaka, they devote themselves to being a benevolent and harmonious influence in society." Similarly, *World Encyclopedia* (Japanese), in commenting on the recent resurgence of interest in Buddhist teachings, observes: "The more the study of Buddhism becomes specialized, the more it departs from its original purpose—to guide the people. From this point of view, the recent trend in the rigorous study of Buddhism does not necessarily mean the revival of a living faith. Rather, it must be observed that when a religion becomes the object of complicated metaphysical scholarship, its real life as a faith is losing its power."



Buddhists today worship before, as seen clockwise from top left, a lingam in Bangkok, Thiland; the Buddaha's Tooth relic in Kandy, Sri Lanka; images of the Buddha in Singapore and New York

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49. For many, what has Buddhism become?

49 The fundamental concept of Buddhism is that knowledge and understanding lead to enlightenment and salvation. But the complicated doctrines of the various schools of Buddhism have only produced the above-mentioned “hopelessly unrealistic” situation, beyond the grasp of most believers. For them, Buddhism has been reduced to doing good and following a few rituals and simple precepts. It does not come to grips with life’s perplexing questions, such as: Where do we come from? Why are we here? And what is the future for man and the earth?

50. What question comes to mind in view of the experiences of some sincere Buddhists? (Compare Colossians 2:8.)

50 Some sincere Buddhists have recognized the confusion and disillusionment that arise from the complicated doctrines and burdensome rituals of Buddhism as it is practiced today. The humanitarian efforts of Buddhist groups and associations in some countries may have brought relief from pain and suffering to many. But as a source of true enlightenment and liberation for all, has Buddhism lived up to its promise?

A Buddhist woman praying before family alter, and children participating in temple service

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Enlightenment Without God?

51. (a) What does one anecdote tell about the Buddha's teachings? (b) What important omission is evident in the Buddha's teachings? (Compare 2 Chronicles 16:9; Psalm 46:1; 145:18.)

51 Accounts of the life of the Buddha relate that on one occasion he and his disciples were in a forest. He picked up a handful of leaves and said to his disciples: "What I have taught you is comparable to the leaves in my hand, what I have not taught you is comparable to the amount of leaves in the forest." The implication, of course, was that the Buddha had taught only a fraction of what he knew. However, there is one important omission—Gautama the Buddha had next to nothing to say about God; neither did he ever claim to be God. In fact, it is said that he told his disciples, "If there is a God, it is inconceivable that He would be concerned about my day-to-day affairs," and "there are no gods who can or will help man."

52. (a) What is Buddhism's view of God? (b) What has Buddhism ignored?

52 In this sense, Buddhism's role in mankind's search for the true God is minimal. *The Encyclopedia of World Faiths* observes that "early Buddhism appears to have taken no account of the question of God, and certainly did not teach or require belief in God." In its emphasis on each person's seeking salvation on his own, turning inward to his own mind or consciousness for enlightenment, Buddhism is really agnostic, if not atheistic. (See box *"Buddhism and God"* below.) In trying to throw off Hinduism's shackles of superstition and its bewildering array of mythical gods, Buddhism has swung to the other extreme. It ignored the fundamental concept of a Supreme Being, by whose will everything exists and operates.—Acts 17:24, 25.

Buddhism and God

"Buddhism teaches the way to perfect goodness and wisdom without a personal God; the highest knowledge without a 'revelation'; . . . the possibility of redemption without a vicarious redeemer, a salvation in which everyone is his own saviour."—*The Message of Buddhism*, by the Bhikkhu Subhadra, as quoted in What Is Buddhism?

Then are Buddhists atheists? The book *What Is Buddhism?* published by the Buddhist Lodge, London, answers: "If by atheist you mean one who rejects the concept of a personal God, we are." Then it goes on to say: "A growing mind can as easily digest the idea of a Universe guided by unswerving Law, as it can the concept of a distant Personage that it may never see, who dwells it knows not where, and who has at some time created out of nothing a Universe which is permeated by enmity, injustice, inequality of opportunity, and endless suffering and strife."

Thus, in theory, Buddhism does not advocate belief in God or a Creator. However, Buddhist temples and stupas are found today in nearly every country where Buddhism is practiced, and images and relics of Buddhas and bodhisattvas have become objects of prayers, offerings, and devotion by devout Buddhists. The Buddha, who never claimed to be God, has become a god in every sense of the word.

53. What can be said about seeking enlightenment without God? (Compare Proverbs 9:10; Jeremiah 8:9.)

53 Because of this self-centered and independent way of thinking, the result is a veritable labyrinth of legends, traditions, complex doctrines, and interpretations generated by the many schools and sects over the centuries. What was meant to bring a simple solution to the complicated problems of life has resulted in a religious and philosophical system that is beyond the comprehension of most people. Instead, the average follower of Buddhism is simply preoccupied with worshiping idols and relics, gods and demons, spirits and ancestors, and performing many other rituals and practices that have little to do with what Gautama the Buddha taught. Clearly, seeking enlightenment without God does not work.

54. The teachings of what other Oriental religious thinkers will be considered next?

54 At about the same time that Gautama the Buddha was searching for the way to enlightenment, in another part of the continent of Asia there lived two philosophers whose ideas came to influence millions of people. They were Lao-tzu and Confucius, the two sages venerated by generations of Chinese and others. What did they teach, and how did they influence mankind's search for God? That is what we will consider in the next chapter.

Footnotes:

^ This is the transliteration of the Pali spelling of his name. From Sanskrit the transliteration is Siddhārtha Gautama. His birth date, however, has been variously given as 560, 563, or 567 B.C.E. Most authorities accept the 560 date or at least put his birth in the sixth century B.C.E.

^ Many Buddhists in Japan celebrate a showy "Christmas."

^ Buddhist doctrines, such as anatta (no self), deny the existence of an unchanging or eternal soul. However, most Buddhists today,

particularly those in the Far East, believe in the transmigration of an immortal soul. Their practice of ancestor worship and belief in torment in a hell after death clearly demonstrate this.

CHAPTER SEVEN

Taoism *and* ***Confucianism***—*A Search for Heaven's Way*

Taoism, Confucianism, and Buddhism constitute the three major religions of China and the Far East. Unlike Buddhism, however, Taoism and Confucianism have not become world religions but have basically remained in China and wherever Chinese culture has asserted its influence. Though no official figures of the current number of their followers in China are available, Taoism and Confucianism together have dominated the religious life of nearly one quarter of the world's population for the past 2,000 years.

1. (Include introduction.) (a) Where are Taoism and Confucianism practiced, and how extensive are they? (b) To what time period do we now turn to examine these teachings?

'LET a hundred flowers bloom; let a hundred schools contend.' That saying, made famous by Mao Tse-tung of the People's Republic of China in a speech in 1956, was actually a paraphrase of the expression that Chinese scholars have used to describe the era in China from the fifth to the third centuries B.C.E., called the Warring States period. By this time the mighty Chou dynasty (c. 1122-256 B.C.E.) had deteriorated into a system of loosely bound feudal states that were engaged in continuous warfare, much to the distress of the common people.

Pronunciation of Chinese Words

To be consistent with most scholarly work, the Wade-Giles form of transliteration of Chinese words is used in this book. The English equivalents in sound are given below:

ch j, as in Tao Te Ching (jing)

ch’ ch, as in Ch’in (chin) dynasty

hs sh, as in Ta Hsüeh (shu-eh), The Great Learning

j r, as in jen (ren), human-heartedness

k g, as in the Buddhist goddess Kuan-yin (gwan-yin)

k’ k, as in K’ung-fu-tzu (kung-fu-tzu), or Confucius

t d, as in Tao (dao), the Way

t’ t, as in T’ang (tang) dynasty

2. (a) What led to the “hundred schools” of thought? (b) What remains of the “hundred schools” development?

2 The turmoil and suffering brought about by the wars seriously weakened the authority of the traditional ruling class. The common people were no longer content with submitting themselves to the whims and wiles of the aristocracy and silently suffering the consequences. As a result, long-suppressed ideas and aspirations burst forth like “a hundred flowers.” Different schools of thought advanced their ideas on government, law, social order, conduct, and ethics, as well as on subjects such as agriculture, music, and literature, as the means for restoring some normalcy to life. They

came to be known as the “hundred schools.” Most of them did not produce a lasting effect. Two schools, however, gained such prominence that they have influenced life in China for over 2,000 years. They were what eventually came to be known as Taoism and Confucianism.

Tao—What Is It?

3. (a) What is the Chinese concept of Tao? (b) Instead of a Creator, what did the Chinese believe was the cause of all things? (Compare Hebrews 3:4.)

**Tao,
'the way a person
should go'**

3 To understand why Taoism (pronounced *dow-ism*; rhymes with *now*) and Confucianism came to wield such a deep and lasting influence on the Chinese people, as well as on those of Japan, Korea, and other surrounding nations, it is necessary to have some understanding of the fundamental Chinese concept of Tao. The word itself means “way, road, or path.” By extension, it can also mean “method, principle, or doctrine.” To the Chinese, the harmony and orderliness they perceived in the universe were manifestations of Tao, a sort of divine will or legislation existing in and regulating the universe. In other words, instead of believing in a Creator God, who controls the universe, they believed in a providence, a will of heaven, or simply heaven itself as the cause of everything.

4. How did the Chinese apply the concept of Tao to human affairs? (Compare Proverbs 3:5, 6.)

4 Applying the concept of Tao to human affairs, the Chinese believed that there is a natural and correct way to do everything and that everything and everyone has its proper place and its proper

function. They believed, for example, that if the ruler performed his duty by dealing justly with the people and looking after the sacrificial rituals pertaining to heaven, there would be peace and prosperity for the nation. Similarly, if people were willing to seek out the way, or Tao, and follow it, everything would be harmonious, peaceful, and effective. But if they were to go contrary to or resist it, the result would be chaos and disaster.

5. (a) What is Taoism's approach to Tao? (b) What is Confucianism's approach to Tao? (c) What questions need to be answered?

5 This idea of going with Tao and not interfering with its flow is a central element of Chinese philosophical and religious thinking. It may be said that Taoism and Confucianism are two different expressions of the same concept. Taoism takes a mystical approach and, in its original form, advocates inaction, quietness, and passivity, shunning society and returning to nature. Its basic idea is that everything will come out right if people will sit back, do nothing, and let nature take its course. Confucianism, on the other hand, takes a pragmatic approach. It teaches that social order will be maintained when every person plays his intended role and does his duty. To that end, it codifies all human and social relationships—ruler-subject, father-son, husband-wife, and so on—and provides guidelines for all of them. Naturally, this brings up the following questions: How did these two systems come into existence? Who were their founders? How are they practiced today? And what have they done as far as man's search for God is concerned?

Taoism—A Philosophical Start

6. (a) What is known about the founder of Taoism? (b) How did the founder of Taoism come to be known as Lao-tzu?

6 In its early stages, Taoism was more a philosophy than a religion. Its founder, Lao-tzu, was dissatisfied with the chaos and turmoil of the times and sought relief by shunning society and returning to nature. Not a great deal is known about the man, who is said to have

lived in the sixth century B.C.E., although even that is uncertain. He was commonly called Lao-tzu, which means “Old Master” or “Old One,” because, as legend has it, his pregnant mother carried him for so long that when he was born, his hair had already turned white.

Lao-tzu, the philosopher of Taoism, on the back of a buffalo

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7. What do we learn about Lao-tzu from “Historical Records”?

7 The only official record about Lao-tzu is in *Shih Chi* (Historical Records), by Ssu-ma Ch’ien, a respected court historian of the second and first centuries B.C.E. According to this source, Lao-tzu’s real name was Li Erh. He served as a clerk in the imperial archives at Loyang, central China. But more significantly, it gives this account about Lao-tzu:

> “Lao Tzu resided in Chou most of his life. When he foresaw the decay of Chou, he departed and came to the frontier. The custom-house officer Yin Hsi said: ‘Sir, since it pleases you to retire, I request you for my sake to write a book.’ Thereupon Lao Tzu wrote a book of two parts consisting of five thousand and

odd words, in which he discussed the concepts of the Way [Tao] and the Power [Te]. Then he departed. No one knows where he died."

8. (a) What book was Lao-tzu said to have produced? (b) Why is the book subject to many different interpretations?

8 Many scholars doubt the authenticity of this account. In any case, the book that was produced is known as *Tao Te Ching* (generally translated "The Classic of the Way and the Power") and is considered the principal text of Taoism. It is written in terse, cryptic verses, some of which are only three or four words long. Because of this and because the meaning of some characters has changed considerably since the time of Lao-tzu, the book is subject to many different interpretations.

A Glimpse of "Tao Te Ching"

9. How did Lao-tzu describe *Tao in Tao Te Ching?*

9 In *Tao Te Ching*, Lao-tzu expounded on Tao, the ultimate way of nature, and applied it to every level of human activity. Here we quote from a modern translation by Gia-fu Feng and Jane English to get a glimpse of *Tao Te Ching*. Regarding Tao, it says the following:

> "[There was] something mysteriously formed, Born before heaven and earth. . . . Perhaps it is the mother of ten thousand things. I do not know its name. Call it Tao."—Chapter 25.

> "All things arise from Tao. They are nourished by Virtue [Te]. They are formed from matter. They are shaped by environment. Thus the ten thousand things all respect Tao and honor Virtue [Te]."—Chapter 51.

Taoist temple to Matsu, "Holy Mother in Heaven," in Taiwan

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10. (a) What is the objective of Taoism? (b) How is this Taoist view applied to human conduct?

10 What can we deduce from these enigmatic passages? That to Taoists, Tao is some mysterious cosmic force that is responsible for the material universe. The objective of Taoism is to search out the Tao, leave behind the world, and become at one with nature. This concept is also reflected in the Taoists' view on human conduct. Here is an expression of this ideal in *Tao Te Ching*:

> "Better stop short than fill to the brim. Oversharpen the blade, and the edge will soon blunt. Amass a store of gold and jade, and no one can protect it. Claim wealth and titles, and disaster

will follow. Retire when the work is done. This is the way of heaven.”—Chapter 9.

11. How can the Taoist ideal be described?

11 These few examples show that at least initially, Taoism was basically a school of philosophy. Reacting to the injustices, suffering, devastation, and futility that resulted from the harsh rule of the feudal system of the time, Taoists believed that the way to find peace and harmony was to go back to the tradition of the ancients before there were kings and ministers who dominated the common people. Their ideal was to live the tranquil, rural life, in union with nature.—Proverbs 28:15; 29:2.

Taoism's Second Sage

12. (a) Who was Chuang Chou? (b) What did he add to Lao-tzu’s original teachings?

12 The philosophy of Lao-tzu was carried one step further by Chuang Chou, or Chuang-tzu, meaning “Master Chuang” (369-286 B.C.E.), who was considered the most eminent successor to Lao-tzu. In his book, *Chuang Tzu*, he not only elaborated on the Tao but also expounded on the ideas of yin and yang, first developed in the *I Ching*. (See page 83.) In his view, nothing is really permanent or absolute, but everything is in a state of flux between two opposites. In the chapter “Autumn Flood,” he wrote:

“Nothing in the universe is permanent, as everything lives only long enough to die. Only Tao, having no beginning or end, lasts forever. . . . Life can be likened to a fleet horse galloping at full speed—it changes constantly and continuously, in every fraction of a second. What should you do? What should you not do? It really does not make any difference.”

13. (a) With Chuang-tzu’s elaboration, what is the Taoist view of life? (b) What dream of Chuang-tzu’s is best remembered?

13 Because of this philosophy of inertia, the Taoist view is that there is no point in anyone doing anything to interfere with what nature has set in motion. Sooner or later, everything will return to its opposite. No matter how unbearable a situation is, it will soon become better. No matter how pleasant a situation is, it will soon fade away. (In contrast, see Ecclesiastes 5:18, 19.) This philosophical view of life is typified in a dream of Chuang-tzu's by which the common folk best remember him:

> "Once Chuang Chou dreamt he was a butterfly, a butterfly flitting and fluttering about, happy with himself and doing as he pleased. He didn't know he was Chuang Chou. Suddenly he woke up and there he was, solid and unmistakable Chuang Chou. But he didn't know if he was Chuang Chou who had dreamt he was a butterfly, or a butterfly dreaming he was Chuang Chou."

14. In what fields is the Taoist influence reflected?

14 The influence of this philosophy is seen in the style of the poetry and painting developed by Chinese artists of later generations. (See picture on right) Taoism, however, was not to remain as a passive philosophy for long.

From Philosophy to Religion

15. (a) To what idea did the fascination with nature lead the Taoists? (b) What statements in *Tao Te Ching* contributed to such an idea?

15 In their attempt to be at one with nature, Taoists became obsessed with its agelessness and resilience. They speculated that perhaps by living in harmony with Tao, or nature's way, one could somehow tap into the secrets of nature and become immune to physical harm, diseases, and even death. Although Lao-tzu did not make this an issue, passages in Tao Te Ching seemed to suggest this idea. For example, chapter 16 says: "Being at one with the Tao is eternal. And though the body dies, the Tao will never pass away." *

16. How did the writings of Chuang-tzu add to the magical beliefs of Taoism?

16 Chuang-tzu also contributed to such speculations. For instance, in a dialogue in *Chuang Tzu*, one mythical character asked another, “You are of a high age, and yet you have a child’s complexion. How is this?” The latter replied: “I have learnt Tao.” Regarding another Taoist philosopher, Chuang-tzu wrote: “Now Liehtse could ride upon the wind. Sailing happily in the cool breeze, he would go on for fifteen days before his return. Among mortals who attain happiness, such a man is rare.”

Misty mountains, tranquil waters, swaying trees, and retiring scholars-popular themes in Chinese landscape paintings-reflect Taoist ideal of living in harmony with nature

17. What Taoist practices resulted from earlier speculations, and what was the outcome? (Compare Romans 6:23; 8:6, 13.)

17 Stories like these fired the imagination of Taoists, and they started to experiment with meditation, dieting, and breathing exercises that supposedly could delay bodily decay and death. Soon, legends began to circulate about immortals who could fly on clouds and appear and disappear at will and who lived on sacred mountains or remote islands for countless years, sustained by dew or magical fruits. Chinese history reports that in 219 B.C.E., the Ch’in emperor, Shih Huang-Ti, sent a fleet of ships with 3,000 boys and girls to find the legendary island of P’eng-lai, the abode of the immortals, to bring back the herb of

immortality. Needless to say, they did not return with the elixir, but tradition says that they populated the islands that came to be known as Japan.

18. (a) What is the Taoist idea behind ‘immortality pills’? (b) What other magical practices were developed by Taoism?

18 During the Han dynasty (206 B.C.E.–220 C.E.), the magical practices of Taoism reached a new peak. It was said that Emperor Wu Ti, though promoting Confucianism as the official State teaching, was much attracted to the Taoist idea of physical immortality. He was particularly taken up with concocting ‘immortality pills’ by alchemy. In the Taoist view, life results when the opposing yin and yang (female and male) forces combine. Thus, by fusing lead (dark, or yin) and mercury (bright, or yang), the alchemists were imitating the process of nature, and the product, they thought, would be an immortality pill. Taoists also developed Yogalike exercises, breath-control techniques, dietary restrictions, and sexual practices that were believed to strengthen one’s vital energy and prolong one’s life. Their paraphernalia included magic talismans that were said to render one invisible and invulnerable to weapons or enable one to walk on water or fly through space. They also had magic seals, usually containing the yin-yang symbol, affixed on buildings and over doorways to repel evil spirits and wild beasts.

19. How did Taoism become organized?

19 By the second century C.E., Taoism became organized. A certain Chang Ling, or Chang Tao-ling, established a Taoist secret society in western China and practiced magical cures and alchemy. Because each member was levied a fee of five pecks of rice, his movement came to be known as the Five-Pecks-of-Rice Taoism (*wu-tou-mi tao*). * Claiming that he received a personal revelation from Lao-tzu, Chang became the first “celestial master.” Finally, it was said that he succeeded in making the elixir of life and ascended alive to heaven, riding a tiger, from Mount Lung-hu (Dragon-Tiger Mountain) in Kiangsi Province. With Chang Tao-ling there started a

centuries-long succession of Taoist “celestial masters,” each said to be a reincarnation of Chang.

Meeting the Challenge of Buddhism

20. How did Taoism attempt to counteract Buddhism’s influence?

20 By the seventh century, during the T’ang dynasty (618-907 C.E.), Buddhism was making inroads into Chinese religious life. As a countermeasure, Taoism promoted itself as a religion with Chinese roots. Lao-tzu was deified, and Taoist writings were canonized. Temples, monasteries, and nunneries were built, and orders of monks and nuns were established, more or less in the Buddhist fashion. In addition, Taoism also adopted into its own pantheon many of the gods, goddesses, fairies, and immortals of Chinese folklore, such as the Eight Immortals (*Pa Hsien*), the god of the hearth (*Tsao Shen*), city gods (*Ch’eng Huang*), and guardians of the door (*Men Shen*). The result was an amalgam embracing elements of Buddhism, traditional superstitions, spiritism, and ancestor worship.—1 Corinthians 8:5.

Ancient Taoist carving, left, of god of Long Life with the Eight Immortals. Right, Taoist priest in full regalia officiating at a funeral

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21. Eventually, into what did Taoism transform itself, and how?

21 As time wore on, Taoism slowly degenerated into a system of idolatry and superstition. Each person simply worshiped his favorite gods and goddesses at the local temples, petitioning them for protection against evil and for help in attaining earthly fortune. The priests were for hire to conduct funerals; select favorable sites for graves, houses, and businesses; communicate with the dead; ward off evil spirits and ghosts; celebrate festivals; and perform sundry

other rituals. Thus, what started off as a school of mystic philosophy had transformed itself into a religion deeply mired in belief in immortal spirits, hellfire, and demigods—ideas drawn from the stagnant pool of false beliefs of ancient Babylon.

China's Other Prominent Sage

22. What school of thought came to dominance in China, and what questions do we need to consider?

22 While we have traced the rise, development, and decay of Taoism, we should recall that it was just one of the "hundred schools" that blossomed in China during the period of the Warring States. Another school that eventually came to prominence, in fact, dominance, was Confucianism. But why did Confucianism come to such prominence? Of all Chinese sages, Confucius is undoubtedly the best-known outside of China, but who really was he? And what did he teach?

23. What personal details regarding Confucius are given in the "Historical Records"?

23 Regarding Confucius, we again turn to the *Shih Chi* (Historical Records) of Ssu-ma Ch'ien. In contrast to the brief sketch on Lao-tzu, we find an extended biography of Confucius. Here are some personal details quoted from a translation by the Chinese scholar Lin Yutang:

> "Confucius was born in the town of Tsou, in the county of Ch'angping, in the country of Lu. . . . [His mother] prayed at the hill Nich'iu and begat Confucius in answer to her prayer, in the twenty-second year of Duke Hsiang of Lu (551 B.C.). There was a noticeable convolution on his head at his birth, and that was why he was called 'Ch'iu' (meaning a "hill"). His literary name was Chungni, and his surname was K'ung." *

24. What happened during the early life of Confucius?

24 Shortly after his birth, his father died, but his mother, though poor, managed to provide him with a proper education. The boy developed a keen interest in history, poetry, and music. According to *The Analects*, one of the Confucian *Four* Books, he devoted himself to scholarly study when he reached age 15. At age 17, he was given a minor government post in his native state of Lu.

25. How did the death of Confucius' mother affect him? (Compare Ecclesiastes 9:5, 6; John 11:33, 35.)

25 His financial status apparently improved, so that he married at the age of 19 and had a son the next year. In his middle 20's, however, his mother died. That evidently had quite an effect on him. Being a meticulous observer of ancient traditions, Confucius retired from public life and mourned his mother at her grave for 27 months, thus furnishing the Chinese with a classic example of filial piety.

Confucius the Teacher

26. What profession did Confucius take up after the death of his mother?

26 Thereafter, he left his family and took up the occupation of a wandering teacher. The subjects he taught included music, poetry, literature, civics, ethics, and science, or what there was of it at that time. He must have made quite a name for himself, for it was said that at one time he had as many as 3,000 students.

27. What is known about Confucius as a teacher? (Compare Matthew 6:26, 28; 9:16, 17; Luke 12:54-57; John 4:35-38.)

27 In the Orient, Confucius is revered principally as a master teacher. In fact the epitaph on his grave in Ch'ü-fou, Shantung Province, reads simply "Ancient, Most Holy Teacher." One Western writer describes his teaching method this way: "He walked about from 'place to place accompanied by those who were absorbing his views of life.' Whenever the journey took them any distance he rode in an ox cart. The slow pace of the animal enabled his pupils to

follow on foot, and it is evident that the subject of his lectures was frequently suggested by events occurring on the road." Interestingly, Jesus at a later date, and independently, used a similar method.

28. According to the Chinese writer Lin Yutang, what made Confucius an honored teacher?

28 What made Confucius an honored teacher among the Orientals, no doubt, was the fact that he was a good student himself, especially of history and ethics. "People were attracted to Confucius, less because he was the wisest man of his time, than because he was the most *learned* scholar, the only one of his day who could teach them about the ancient books and ancient scholarship," wrote Lin Yutang. Pointing to this love of learning as perhaps the key reason Confucianism triumphed over other schools of thought, Lin summarized the matter this way: "The Confucian teachers had something definite to teach and the Confucian pupils had something definite to learn, namely, historical learning, while the other schools were forced to air merely their own opinions."

"It Is Heaven That Knows Me!"

29. (a) What was Confucius' real ambition in life? (b) How did he try to achieve his ambition, and with what result?

29 In spite of his success as a teacher, Confucius did not consider teaching to be his lifework. He felt that his ideas on ethics and morals could save the troubled world of his day if only the rulers would apply them by employing him or his pupils in their governments. To this end, he and a small group of his closest disciples left his native state of Lu and went traveling from state to state trying to find the wise ruler who would adopt his ideas on government and social order. What was the outcome? *Shih Chi* states: "Finally he left Lu, was abandoned in Ch'i, was driven out of Sung and Wei, suffered want between Ch'en and Ts'ai." After 14 years on the road, he returned to Lu, disappointed but not broken.

30. What literary works form the basis of Confucianism?

[30] For the remainder of his days, he devoted himself to literary work and teaching. (See box *" Confucian Four Books and Five Classics"* below.) Though undoubtedly he lamented his obscurity, he said: “I do not murmur against Heaven. I do not grumble against man. I pursue my studies here on earth, and am in touch with Heaven above. It is Heaven that knows me!” Finally, in the year 479 B.C.E., he died at the age of 73.

Confucian Four books and Five Classics

Five Classics, above, and a portion, left, of *The Great Learning* (one of the Four Books), quoted in par 34

The Four Books

1. ***The Great Learning*** (*Ta Hsüeh*), the basis of a gentleman's education, the first text studied by schoolboys in old China

2. ***The Doctrine of the Mean*** (*Chung Yung*), a treatise on the development of human nature through moderation

3. ***The Analects*** (*Lun Yü*), a collection of Confucius' sayings, considered the main source of Confucian thought

4. ***The Book of Mencius*** (*Meng-tzu*), writings and sayings of Confucius' greatest disciple, Meng-tzu, or Mencius

The Five Classics

1. ***The Book of Poetry*** (*Shih Ching*), 305 poems providing a picture of daily life in early Chou times (1000-600 B.C.E.)

2. ***The Book of History*** (*Shu Ching*), covering 17 centuries of Chinese history beginning with the Shang dynasty (1766-1122 B.C.E.)

3. ***The Book of Changes*** (*I Ching*), a book of divination, based on interpretations of the 64 possible combinations of six whole or broken lines

4. ***The Book of Rites*** (*Li Chi*), a collection of rules on ceremonies and rituals

5. ***Annals of Spring and Autumn*** (*Ch'un Ch'iu*), a history of Confucius' native state of Lu, covering 721-478 B.C.E.

The Essence of Confucian Ideas

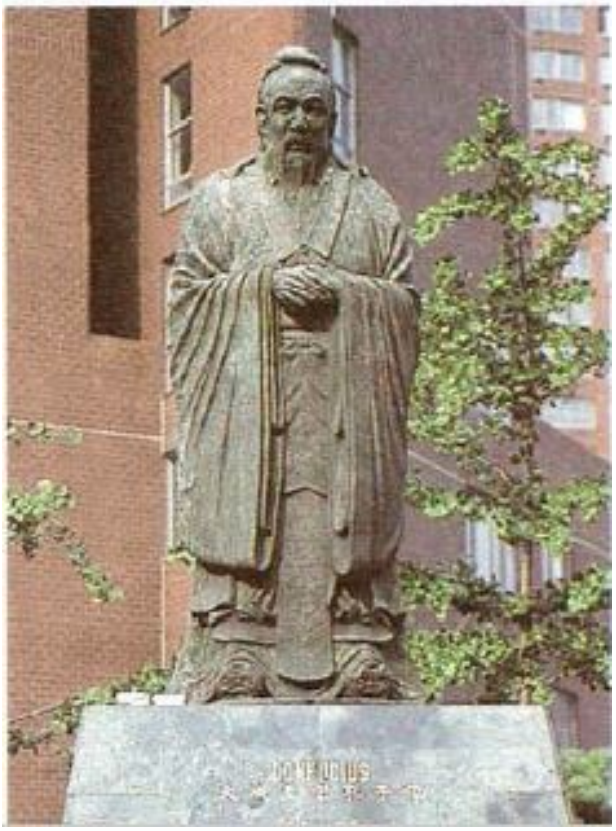
31. What did Confucius teach was the way to achieve social order?

31 Although Confucius excelled as a scholar and as a teacher, his influence was by no means limited to scholastic circles. In fact, the aim of Confucius was not just to teach rules of conduct or morals but also to restore peace and order to society, which was, at the time, torn apart by the constant warfare between the feudal lords. To achieve that goal, Confucius taught that everyone, from the emperor to the common folk, must learn what role he was expected to play in society and live accordingly.

32, 33. (a) What was the Confucian concept of li? (b) According to Confucius, what would be the result of practicing li?

32 In Confucianism this concept is known as li, which means propriety, courtesy, the order of things, and, by extension, ritual,

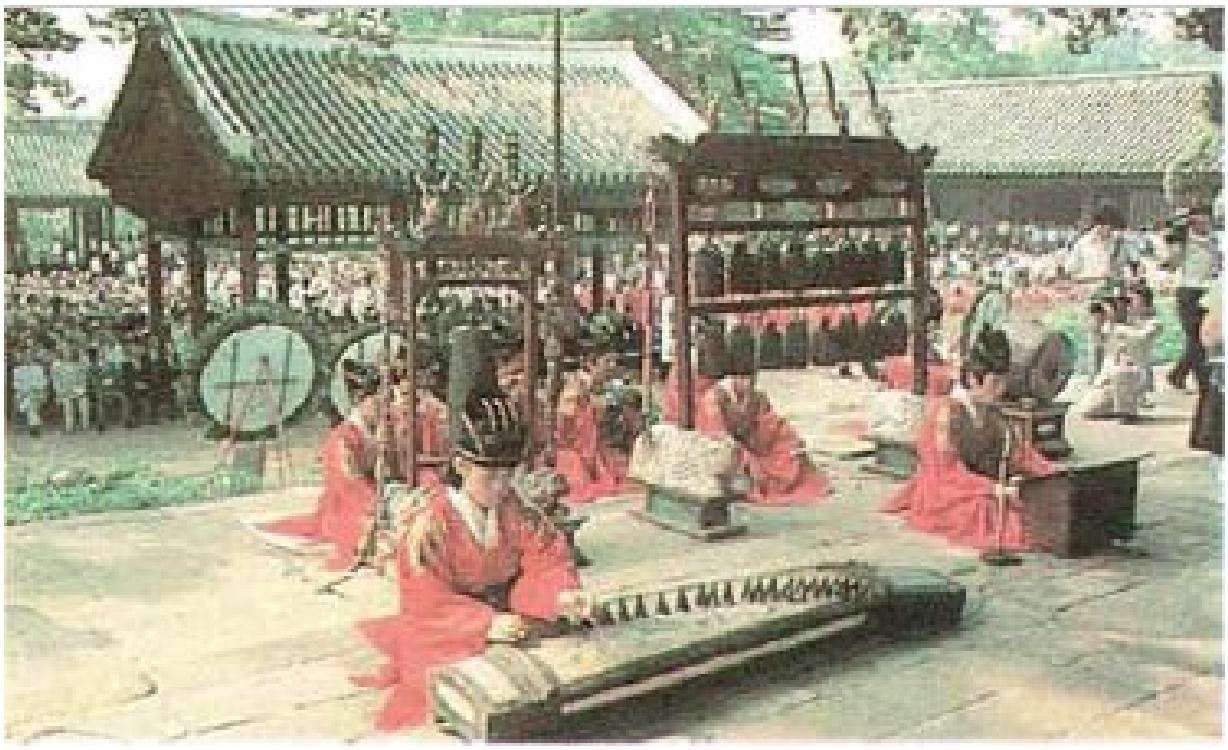
ceremony, and reverence. In answer to the question, “What is this great *li?*” Confucius gave the following explanation:



Confucius, China's foremost sage, is revered as a teacher of morals and ethics

> “Of all the things that the people live by, *li* is the greatest. Without *li*, we do not know how to conduct a proper worship of the spirits of the universe; or how to establish the proper status of the king and the ministers, the ruler and the ruled, and the elders and the juniors; or how to establish the moral relationships between the sexes, between parents and children and between brothers; or how to distinguish the different degrees of relationships in the family. That is why a gentleman holds *li* in such high regard.”

33 Hence, li is the rule of conduct by which a true gentleman (*chün-tzu,* sometimes translated “superior man”) carries out all his social relations. When everyone endeavors to do so, “everything becomes right in the family, the state and the world,” said Confucius, and that is when Tao, or heaven’s way, is done. But how is li to be expressed? That takes us to another of the central concepts of Confucianism—jen (pronounced *ren*), humaneness or human-heartedness.



Celebrations, with music, at Sung Kyun Kwan, a 14th-century Confucian educational center in Seoul, Korea, perpetuate Confucian rituals

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34. What is the Confucian concept of jen, and how does it help in dealing with social ills?

34 While li emphasizes restraint by external rules, jen deals with human nature, or the inner person. The Confucian concept, especially as expressed by Confucius' principal disciple, Mencius, is that human nature is basically good. Thus, the solution to all social ills lies in self-cultivation, and that starts with education and knowledge. The opening chapter of *The Great Learning* says:

> "When true knowledge is achieved, then the will becomes sincere; when the will is sincere, then the heart is set right . . . ; when the heart is set right, then the personal life is cultivated; when the personal life is cultivated, then the family life is regulated; when the family life is regulated, then the national life is orderly; and when the national life is orderly, then there is peace in this world. From the emperor down to the common

men, all must regard the cultivation of the personal life as the root or foundation."

35. (a) How can the principles of li and jen be summarized? (b) How is all of this reflected in the Chinese view of life?

35 Thus, we see that according to Confucius, the observance of li will enable people to behave properly in every situation, and the cultivation of jen will make them treat everyone else kindly. The result, theoretically, is peace and harmony in society. The Confucian ideal, based on the principles of li and jen, can be summarized this way:

> "Kindness in the father, filial piety in the son Gentility in the eldest brother, humility and respect in the younger Righteous behavior in the husband, obedience in the wife Humane consideration in elders, deference in juniors Benevolence in rulers, loyalty in ministers and subjects."

All of this helps to explain why most Chinese people, and even other Orientals, place so much emphasis on family ties, on being industrious, on education, and on knowing and acting according to one's place. For better or for worse, these Confucian concepts have been driven deep into the Chinese consciousness through centuries of inculcation.

Whether Buddhist, Taoist, or Confucian, the typical Chinese, from left, pays homage to ancestors at home, worships the god of wealth, and offers sacrifices at temples on festive days

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Confucianism Became a State Cult

36. How did Confucianism gain the status of a State cult?

36 With the rise of Confucianism, the period of the “hundred schools” came to an end. Emperors of the Han dynasty found in the Confucian teaching of loyalty to the ruler just the formula they needed to solidify the power of the throne. Under Emperor Wu Ti, whom we have already referred to in connection with Taoism, Confucianism was elevated to the status of a State cult. Only those versed in the Confucian classics were selected as State officials, and anyone hoping to enter government service had to pass nationwide examinations based on the Confucian classics. Confucian rites and rituals became the religion of the royal house.

37. (a) How did Confucianism become a religion? (b) Why, in reality, is Confucianism more than just a philosophy?

37 This change of events did much to elevate the position of Confucius in Chinese society. The Han emperors started the tradition of offering sacrifices at the grave of Confucius. Honorific titles were bestowed on him. Then, in 630 C.E., the T'ang emperor T'ai Tsung ordered that a State temple to Confucius be erected in every province and county throughout the empire and that sacrifices be offered regularly. For all practical purposes, Confucius was elevated to the status of a god, and Confucianism became a religion hardly distinguishable from Taoism or Buddhism.—See box *"Confucianism—Philosophy or Religion?"* below.

Confucianism—Philosophy or Religion?

Because Confucius made few comments about God, many people view Confucianism as only a philosophy and not a religion. Yet, what he said and did showed that he was religious. This can be seen in two respects. First, he had a reverent fear for a supreme cosmic spiritual power, what the Chinese call *T'ien*, or Heaven, which he regarded as the source of all virtue and moral goodness and whose will, he felt, directs all things. Second, he placed great emphasis on meticulous observance of the rites and ceremonies relating to the worship of heaven and the spirits of departed ancestors.

Though Confucius never advocated these views as a form of religion, to generations of Chinese they have become what religion is all about.

The Legacy of the Wisdom of the East

38. (a) What has happened to Taoism and Confucianism since 1911? (b) But what is still true of the basic concepts of these religions?

38 Since the end of dynastic rule in China in 1911, Confucianism and Taoism have come under much criticism, even persecution. Taoism was discredited on account of its magical and superstitious practices. And Confucianism has been labeled as feudalistic, promoting a slave mentality to keep people, especially women, under subjection. In spite of such official denunciations, however, the basic concepts of these religions are so deeply embedded in the Chinese mind that they still have a strong hold on many of the people.

39. What does one news report say about superstitious religious practices in China?

39 For example, under the headline “Chinese Religious Rites Rare in Beijing but Flourishing in the Coastal Regions,” the Canadian newspaper *Globe and Mail* reported in 1987 that after nearly 40 years of atheistic rule in China, funeral rites, temple services, and many superstitious practices are still common in rural areas. “Most villages have a *fengshui* man, usually an elderly resident who knows how to read the forces of wind (feng) and water (shui) to determine the most propitious location for everything from the ancestral grave, a new house or living room furniture,” says the report.

40. What religious practices are seen in Taiwan?

40 Elsewhere, Taoism and Confucianism are found wherever traditional Chinese culture survives. In Taiwan, one man who claims to be a descendant of Chang Tao-ling presides as “celestial master” with the power to ordain Taoist priests (*Tao Shih*). The popular goddess Matsu, billed as “Holy Mother in Heaven,” is worshiped as the patron saint of the island and of sailors and fishermen. As for the common people, they are mostly preoccupied with making offerings and sacrifices to the spirits of the rivers, mountains, and stars; the

patron deities of all the trades; and the gods of health, good luck, and wealth. *

41. How is Confucianism as a religion carried on today?

41 What about Confucianism? Its role as a religion has been reduced to the status of a national monument. In China at Ch'ü-fou, the birthplace of Confucius, the State maintains the Temple of Confucius and family grounds as tourist attractions. There, according to the magazine *China Reconstructs*, performances are put on "reenacting a ritual of worship for Confucius." And in Singapore, Taiwan, Hong Kong, and other places in eastern Asia, people still celebrate Confucius' birthday.

42. How do Taoism and Confucianism fall short as guides in the search for the true God?

42 In Confucianism and Taoism, we see how a system based on human wisdom and reasoning, no matter how logical and well-meaning, ultimately falls short in the search for the true God. Why? Because it leaves out one essential element, namely, the will and requirements of a personal God. Confucianism turns to human nature as the motivating force to do good, and Taoism turns to nature itself. But this is misplaced confidence because it simply amounts to worshiping created things rather than the Creator.—Psalm 62:9; 146:3, 4; Jeremiah 17:5.

43. How have the religious traditions of the Chinese worked against them as a whole in the search for the true God?

43 On the other hand, the traditions of ancestor and idol worship, reverence for a cosmic heaven, and veneration of spirits in nature, as well as the rites and rituals connected with them, have become so deeply rooted in the Chinese way of thinking that they are accepted as the unspoken truth. Often it is very difficult to talk to a Chinese person about a personal God or Creator because the concept is so foreign to him.—Romans 1:20-25.

44. (a) How do reasoning minds react to the marvels of the way of nature? (b) What are we encouraged to do?

44 It is undeniable that nature is filled with great marvels and wisdom and that we humans are endowed with the wonderful faculties of reason and conscience. But as pointed out in the chapter on Buddhism, the wonders we see in the natural world have caused reasoning minds to conclude that there must be a Designer or Creator. (See chapter 6, par 39-41.) That being the case, then, is it not logical that we should endeavor to search out the Creator? In fact the Creator invites us to do so: “Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name.” (Isaiah 40:26) Doing so, we will come to know not only who the Creator is, namely Jehovah God, but also what he has in store for our future.

45. What other Oriental religion will we consider next?

45 Along with Buddhism, Confucianism, and Taoism, which have played a major role in the religious life of the people of the Orient, there is another religion, one unique to the people of Japan—Shinto. How is it different? What is its source? Has it led people to the true God? This we will consider in the next chapter.

Footnotes:

^ Lin Yutang’s translation of this passage reads: “Being in accord with Tao, he is eternal, and his whole life is preserved from harm.”

^ A peck is a dry measure equaling two gallons **[8.8 L]**.

^ The word “Confucius” is a Latin transliteration of the Chinese *K’ung-fu-tzu*, meaning “K’ung the Master.” Jesuit priests who came to China in the 16th century coined the Latinized name when they recommended to the pope of Rome that Confucius be canonized as a “saint” of the Roman Catholic Church.

^ One Taoist group in Taiwan, called *T’ien Tao* (Heavenly Way), claims to be an amalgam of five world religions—Taoism, Confucianism, Buddhism, Christianity, and Islām.

CHAPTER EIGHT

Shinto—
Japan's Search for God

> “Because my father was a Shinto priest, we were told to offer a glass of water and a bowl of steamed rice on the *kamidana* [Shinto household shrine] every morning before breakfast. After that act of worship, we took down the bowl of rice and ate from it. By doing so, I was confident that the gods would protect us.
>
> “When we purchased a house, we carefully confirmed the auspicious location of the new house in relation to our old one by consulting a shaman, or a spirit medium. He cautioned us about three demon gates and instructed us to follow the purification procedure that my father prescribed. So we purified those quarters with salt once every month.”—Mayumi T.

1. (Include introduction.) Where primarily is the Shinto religion practiced, and what does it involve for some of its believers?

SHINTO is predominantly a Japanese religion. According to the *Nihon Shukyo Jiten* (Encyclopedia of Japanese Religions), “The formation of Shintoism is almost identical with the Japanese ethnic culture, and it is a religious culture that was never practiced apart from this ethnic society.” But Japanese business and cultural influences are now so widespread that it should interest us to know what religious factors have shaped Japan’s history and the Japanese personality.

2. To what extent does Shinto influence the lives of the Japanese people?

2 Although Shinto claims a membership of over 91,000,000 in Japan, which amounts to about three quarters of its population, a

survey reveals that only 2,000,000 people, or 3 percent of the adult population, really profess to believe in Shinto. However, Sugata Masaaki, a researcher on Shinto, says: “Shinto is so inextricably woven into the fabric of Japanese daily life that people are barely aware of its existence. To the Japanese it is less a religion than an unobtrusive environmental fixture, like the air they breathe.” Even those who claim to be apathetic to religion will buy Shinto traffic safety amulets, have their weddings according to Shinto tradition, and pour their money into annual Shinto festivals.

How Did It Start?

3, 4. How did Japanese religion first become known as Shinto?

3 The designation “Shinto” sprang up in the eighth century C.E. to distinguish the local religion from Buddhism, which was being introduced into Japan. “Of course, ‘the Religion of the Japanese’ . . . existed before the introduction of Buddhism,” explains Sachiya Hiro, a researcher of Japanese religions, “but it was a subconscious religion, consisting of customs and ‘mores.’ With the introduction of Buddhism, however, people became aware of the fact that those mores constituted a Japanese religion, different from Buddhism, which was a foreign religion.” How did this Japanese religion evolve?

A Shinto devotee asking gods for favors

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4 It is difficult to pinpoint a date when the original Shinto, or "Religion of the Japanese," emerged. With the advent of the wetland cultivation of rice, "wetland agriculture necessitated well-organized and stable communities," explains the *Kodansha Encyclopedia of Japan,* "and agricultural rites—which later played such an important role in Shintō—were developed." Those early peoples conceived of and revered numerous gods of nature.

5. (a) What is the Shinto view of the dead? (b) How does the Shinto view of the dead compare with that of the Bible?

5 In addition to this reverence, fear of departed souls led to rites for appeasing them. This later developed into a worship of ancestral spirits. According to Shinto belief, a “departed” soul still has its personality and is stained with death pollution immediately after death. When the bereaved perform memorial rites, the soul is purified to the point of removing all malice, and it takes on a peaceful and benevolent character. In time the ancestral spirit rises to the position of an ancestral, or guardian, deity. Thus we find that the immortal soul belief is fundamental to yet another religion and conditions the attitudes and actions of the believers.—Psalm 146:4; Ecclesiastes 9:5, 6, 10.

6, 7. (a) How did Shintoists view their gods? (b) What is a shintai, and why is it significant in Shinto? (Compare Exodus 20:4, 5; Leviticus 26:1; 1 Corinthians 8:5, 6.)

6 Gods of nature and ancestral gods were considered to be spirits “floating” in and filling the air. During festivals, people called upon the gods to descend to the specific sites sanctified for the occasion. Gods were said to take temporary residence in shintai, objects of worship such as trees, stones, mirrors, and swords. Shamans, or spirit mediums, presided over rituals to call down the gods.

Shinto, ‘Way of the Gods’

7 Gradually, the “landing sites” of the gods, which were temporarily purified for festivals, took on a more permanent form. People built shrines for benevolent gods, those who appeared to bless them. At first they did not carve images of the gods but worshiped the shintai, in which spirits of gods were said to

reside. Even an entire mountain, such as Fuji, could serve as a shintai. In time there came to be so many gods that the Japanese developed the expression *yaoyorozu-no-kami,* which literally means “eight million gods” (*“kami”* means “gods” or “deities”). Now the expression is used to signify “countless gods,” since the number of deities in the Shinto religion is ever increasing.

An entire mountain, such as Fuji, is sometimes viewed as a shintai, or object of worship

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8. (a) According to Shinto myth, how was Amaterasu Omikami formed and forced to give light? (b) How did Amaterasu Omikami become the national deity, and how were the emperors tied in with her?

8 As Shinto rituals concentrated around shrines, each clan enshrined its own guardian deity. However, when the imperial family unified the nation in the seventh century C.E., they elevated their sun-goddess, Amaterasu Omikami, to be the national deity and central figure of the Shinto gods. (See box *"The Sun-Goddess in Shinto Myth"* below.) In time the myth was propounded that the emperor was a direct descendant of the sun-goddess. To fortify that

belief, two major Shinto writings, *Kojiki* and *Nihon shoki*, were compiled in the eighth century C.E. Using myths that exalted the imperial family as the descendants of gods, these books helped to establish the supremacy of the emperors.

The Sun—Goddess in Shinto Myth

Shinto myth says that far back in time, the god Izanagi "washed his left eye, and so gave birth to the great goddess Amaterasu, goddess of the Sun." Later on, Susanoo, the god of the sea plains, so frightened Amaterasu that she "hid in a rocky cave of Heaven, blocking the entrance with a boulder. The world was plunged into darkness." So the gods devised a plan to get Amaterasu out of the cave. They collected crowing cocks who herald the dawn and made a large mirror. On the sakaki trees, they hung jewels and cloth streamers. Then the goddess Ama no Uzume began to dance and drum on a tub with her feet. In her frenzied dance, she stripped off her clothes, and the gods burst out laughing. All this activity aroused the curiosity of Amaterasu, who looked out and saw herself in the mirror. The reflection drew her out of the cave, whereupon the god of Force grabbed her by the hand and brought her out into the open. "Once more the world was lit up by the rays of the Sun goddess."—*New Larousse Encyclopedia of Mythology*.—Compare Genesis 1:3-5, 14-19; Psalm 74:16, 17; 104:19-23.

A Religion of Festivals and Rituals

9. (a) Why is Shinto called a religion of "withouts" by one scholar? (b) How strict is Shinto regarding teachings? (Compare John 4:22-24.)

9 These two books of Shinto mythology, however, were not considered to be inspired scriptures. Interestingly, Shinto does not have a known founder or a Bible. “Shinto is a religion of a series of ‘withouts,’” explains Shouichi Saeki, a Shinto scholar. “It is *without* definite doctrines and *without* detailed theology. It is as good as *without* any precepts to be observed. . . . Although I was brought up in a family that has traditionally adhered to Shinto, I have no recollection of being given serious religious education.” (Italics ours.) For Shintoists, doctrines, precepts, and, at times, even what they worship are not important. “Even at the same shrine,” says a Shinto researcher, “the enshrined god was often exchanged for another, and at times people who worshiped those gods and offered prayers to them were not aware of the change.”

10. What is of vital importance to Shintoists?

10 What, then, is of vital importance to Shintoists? “Originally,” says a book on Japanese culture, “Shinto considered acts that promoted the harmony and livelihood of a small community as ‘good’ and those that hindered such as ‘bad.’” Harmony with gods, nature, and the community was considered to be of superlative value. Anything that disrupted the peaceful harmony of the community was bad regardless of its moral value.

11. What role do festivals play in Shinto worship and daily life?

11 Since Shinto has no formal doctrine or teaching, its way of promoting the harmony of the community is through rituals and festivals. “What is most important in Shintoism,” explains the encyclopedia *Nihon Shukyo Jiten*, “is whether we celebrate festivals or not.” (See box *"Shinto—A Religion of Festivals"* below.) Feasting together at festivals around ancestral gods contributed to a cooperative spirit among people in the rice-growing community. Major festivals were and still are related to rice cultivation. In the spring, village people call upon the “god of the paddies” to come down to their village, and they pray for a good crop. In the fall, they

thank their gods for the harvest. During festivals, they carry their gods around on a *mikoshi*, or portable shrine, and have communion of rice wine (sake) and food with the gods.

Shinto—A Religion of Festivals

The Japanese year is full of religious festivals, or *matsuri*. The following are some of the principal ones:

- ***Sho-gatsu,*** or the New Year Festival, January 1-3.
- ***Setsubun,*** bean throwing inside and outside homes, while shouting, “Devils out, good luck in”; February 3.
- ***Hina Matsuri,*** or Doll Festival for girls, held March 3. A platform of dolls, depicting an ancient imperial household, is displayed.
- Boy’s Festival, on May 5; **Koi-nobori** (carp streamers symbolizing strength) are flown from poles.
- ***Tsukimi,*** admiring mid-autumn full moon, while offering small round rice cakes and firstfruits of crops.
- ***Kanname-sai,*** or the offering of the first new rice by the emperor, in October.
- ***Niiname-sai*** is celebrated by the imperial family in November, when the new rice is tasted by the emperor, who presides as chief priest of the Imperial Shinto.
- ***Shichi-go-san,*** which means “seven-five-three,” celebrated by Shinto families on November 15. Seven, five, and three are viewed as important transition years; children in colorful kimono visit the family shrine.
- Many Buddhist festivals are also celebrated, including the Buddha’s birthday, on April 8, and the Obon Festival, July

15, which ends with lanterns floating out on sea or stream "to guide the ancestrial spirits back to the other world."

12. What kind of purification rites are performed in Shinto, and for what purpose?

12 To be in union with the gods, however, Shintoists believe that they must be cleansed and purified from all their moral impurity and sin. This is where rituals come in. There are two ways to purify a person or an object. One is *oharai* and the other is *misogi*. In *oharai*, a Shinto priest swings a branch of the evergreen sakaki tree with paper or flax tied to its tip to purify an item or a person, whereas in *misogi*, water is used. These purification rituals are so vital to the Shinto religion that one Japanese authority states: "It may safely be said that without these rituals, Shinto cannot stand [as a religion]."

Shintoists carrying a *mikoshi,* or portable shrine, and above, wearing hollyhock (*aoi*) leaves during the Aoi Festival in Kyoto

Shinto's Adaptability

13, 14. How has Shinto adapted to other religions?

13 Festivals and rituals have lingered with Shinto despite the transformation that the Shinto religion has gone through over the years. What transformation? One Shinto researcher likens the changes in Shinto to those of a dress-up doll. When Buddhism was introduced, Shinto clothed itself with the Buddhist teaching. When people needed moral standards, it put on Confucianism. Shinto has been extremely adaptable.

14 Syncretism, or the fusing of the elements of one religion into another, took place very early in the history of Shinto. Although Confucianism and Taoism, known in Japan as the "Way of *yin* and *yang*," had infiltrated the Shinto religion, Buddhism was the major ingredient that blended with Shinto.

15, 16. (a) How did Shintoists react to Buddhism? (b) How did the fusion of Shinto and Buddhism come about?

15 When Buddhism entered by way of China and Korea, the Japanese labeled their traditional religious practices as *Shinto*, or the "way of the gods." However, with the advent of a new religion, Japan was divided on whether to accept Buddhism or not. The pro-Buddhist camp insisted, 'All neighboring countries worship that way. Why should Japan be different?' The anti-Buddhist faction disputed, 'If we worship the neighboring gods, we will be provoking the anger of our own gods.' After decades of discord, the pro-Buddhists won out. By the end of the sixth century C.E., when Prince Shōtoku embraced Buddhism, the new religion had taken root.

16 As Buddhism spread to rural communities, it encountered the local Shinto deities whose existence was strongly entrenched in the daily lives of the people. The two religions had to compromise to coexist. Buddhist monks practicing self-discipline in the mountains

helped to fuse the two religions. As mountains were considered the dwellings of Shinto divinities, the monks' ascetic practices in the mountains gave rise to the idea of mixing Buddhism and Shinto, which also led to the building of *jinguji*, or "shrine-temples." * Gradually a fusion of the two religions took place as Buddhism took the initiative in forming religious theories.

The swinging of paper or flax tied to a branch of evergreen is thought to purify man and objects, assuring them safety

A Japanese does not feel contradiction in praying before both a Shinto shrine, left, and a Buddhist altar

17. (a) What is the meaning of *kamikaze?* (b) How was *kamikaze* related to the belief that Japan is a divine nation?

17 Meanwhile, the belief that Japan was a divine nation was taking root. When the Mongols attacked Japan in the 13th century, there arose belief in *kamikaze*, literally “divine wind.” Twice the Mongols raided the island of Kyushu with overwhelming fleets, and twice they were thwarted by storms. The Japanese credited these storms, or winds (*kaze*), to their Shinto gods (*kami*), and this greatly enhanced the reputation of their gods.

18. How did Shinto compete with other religions?

18 As confidence in Shinto deities swelled, they were viewed as being the original gods, whereas Buddhas (“enlightened ones”) and bodhisattvas (Buddhas-to-be who help others achieve enlightenment; see ch6, par14-16 and 29) were seen only as temporary local manifestations of the divinity. As a result of this Shinto-versus-Buddhist conflict, various schools of Shinto developed. Some emphasized Buddhism, others elevated the Shinto pantheon, and still others used a later form of Confucianism to adorn their teachings.

Emperor Worship and State Shinto

19. (a) What was the aim of the Restoration Shintoists? (b) To what thinking did the teachings of Norinaga Motoori lead? (c) What does God invite us to do?

19 After many years of compromising, Shinto theologians decided that their religion had been defiled by Chinese religious thinking. So they insisted on a return to the ancient Japanese way. A new school of Shinto, known as Restoration Shinto, emerged, with Norinaga Motoori (pronounced *Moto´ori*), an 18th-century scholar, as one of its foremost theologians. In search of the origin of the Japanese culture, Motoori studied the classics, especially the Shinto writings called *Kojiki*. He taught the superiority of the sun-goddess Amaterasu Omikami but left the reason for natural phenomena vaguely up to the gods. In addition, according to his teaching, divine providence is unpredictable, and it is disrespectful for men to try to understand it.

Ask no questions and be submissive to divine providence was his idea.—Isaiah 1:18.

20, 21. (a) How did one Shinto theologian try to rid Shinto of "Chinese" influence? (b) Hirata's philosophy led to the establishment of what movement?

Emperor Hirohito (on dais) was worshiped as the descendant of the sun-goddess

20 One of his followers, Atsutane Hirata, enlarged on Norinaga's idea and tried to purify Shinto, rid it of all "Chinese" influences. What did Hirata do? He fused Shinto with apostatized "Christian" theology! He likened *Amenominakanushi-no-kami*, a god mentioned in the *Kojiki*, to the God of "Christianity" and described this presiding god of the universe as having two subordinate gods, "the High-Producing (Takami-musubi) and the Divine-Producing (Kami-musubi), who appear to represent the male and female principles." (*Religions in Japan*) Yes, he adopted the teaching of a triune god from Roman Catholicism, although it never became the mainline Shinto teaching. Hirata's blending of so-called Christianity into Shinto, however, finally grafted Christendom's form of monotheism into the Shinto mind.—Isaiah 40:25, 26.

21 Hirata's theology became the basis for the 'Revere the Emperor' movement, which led to the overthrowing of the feudal military dictators, the shoguns, and to the restoration of imperial rule in 1868. With the establishment of the imperial government, Hirata's disciples were appointed to be the governmental commissioners of the Shinto worship, and they promoted a movement toward making Shinto the State religion. Under the then new constitution, the emperor, viewed as a direct descendant of the sun-goddess Amaterasu Omikami, was considered "sacred and inviolable." He thus became the supreme god of State Shinto.—Psalm 146:3-5.

Shinto "Holy Writ"

22, 23. (a) What two edicts were issued by the emperor? (b) Why were these edicts considered sacred?

22 While Shinto had its ancient records, rituals, and prayers in the *Kojiki*, the *Nihongi*, and the *Yengishiki* writings, State Shinto needed a sacred book. In 1882 Emperor Meiji issued the Imperial Rescript to Soldiers and Sailors. Since it came down from the emperor, it was viewed by the Japanese as holy writ, and it became the basis for daily meditation for men in the armed forces. It emphasized that an individual's duty to pay his debts and obligations to the god-emperor was above any that he might have to anyone else.

23 A further addition to Shinto holy writ took place when the emperor issued the Imperial Rescript on Education on October 30, 1890. It "not only laid down fundamentals for school education but virtually became the holy scriptures of State Shinto," explains Shigeyoshi Murakami, a researcher of State Shinto. The rescript made clear that the "historical" relationship between the mythical imperial ancestors and their subjects was the basis of education. How did the Japanese view these edicts?

24. (a) Give an example of how the imperial rescripts were viewed by the people. (b) How did State Shinto lead to emperor worship?

24 "When I was a girl the vice principal [of the school] would hold a wooden box at eye level and reverentially bring it up to the stage," recalls Asano Koshino. "The principal would receive the box and pull out the scroll on which the Imperial Rescript on Education was written. While the rescript was being read, we were to bow our heads low until we heard the concluding words, 'The Name of His Majesty and His seal.' We heard it so many times that we memorized the words." Until 1945, and by means of an educational system based on mythology, the whole nation was conditioned to dedicate itself to the emperor. State Shinto was viewed as the superreligion, and the

other 13 Shinto sects teaching different doctrines were relegated to being referred to as Sect Shinto.

Japan's Religious Mission—World Conquest

25. How was the Japanese emperor viewed by the people?

25 State Shinto was equipped with its idol as well. “Every morning, I clapped my hands toward the sun, the symbol of the goddess Amaterasu Omikami, and then faced east toward the Imperial Palace and worshiped the emperor,” recalls Masato, an older Japanese man. The emperor was worshiped as god by his subjects. He was viewed as supreme politically and religiously by reason of his descent from the sun-goddess. One Japanese professor stated: “The Emperor is god revealed in men. He is manifest Deity.”

26. What teaching resulted from the veneration of the emperor?

26 As a result, the teaching was developed that “the center of this phenomenal world is the Mikado’s [Emperor’s] land. From this center we must expand this Great Spirit throughout the world. . . . The expansion of Great Japan throughout the world and the elevation of the entire world into the land of the Gods is the urgent business of the present and, again, it is our eternal and unchanging object.” (*The Political Philosophy of Modern Shinto*, by D. C. Holtom) There was no separation of Church and State there!

27. How was worship of the Japanese emperor used by militarists?

27 In his book *Man’s Religions*, John B. Noss comments: “The Japanese military were not slow in availing themselves of this point of view. They made it part of their war talk that conquest was the holy mission of Japan. Certainly in such words we may see the logical outcome of a nationalism infused with all the values of religion.” What tragedy was sown for the Japanese and for other peoples, based mainly on the Shinto myth of the divinity of the emperor and the mixing of religion with nationalism!

28. What role did Shinto have in the Japanese war effort?

28 The Japanese in general did not have any alternative but to worship the emperor under State Shinto and its imperial system. Norinaga Motoori's teaching of 'Ask nothing, but submit to divine providence' permeated and controlled Japanese thinking. By 1941 the whole nation was mobilized into the war effort of World War II under the banner of State Shinto and in dedication to the "living man-god." 'Japan is a divine nation,' the people thought, 'and the *kamikaze*, the divine wind, will blow when there is a crisis.' Soldiers and their families petitioned their guardian gods for success in the war.

A young woman affixes to the shrine an *ema,* or wooden prayer plaque, she has bought

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29. What led to loss of faith on the part of many after World War II?

29 When the "divine" nation was defeated in 1945, under the twin blows of the atomic annihilation of Hiroshima and much of Nagasaki, Shinto faced a severe crisis. Overnight, the supposedly invincible divine ruler Hirohito became simply the defeated human emperor. Japanese faith was shattered. *Kamikaze* had failed the nation. States the encyclopedia *Nihon Shukyo Jiten*: "One of the reasons was the nation's disappointment at being betrayed. . . . Worse yet,

the Shinto world gave no religiously advanced and appropriate explanation of doubts that resulted from [defeat]. Thus, the religiously immature reaction of ‘There is no god or Buddha’ became the general trend.”

The Way to True Harmony

30. (a) What lesson can be learned from the Shinto experience in World War II? (b) Why is it vital to use our power of reason with regard to our worship?

30 The course that State Shinto trod highlights the need for each individual to investigate the traditional beliefs to which he adheres. Shintoists may have sought a way of harmony with their Japanese neighbors when they supported militarism. That, of course, did not contribute to worldwide harmony, and with their breadwinners and young ones killed in battle, neither did it bring domestic harmony. Before we dedicate our lives to someone, we must make sure to whom and to what cause we are offering ourselves. “I entreat you,” said a Christian teacher to Romans who had previously been given to emperor worship, “to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason.” Just as the Roman Christians were to use their power of reason to choose to whom they should dedicate themselves, it is vital to use our power of reason to determine whom we should worship.—Romans 12:1, 2.

31. (a) What has been sufficient for most Shinto believers? (b) What question needs to be answered?

31 For Shintoists in general, the important factor in their religion was not the specific identification of one god. “For the common people,” says Hidenori Tsuji, an instructor of Japanese religious history, “gods or Buddhas did not make any difference. Be they gods or Buddhas, as long as they heard supplications for a good crop, eradication of disease, and family safety, that was sufficient for the people.” But did that lead them to the true God and his blessing? History’s answer is clear.

32. What will our next chapter discuss?

32 In their search for a god, the Shintoists, basing their beliefs on mythology, turned a mere man, their emperor, into a god, the so-called descendant of the sun-goddess Amaterasu Omikami. Yet, thousands of years before Shinto started, the true God had revealed himself to a Semitic man of faith in Mesopotamia. Our next chapter will discuss that momentous event and its outcome.

Footnotes:

^ In Japan the religious buildings for Shintoists are regarded as shrines and those for Buddhists, temples.

Judaism—*Searching for God Through Scripture and Tradition*

1, 2. (a) Who were some prominent Jews who have affected history and culture? (b) What question might be raised by some people?

MOSES. Jesus, Mahler, Marx, Freud, and Einstein—what did all of them have in common? All were Jews, and in different ways, all have affected the history and culture of mankind. Very evidently Jews have been noteworthy for thousands of years. The Bible itself is a testimony to that.

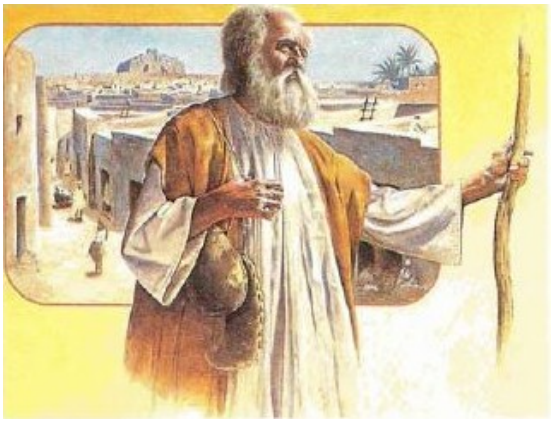
2 Unlike other ancient religions and cultures, Judaism is rooted in history, not in mythology. Yet, some might ask: The Jews are such a tiny minority, about 18 million in a world of over 5 thousand million people, why should we be interested in their religion, Judaism?

Why Judaism Should Interest Us

3, 4. (a) Of what do the Hebrew Scriptures consist? (b) What are some reasons we should consider the Jewish religion and its roots?

3 One reason is that the roots of the Jewish religion go back some 4,000 years in history and other major religions are indebted to its Scriptures to a greater or lesser degree. (See box, *"The Sacred Writings of the Hebrews"*.) Christianity, founded by Jesus (Hebrew, *Ye·shuʹa*ʿ), a first-century Jew, has its roots in the Hebrew Scriptures. And as any reading of the Qurʼān will show, Islām also owes much to those scriptures. (Qurʼān, surah 2:49-57; 32:23, 24) Thus, when we

examine the Jewish religion, we also examine the roots of hundreds of other religions and sects.



Abram (Abraham), the forefather of the Jews, worshiped Jehovah God nearly 4,000 years ago

4 A second and vital reason is that the Jewish religion provides an essential link in mankind's search for the true God. According to the Hebrew Scriptures, Abram, the forefather of the Jews, was already worshiping the true God nearly 4,000 years ago. * Reasonably, we ask, How did the Jews and their faith develop?—Genesis 17:18.

How Did the Jews Originate?

5, 6. What, briefly, is the history of the origin of the Jews and their name?

5 Generally speaking, the Jewish people are descendants of an ancient, Hebrew-speaking branch of the Semitic race. (Genesis 10:1, 21-32; 1 Chronicles 1:17-28, 34; 2:1, 2) Nearly 4,000 years ago, their forefather Abram emigrated from the thriving metropolis of Ur of the Chaldeans in Sumeria to the land of Canaan, of which God had stated: "I will assign this land to your offspring." * (Genesis 11:31–12:7) He is spoken of as "Abram the Hebrew" at Genesis 14:13, although his name was later changed to Abraham. (Genesis 17:4-6) From him the Jews draw a line of descent that begins with his son Isaac and his grandson Jacob, whose name was changed to Israel. (Genesis 32:27-29) Israel had 12 sons, who became the founders of 12 tribes. One of those was Judah, from which name the word "Jew" was eventually derived.—2 Kings 16:6.

6 In time the term "Jew" was applied to all Israelites, not just to a descendant of Judah. (Esther 3:6; 9:20) Because the Jewish genealogical records were destroyed in 70 C.E. when the Romans razed Jerusalem, no Jew today can accurately determine from which

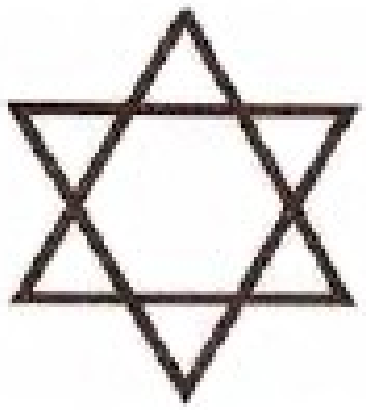
tribe he himself is descended. Nevertheless, over the millenniums, the ancient Jewish religion has developed and changed. Today Judaism is practiced by millions of Jews in the Republic of Israel and the Diaspora (dispersion around the world). What is the basis of that religion?

Moses, the Law, and a Nation

7. What oath did God make to Abraham, and why?

7 In 1943 B.C.E., * God chose Abram to be his special servant and later made a solemn oath to him because of his faithfulness in being willing to offer his son Isaac as a sacrifice, even though the sacrifice was never completed. (Genesis 12:1-3; 22:1-14) In that oath God said: "By Myself I swear, the LORD [Hebrew: יהוה, *YHWH*] declares: Because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven . . . All the nations of the earth shall bless themselves by your descendants ["seed," *JP*], because you have obeyed My command." This sworn oath was repeated to Abraham's son and to his grandson, and then it continued in the tribe of Judah and the line of David. This strictly monotheistic concept of a personal God dealing directly with humans was unique in that ancient world, and it came to form the basis of the Jewish religion.—Genesis 22:15-18; 26:3-5; 28:13-15; Psalm 89:4, 5, 29, 30, 36, 37 (Psalm 89:3, 4, 28, 29, 35, 36, *NW*).

8. Who was Moses, and what role did he play in Israel?



8 To carry out His promises to Abraham, God laid the foundation for a nation by establishing a special covenant with Abraham's descendants. This covenant was instituted through Moses, the great Hebrew leader and mediator between

Star of David—a non-Biblical symbol of Israel and Judaism

God and Israel. Who was Moses, and why is he so important to Jews? The Bible's Exodus account tells us that he was born in Egypt (1593 B.C.E.) to Israelite parents who were slaves in captivity along with the rest of Israel. He was the one "whom the LORD singled out" to lead His people to freedom in Canaan, the Promised Land. (Deuteronomy 6:23; 34:10) Moses fulfilled the vital role of mediator of the Law covenant given by God to Israel, in addition to being their prophet, judge, leader, and historian.—Exodus 2:1–3:22.

9, 10. (a) What was the Law that was transmitted through Moses? (b) What aspects of life were covered by the Ten Commandments? (c) What obligation did the Law covenant bring to Israel?

9 The Law that Israel accepted consisted of the Ten Words, or Commandments, and over 600 laws that amounted to a comprehensive catalog of directions and guidance for daily conduct. (See box *"Ten Commandments for Worship and Conduct"* below.) It involved the mundane and the holy—the physical and the moral requirements as well as the worship of God.

10 This Law covenant, or religious constitution, gave form and substance to the faith of the patriarchs. As a result, the descendants of Abraham became a nation dedicated to the service of God. Thus the Jewish religion began to take definite shape, and the Jews became a nation organized for the worship and service of their God. At Exodus 19:5, 6, God promised them: "If you will obey Me faithfully and keep My covenant, . . . you shall be to Me a kingdom of priests and a holy nation." Thus, the Israelites would become a 'chosen people' to serve God's purposes. However, the fulfillment of the covenant promises was subject to the condition "If you will obey." That dedicated nation was now obligated to its God. Hence, at a later date (the eighth century B.C.E.), God could say to the Jews: "My witnesses are you—declares the LORD [Hebrew: יהוה, *YHWH*] —My servant, whom I have chosen."—Isaiah 43:10, 12.

Ten Commandments for Worship and Conduct

Millions of people have heard of the Ten Commandments, but few have ever read them. Therefore, we reproduce the major part of their text here.

- "You shall have no other gods besides Me.
- "You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. You shall not bow down to them or serve them. . . . [*At this early date, 1513 B.C.E., this command was unique in its rejection of idolatry.*]
- "You shall not swear falsely by the name of the LORD [Hebrew: יהוה] your God . . .
- "Remember the sabbath day and keep it holy. . . . The LORD blessed the sabbath day and hallowed it.
- "Honor your father and your mother . . .
- "You shall not murder.
- "You shall not commit adultery.
- "You shall not steal.

In spite of the unique law from God, Israel imitated the calf worship of its pagan neighbors (Golden cald, Byblos)

- “You shall not bear false witness against your neighbor.
- “You shall not covet your neighbor’s house . . . wife . . . male or female slave . . . ox or his ass, or anything that is your neighbor’s.”—Exodus 20:3-14.

Although only the first four commandments are directly concerned with religious belief and worship, the other commandments showed the connection between correct conduct and a proper relationship with the Creator.

A Nation With Priests, Prophets, and Kings

11. How did the priesthood and the kingship develop?

11 While the nation of Israel was still in the desert and heading for the Promised Land, a priesthood was established in the line of Moses’ brother, Aaron. A large portable tent, or tabernacle, became the center of Israelite worship and sacrifice. (Exodus, chapters 26-28) In time the nation of Israel arrived at the Promised Land, Canaan, and conquered it, even as God had commanded. (Joshua 1:2-6) Eventually an earthly kingship was established, and in 1077 B.C.E., David, from the tribe of Judah, became king. With his rule, both the kingship and the priesthood were firmly established at a new national center, Jerusalem.—1 Samuel 8:7.

12. What promise had God made to David?

12 After David’s death, his son Solomon built a magnificent temple in Jerusalem, which replaced the tabernacle. Because God had made a covenant with David for the kingship to remain in his line forever, it was understood that an anointed King, the Messiah, would one day come from David’s line of descent. Prophecy indicated that through this Messianic King, or “seed,” Israel and all the nations would enjoy perfect rulership. (Genesis 22:18, *JP*) This hope took

root, and the Messianic nature of the Jewish religion became clearly crystallized.—2 Samuel 7:8-16; Psalm 72:1-20; Isaiah 11:1-10; Zechariah 9:9, 10.

13. Whom did God use to correct the backsliding of Israel? Give an example.

13 However, the Jews allowed themselves to be influenced by the false religion of the Canaanites and other nations round about. As a result, they violated their covenant relationship with God. To correct them and guide them back, Jehovah sent a series of prophets who bore his messages to the people. Thus, prophecy became another unique feature of the religion of the Jews and constitutes much of the Hebrew Scriptures. In fact, 18 books of the Hebrew Scriptures bear prophets' names.—Isaiah 1:4-17.

14. How did events vindicate the prophets in Israel?

14 Outstanding among such prophets were Isaiah, Jeremiah, and Ezekiel, all of whom warned of Jehovah's impending punishment of the nation for its idolatrous worship. This punishment came about in 607 B.C.E. when, because of Israel's apostasy, Jehovah allowed Babylon, the then dominant world power, to overthrow Jerusalem and its temple and take the nation into captivity. The prophets were proved right in what they had foretold, and Israel's 70-year exile for most of the sixth century B.C.E. is a matter of historical record.—2 Chronicles 36:20, 21; Jeremiah 25:11, 12; Daniel 9:2.

15. (a) How did a new form of worship take root among the Jews? (b) What effect did the synagogues have on the worship at Jerusalem?

15 In 539 B.C.E., Cyrus the Persian defeated Babylon and permitted the Jews to resettle their land and rebuild the temple in Jerusalem. Although a remnant responded, the majority of the Jews remained under the influence of Babylonian society. Jews later were affected by the Persian culture. Consequently, Jewish settlements sprang up in the Middle East and around the Mediterranean. In each community a new form of worship came into being that involved the

synagogue, a congregational center for the Jews in each town. Naturally, this arrangement diminished the emphasis on the rebuilt temple in Jerusalem. The far-flung Jews were now truly a Diaspora. —Ezra 2:64, 65.

Judaism Emerges With a Greek Garment

16, 17. (a) What new influence was sweeping across the Mediterranean world in the fourth century B.C.E.? (b) Who were instrumental in spreading Greek culture, and how? (c) How did Judaism thus emerge on the world scene?

16 By the fourth century B.C.E., the Jewish community was in a state of flux and was thus prey to the waves of a non-Jewish culture that was engulfing the Mediterranean world and beyond. The waters emanated from Greece, and Judaism emerged from them with a Hellenistic garment.

17 In 332 B.C.E. the Greek general Alexander the Great took the Middle East in lightning-quick conquest and was welcomed by the Jews when he came to Jerusalem. * Alexander's successors continued his plan of Hellenization, imbuing all parts of the empire with Greek language, culture, and philosophy. As a result, the Greek and Jewish cultures went through a blending process that was to have surprising results.

18. (a) Why was the Greek Septuagint translation of the Hebrew Scriptures necessary? (b) What aspect of Greek culture especially affected the Jews?

18 Diaspora Jews began to speak Greek instead of Hebrew. So toward the beginning of the third century B.C.E., the first translation of the Hebrew Scriptures, called the *Septuagint*, was made into Greek, and through it, many Gentiles came to have respect for and familiarity with the Jews' religion, some even converting. * Jews, on the other hand, were becoming conversant with Greek thought and some even became philosophers, something entirely new to the Jews. One example is Philo of Alexandria of the first century C.E.,

who endeavored to explain Judaism in terms of Greek philosophy, as if the two expressed the same ultimate truths.

19. How does one Jewish author describe the period of the melding of Greek and Jewish cultures?

19 Summing up this period of give-and-take between Greek and Jewish cultures, Jewish author Max Dimont says: “Enriched with Platonic thought, Aristotelian logic, and Euclidian science, Jewish scholars approached the Torah with new tools. . . . They proceeded to add Greek reason to Jewish revelation.” The events that would take place under Roman rule, which absorbed the Greek Empire and then Jerusalem in the year 63 B.C.E., were to pave the way for even more significant changes.

Judaism Under Roman Rule

20. What was the religious situation among the Jews in the first century C.E.?

20 The Judaism of the first century of the Common Era was at a unique stage. Max Dimont states that it was poised between “the mind of Greece and the sword of Rome.” Jewish expectations were high because of political oppression and interpretations of Messianic prophecies, especially those of Daniel. The Jews were divided into factions. The Pharisees emphasized an oral law (see *"The Talmud"* in the box, *"The Sacred Writings of the Hebrews"*) rather than temple sacrifice. The Sadducees stressed the importance of the temple and the priesthood. Then there were the Essenes, the Zealots, and the Herodians. All were at odds religiously and philosophically. Jewish leaders were called rabbis (masters, teachers) who, because of their knowledge of the Law, grew in prestige and became a new type of spiritual leader.

21. What events drastically affected the Jews of the first two centuries C.E.?

21 Internal and external divisions, however, continued in Judaism, especially in the land of Israel. Finally, outright rebellion broke out

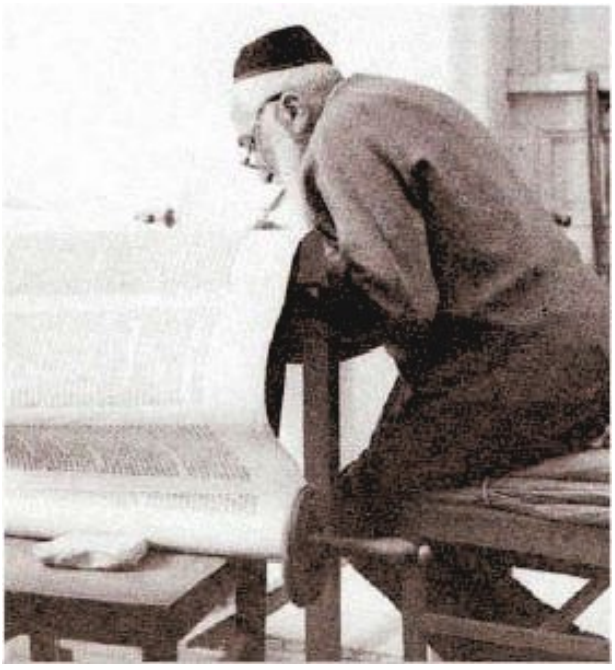
against Rome, and in 70 C.E., Roman troops besieged Jerusalem, laid waste the city, burned its temple to the ground, and scattered its inhabitants. Eventually, Jerusalem was decreed totally off-limits to Jews. Without a temple, without a land, with its people dispersed throughout the Roman Empire, Judaism was in need of a new religious expression if it was to survive.

22. (a) How was Judaism affected by the loss of the temple in Jerusalem? (b) How do the Jews divide the Bible? (c) What is the Talmud, and how did it develop?

22 With the destruction of the temple, the Sadducees disappeared, and the oral law that the Pharisees had championed became the centerpiece of a new, Rabbinic Judaism. More intense study, prayer, and works of piety replaced temple sacrifices and pilgrimages. Thus, Judaism could be practiced anywhere, at any time, in any cultural surroundings. The rabbis put this oral law into writing, in addition to composing commentaries on it, and then commentaries on the commentaries, all of which together became known as the Talmud.—See box, *"The Sacred Writings of the Hebrews"*.

23. What shift in emphasis took place under the influence of Greek thinking?

23 What was the result of these varied influences? Max Dimont says in his book *Jews, God and History* that though the Pharisees carried on the torch of Jewish ideology and religion, “the torch itself had been ignited by the Greek philosophers.” While much of the Talmud was highly legalistic, its illustrations and explanations reflected the clear influence of Greek philosophy. For example, Greek religious concepts, such as the



A Jewish Scribe copying Hebrew text

immortal soul, were expressed in Jewish terms. Truly, in that new Rabbinic era, veneration of the Talmud—by then a blend of legalistic and Greek philosophy—grew among the Jews until, by the Middle Ages, the Talmud came to be revered by the Jews more than the Bible itself.

Judaism Through the Middle Ages

24. (a) What two major communities emerged among the Jews during the Middle Ages? (b) How did they influence Judaism?

24 During the Middle Ages (from about 500 to 1500 C.E.), two distinct Jewish communities emerged—the Sephardic Jews, who flourished under Muslim rule in Spain, and the Ashkenazi Jews in Central and Eastern Europe. Both communities produced Rabbinic scholars whose writings and thoughts form the basis for Jewish religious interpretation until this day. Interestingly, many of the customs and religious practices current today in Judaism really got their start during the Middle Ages.—See *"Some Jewish Customes"* in the box *"Some Important Festivals and Customs"*.

25. How did the Catholic Church eventually react to the Jews in Europe?

Sephardic and Ashkenazi Jews formed two communities

25 In the 12th century, there began a wave of expulsions of Jews from various countries. As Israeli author Abba Eban explains in *My People—The Story of the Jews:* "In any country . . . which fell under the unilateral influence of the Catholic Church, the story is the same: appalling degradation, torture, slaughter, and expulsion." Finally, in 1492, Spain, which had once again come under Catholic rule, followed suit and ordered the expulsion of all Jews from its territory. So by the end of the 15th century, Jews had been expelled from nearly all Western Europe, fleeing to Eastern Europe and countries around the Mediterranean.

26. (a) What led to disillusionment among the Jews? (b) What major divisions began to develop among the Jews?

26 Through the centuries of oppression and persecution, many self-proclaimed Messiahs rose up among the Jews in different parts of the world, all receiving acceptance to one degree or another, but ending in disillusionment. By the 17th century, new initiatives were needed to reinvigorate the Jews and pull them out of this dark period. In the mid-18th century, there appeared an answer to the despair the Jewish people felt. It was Hasidism (see box *"Judaism—A Religion of Many Voices"*), a mixture of mysticism and religious ecstasy expressed in daily devotion and activity. In contrast, about the same time, philosopher Moses Mendelssohn, a German Jew, offered another solution, the way of Haskala, or enlightenment, which was to lead into what is historically considered to be "Modern Judaism."

From "Enlightenment" to Zionism

27. (a) How did Moses Mendelssohn influence Jewish attitudes? (b) Why did many Jews reject the hope of a personal Messiah?

27 According to Moses Mendelssohn (1729-86), Jews would be accepted if they would come out from under the restraints of the Talmud and conform to Western culture. In his day, he became one of the Jews most respected by the Gentile world. However, renewed outbursts of violent anti-Semitism in the 19th century, especially in "Christian" Russia, disillusioned the movement's followers, and many then focused on finding a political refuge for the Jews. They rejected the idea of a personal Messiah who would lead the Jews back to Israel and began to work on establishing a Jewish State by other means. This then became the concept of Zionism: "the secularization of . . . Jewish messianism," as one authority puts it.

28. What events in the 20th century have affected Jewish attitudes?

28 The murder of some six million European Jews in the Nazi-inspired Holocaust (1935-45) gave Zionism its final impetus and gained much sympathy for it worldwide. The Zionist dream came true in 1948 with the establishment of the State of Israel, which brings us to Judaism in our day and to the question, What do modern Jews believe?

God Is One

29. (a) In simple terms, what is modern Judaism? (b) How is Jewish identity expressed? (c) What are some Jewish festivals and customs?

29 Simply put, Judaism is the religion of a people. Therefore, a convert becomes part of the Jewish people as well as the Jewish religion. It is a monotheistic religion in the strictest sense and holds that God intervenes in human history, especially in relation to the Jews. Jewish worship involves several annual festivals and various customs. (See box *"Some Important Festivals and Customs"*.) Although there are no creeds or dogmas accepted by all Jews, the confession of the oneness of God as expressed in the Shema, a prayer based on Deuteronomy 6:4 (*JP*), forms a central part of synagogue worship: “HEAR, O ISRAEL: THE LORD OUR GOD, THE LORD IS ONE.”

30. (a) What is the Jewish understanding of God? (b) How does the Jewish view of God conflict with that of Christendom?

30 This belief in one God was passed on to Christianity and Islām. According to Dr. J. H. Hertz, a rabbi: “This sublime pronouncement of absolute monotheism was a declaration of war against all *polytheism* . . . In the same way, the Shema excludes *the trinity* of the Christian creed as a violation of the Unity of God.” * But now let us turn to Jewish belief on the subject of the afterlife.

Death, Soul, and Resurrection

31. (a) How did the doctrine of the immortal soul enter into Jewish teaching? (b) What dilemma did the teaching of the immortality of the soul cause?

31 One of the basic beliefs of modern Judaism is that man has an immortal soul that survives the death of his body. But does this originate in the Bible? The *Encyclopaedia Judaica* frankly admits: “It was probably under Greek influence that the doctrine of the immortality of the soul came into Judaism.” However, this created a doctrinal dilemma, as the same source states: “Basically the two beliefs of resurrection and the soul’s immortality are contradictory. The one refers to a collective resurrection at the end of the days, i.e., that the dead sleeping in the earth will arise from the grave, while the other refers to the state of the soul after the death of the body.” How was the dilemma resolved in Jewish theology? “It was held that when the individual died his soul still lived on in another realm (this gave rise to all the beliefs regarding heaven and hell) while his body lay in the grave to await the physical resurrection of all the dead here on earth.”

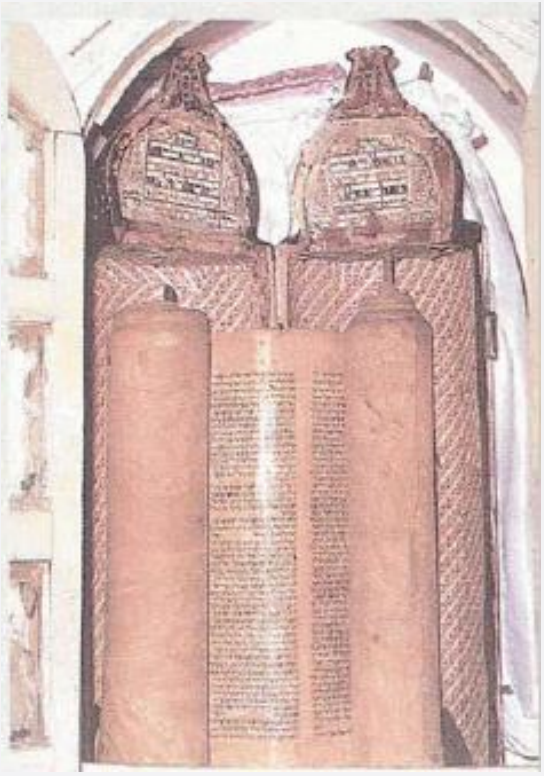
The Sacred Writings of the Hebrews

The sacred Hebrew writings began with the “Tanakh.” The name “Tanakh” comes from the three divisions of the Jewish Bible in Hebrew: *Torah* (Law), *Nevi’im* (Prophets), and *Kethuvim* (Writings), using the first letter of each section to form the word *TaNaKh*. These books were penned in Hebrew and Aramaic from the 16th century to the 5th century B.C.E.

Jews believe that they were written under different and diminishing degrees of inspiration. Therefore, they put them in this order of importance:

Torah—the five books of Moses, or the Pentateuch (from Greek for “five scrolls”), the Law, consisting of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. However, the term “Torah” may also be used to refer to the Jewish Bible as a whole as well as to the oral law and the **Talmud** (see below).

Nevi’im—the Prophets, covering from Joshua through to the major prophets, Isaiah, Jeremiah, and Ezekiel, and then through the 12 “minor” prophets from Hosea to Malachi.



Hebrew and Yiddish hymn of praised based on Scriptural verses

Kethuvim—the Writings, consisting of the poetic works, Psalms, Proverbs, Job, The Song of Songs, and Lamentations. In addition it embraces Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and First and Second Chronicles.

The Talmud

From the Gentile point of view, the "Tanakh," or Jewish Bible, is the most important of Jewish writings. However, the Jewish view is different. Many Jews would agree with the comment by Adin Steinsaltz, a rabbi: "If the Bible is the cornerstone of Judaism, then the Talmud is the central pillar, soaring up from the foundations and supporting the entire spiritual and intellectual edifice . . . No other work has had a comparable influence on the theory and practice of Jewish life." (*The Essential Talmud*) What, then, is the Talmud?

Orthodox Jews believe not only that God gave the written law, or Torah, to Moses at Mount Sinai but also that God revealed to him specific explanations of how to carry out that Law, and that these were to be passed on by word of mouth. This was called the oral law. Thus, the Talmud is the written summary, with later commentaries and explanations, of that oral law, compiled by rabbis from the second century C.E. into the Middle Ages.

The Talmud is usually divided into two main sections:

The **Mishnah:** A collection of commentaries supplementing Scriptural Law, based on the explanations of rabbis called Tannaim (teachers). It was put into written form in the late second and early third centuries C.E.

The **Gemara** (originally called the Talmud): A collection of commentaries on the Mishnah by rabbis of a later period (third to sixth centuries C.E.).

Ancient Torah from what is known as the Tomb of Esther, Iran;

In addition to these two main divisions, the Talmud may also include commentaries on the Gemara made by rabbis into the Middle Ages. Prominent among these were the rabbis Rashi (Solomon ben Isaac, 1040-1105), who made the difficult language of the Talmud far more understandable, and Rambam (Moses ben Maimon, better known as Maimonides, 1135-1204), who reorganized the Talmud into a concise version ("Mishneh Torah"), thus making it accessible to all Jews.

32. What does the Bible say about the dead?

32 University lecturer Arthur Hertzberg writes: "In the [Hebrew] Bible itself the arena of man's life is this world. There is no doctrine of heaven and hell, only a growing concept of an ultimate resurrection of the dead at the end of days." That is a simple and accurate explanation of the Biblical concept, namely, that "the dead know nothing . . . For there is no action, no reasoning, no learning, no wisdom in Sheol [mankind's common grave], where you are going."—Ecclesiastes 9:5, 10; Daniel 12:1, 2; Isaiah 26:19.

33. How was the doctrine of the resurrection originally viewed by Jews?

33 According to the *Encyclopaedia Judaica,* "In the rabbinic period the doctrine of the resurrection of the dead is considered one of the central doctrines of Judaism" and "is to be distinguished from the belief in . . . the immortality of the soul." * Today, however, while the

Hasidic Jewish family celebrating the Sabbath

immortality of the soul is accepted by all factions of Judaism, the resurrection of the dead is not.

34. In contrast with the Bible's viewpoint, how does the Talmud depict the soul? What do later writers comment?

34 In contrast with the Bible, the Talmud, influenced by Hellenism, is replete with explanations and stories and even descriptions of the immortal soul. Later Jewish mystical literature, the Kabbala, even goes so far as to teach reincarnation (transmigration of souls), which is basically an ancient Hindu teaching. (See Chapter 5.) In Israel today, this is widely accepted as a Jewish teaching, and it also plays an important role in Hasidic belief and literature. For example, Martin Buber includes in his book *Tales of the Hasidim—The Later Masters* a tale about the soul from the school of Elimelekh, a rabbi of Lizhensk: "On the Day of Atonement, when Rabbi Abraham Yehoshua would recite the Avodah, the prayer that repeats the service of the high priest in the Temple of Jerusalem, and would come to the passage: 'And thus he spoke,' he would never say those words, but would say: 'And thus I spoke.' For he had not forgotten the time his soul was in the body of a high priest of Jerusalem."

35. (a) What position has Reform Judaism taken on the immortal soul teaching? (b) What is the Bible's clear teaching about the soul?

35 Reform Judaism has gone so far as to reject belief in the resurrection. Having removed the word from Reform prayer books, it recognizes only the belief in the immortal soul. How much clearer is the Biblical idea as expressed at Genesis 2:7: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (*JP*) The

combination of the body and the spirit, or life-force, constitutes “a living soul.” * (Genesis 2:7; 7:22; Psalm 146:4) Conversely, when the human sinner dies, then the soul dies. (Ezekiel 18:4, 20) Thus, at death man ceases to have any conscious existence. His life-force returns to God who gave it. (Ecclesiastes 3:19; 9:5, 10; 12:7) The truly Biblical hope for the dead is the resurrection—Hebrew: *techi·yath´ ham·me·thim´,* or “revival of the dead.”

36, 37. What did faithful Hebrews of Bible times believe about future life?

36 While this conclusion might surprise even many Jews, the resurrection has been the real hope of worshipers of the true God for thousands of years. About 3,500 years ago, faithful, suffering Job spoke of a future time when God would raise him from Sheol, or the grave. (Job 14:14, 15) The prophet Daniel was also assured that he would be raised “at the end of the days.”—Daniel 12:2, 12 (13, *JP; NW*).

37 There is no basis in Scripture for saying those faithful Hebrews believed they had an immortal soul that would survive into an afterworld. They clearly had sufficient reason to believe that the Sovereign Lord, who counts and controls the stars of the universe, would also remember them at the time of the resurrection. They had been faithful to him and his name. He would be faithful to them.—Psalm 18:26 (25, NW); 147:4; Isaiah 25:7, 8; 40:25, 26.

Judaism and God's Name

38. (a) What has happened over the centuries regarding the use of God’s name? (b) What is the basis for God’s name?

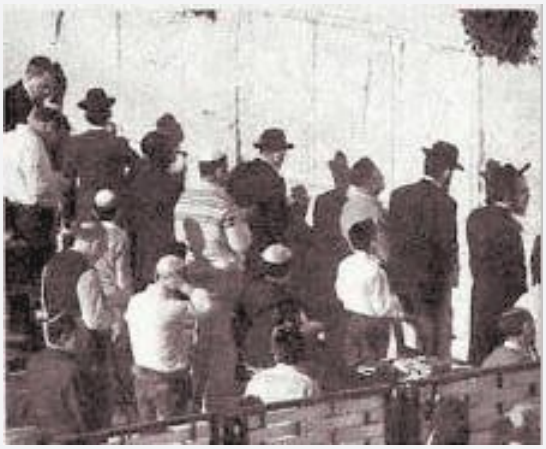
38 Judaism teaches that while God’s name exists in written form, it is too holy to be pronounced. * The result has been that, over the last 2,000 years, the correct pronunciation has been lost. Yet, that has not always been the Jewish position. About 3,500 years ago, God spoke to Moses, saying: “Thus shall you speak to the Israelites: The LORD [Hebrew: יהוה, *YHWH*], the God of your fathers, the God

of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, this My appellation for all eternity." (Exodus 3:15; Psalm 135:13) What was that name and appellation? The footnote to the *Tanakh* states: "The name *YHWH* (traditionally read *Adonai* "the LORD") is here associated with the root hayah 'to be.'" Thus, we have here the holy name of God, the Tetragrammaton, the four Hebrew consonants YHWH (Yahweh) that in their Latinized form have come to be known over the centuries in English as JEHOVAH.

Judaism—A Religion of Many Voices

There are major differences between the various factions of Judaism. Traditionally, Judaism emphasizes religious practice. Debate over such matters, rather than beliefs, has caused serious tension among Jews and has led to the formation of three major divisions in Judaism.

ORTHODOX JUDAISM— This branch not only accepts that the Hebrew "Tanakh" is inspired Scripture but also believes that Moses received the oral law from God on Mount Sinai at the same time that he received the written Law. Orthodox Jews scrupulously keep the commandments of both laws. They believe that the Messiah is still to appear and to bring Israel to a golden age. Because of differences of opinion within the Orthodox group, various factions have emerged. One example is Hasidism.



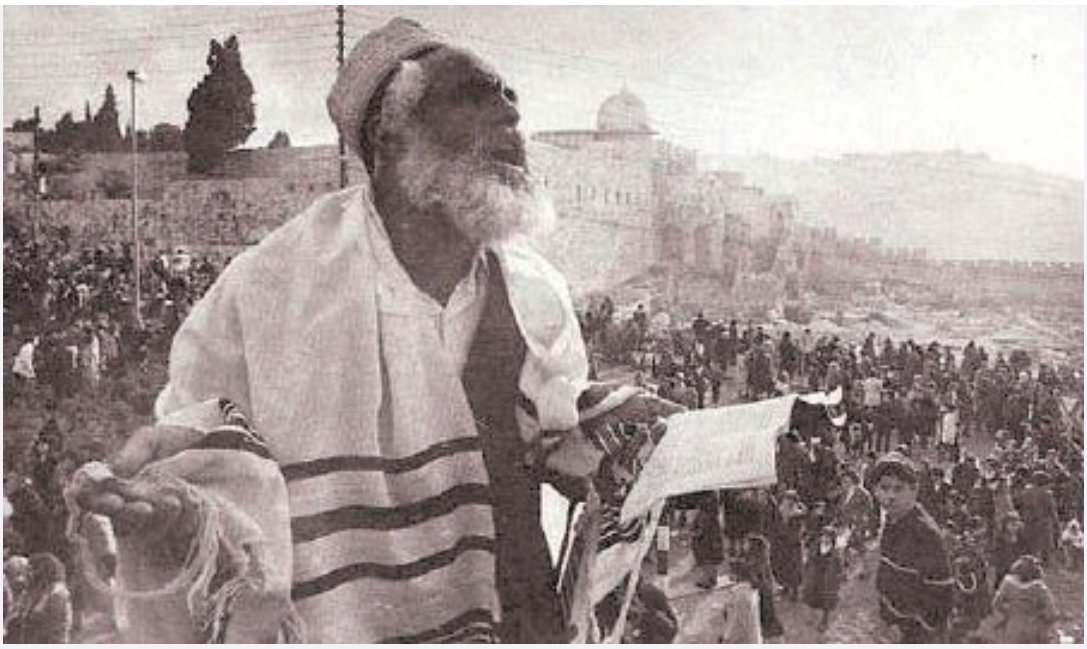
Jews at Wailing Wall in Jerusalem

Hasidim (Chasidim, meaning "the pious")—These are viewed as ultraorthodox. Founded by Israel ben Eliezer, known as Ba'al Shem Tov ("Master of the Good Name"), in the mid-18th century in Eastern Europe, they follow a teaching that highlights music and dance, resulting in mystic joy. Many of their beliefs, including reincarnation, are based on the Jewish mystical books known as the Kabbala (Cabala). Today they are led by rebbes (Yiddish for "rabbis"), or zaddikim, considered by their followers to be supremely

righteous men or saints. Hasidim today are found mainly in the United States and in Israel. They wear a particular style of Eastern European garb, mainly black, of the 18th and 19th centuries, that makes them very conspicuous, especially in a modern city setting. Today they are divided into sects that follow different prominent rebbes. One very active group is the **Lubavitchers,** who proselytize vigorously among Jews. Some groups believe that only the Messiah has the right to restore Israel as the nation of the Jews and so are opposed to the secular State of Israel.

REFORM JUDAISM (also known as "Liberal" and "Progressive")—The movement began in Western Europe toward the beginning of the 19th century. It is based on the ideas of Moses Mendelssohn, an 18th-century Jewish intellectual who believed Jews should assimilate Western culture rather than separate themselves from the Gentiles. Reform Jews deny that the Torah was divinely revealed truth. They view the Jewish laws on diet, purity, and dress as obsolete. They believe in what they term a "Messianic era of Universal brotherhood." In recent years they have moved back toward more traditional Judaism.

CONSERVATIVE JUDAISM—This began in Germany in 1845 as an offshoot of Reform Judaism, which, it was felt, had rejected too many traditional Jewish practices. Conservative Judaism does not accept that the oral law was received by Moses from God but holds that the rabbis, who sought to adapt Judaism to a new era, invented the oral Torah. Conservative Jews submit to Biblical precepts and Rabbinic law if these "are responsive to the modern requirements of Jewish life." (*The Book of Jewish Knowledge*) They use Hebrew and English in their liturgy and maintain strict dietary laws (kashruth). Men and women are allowed to sit together during worship, which is not allowed by the Orthodox.



A Jew praying, with Jerusalem in background

39. (a) Why is the divine name important? (b) Why did Jews stop pronouncing the divine name?

39 Throughout history, the Jews have always placed great importance on God's personal name, though emphasis on usage has changed drastically from ancient times. As Dr. A. Cohen states in *Everyman's Talmud*: "Special reverence [was] attached to 'the distinctive Name' (*Shem Hamephorash*) of the Deity which He had revealed to the people of Israel, viz. the tetragrammaton, JHVH." The divine name was revered because it represented and characterized the very person of God. After all, it was God himself who announced his name and told his worshipers to use it. This is emphasized by the appearance of the name in the Hebrew Bible 6,828 times. Devout Jews, however, feel it is disrespectful to pronounce God's personal name. *

40. What have some Jewish authorities stated regarding the use of the divine name?

40 Concerning the ancient rabbinic (not Biblical) injunction against pronouncing the name, A. Marmorstein, a rabbi, wrote in his book *The Old Rabbinic Doctrine of God*: “There was a time when this prohibition [of the use of the divine name] was entirely unknown among the Jews . . . Neither in Egypt, nor in Babylonia, did the Jews know or keep a law prohibiting the use of God’s name, the Tetragrammaton, in ordinary conversation or greetings. Yet, from the third century B.C.E. till the third century A.C.E. such a prohibition existed and was partly observed.” Not only was the use of the name allowed in earlier times but, as Dr. Cohen says: “There was a time when the free and open use of the Name even by the layman was advocated . . . It has been suggested that the recommendation was based on the desire to distinguish the Israelite from the [non-Jew].”

41. According to one rabbi, what influences brought about a prohibition of the use of God’s name?

41 What, then, brought about the prohibition of the use of the divine name? Dr. Marmorstein answers: “Hellenistic [Greek-influenced] opposition to the religion of the Jews, the apostasy of the priests and nobles, introduced and established the rule not to pronounce the Tetragrammaton in the Sanctuary [temple in Jerusalem].” In their excessive zeal to avoid taking the divine name in vain, they completely suppressed its use in speech and subverted and diluted the identification of the true God. Under the combined pressure of religious opposition and apostasy, the divine name fell into disuse among the Jews.

42. What does the Bible record show about the use of the divine name?

42 However, as Dr. Cohen states: “In the Biblical period there seems to have been no scruple against [the divine name’s] use in daily speech.” The patriarch Abraham “invoked the LORD by name.” (Genesis 12:8) Most of the writers of the Hebrew Bible freely but respectfully used the name right down to the writing of Malachi in the fifth century B.C.E.—Ruth 1:8, 9, 17.

43. (a) What is abundantly clear regarding the Jewish use of the divine name? (b) What was one indirect effect of the Jews' dropping the use of the divine name?

43 It is abundantly clear that the ancient Hebrews did use and pronounce the divine name. Marmorstein admits regarding the change that came later: "For in this time, in the first half of the third century [B.C.E.], a great change in the use of the name of God is to be noticed, which brought about many changes in Jewish theological and philosophical lore, the influences of which are felt up to this very day." One of the effects of the loss of the name is that the concept of an anonymous God helped to create a theological vacuum in which Christendom's Trinity doctrine was more easily developed. *—Exodus 15:1-3.

Some Important Festivals and Customs

The majority of Jewish festivals are based on the Bible and, generally, either are seasonal festivals in connection with different harvests or are related to historical events.

- **Shabbat** (Sabbath)—The seventh day of the Jewish week (from sundown Friday to sundown Saturday) is viewed as sanctifying the week, and the special observance of this day is an essential part of worship. Jews attend the synagogue for Torah readings and prayers.—Exodus 20:8-11.

- **Yom Kippur—**Day of Atonement, a solemn festival characterized by fasting and self-examination. It culminates the Ten Days of Penitence that begin with Rosh Hashanah, the Jewish New Year, which falls in September according to the Jewish secular calendar.—Leviticus 16:29-31; 23:26-32.

- **Sukkot** (above, right)—Festival of Booths, or Tabernacles, or Ingathering. Celebrates the harvest and the end of the major part of the agricultural year. Held in October.—Leviticus 23:34-43; Numbers 29:12-38; Deuteronomy 16:13-15.

- **Hanukkah—**Festival of Dedication. A popular festival held in December that commemorates the Maccabees' restoration of Jewish independence from Syro-Grecian domination and the rededication of the temple at Jerusalem in December 165 B.C.E. Usually distinguished by the lighting of candles for eight days.

- **Purim—**Festival of Lots. Celebrated in late February or early March, in commemoration of the deliverance of the Jews in Persia during the fifth century B.C.E. from Haman and his genocidal plot.—Esther 9:20-28.

- **Pesach—**Festival of Passover. Instituted to commemorate the deliverance of Israel from captivity in Egypt (1513 B.C.E.). It is the greatest and oldest of Jewish festivals. Held on Nisan 14 (Jewish calendar), it usually falls at the end of March or the beginning of April. Each Jewish family comes together to share the Passover meal, or Seder. During the following seven days, no leaven may be eaten. This period is called the Festival of Unfermented Cakes (*Matzot*).—Exodus 12:14-20, 24-27.

Some Jewish Customs

- **Circumcision—**For Jewish boys, it is an important ceremony that takes place when the baby is eight days old. It is often called the Covenant of Abraham, since circumcision was the sign of God's covenant with him. Males who convert to Judaism must also be circumcised.—Genesis 17:9-14.

- **Mezuzah** (right)—A Jewish home is usually easy to distinguish by reason of the mezuzah, or scroll case, on the right side of the doorpost as one enters. In practice the mezuzah is a small parchment on which are inscribed the words cited from Deuteronomy 6:4-9 and 11:13-21. This is

rolled up inside a small case. The case is then fixed to every door of each room used for occupancy.

• **Bar Mitzvah** (below)—Another essential Jewish ritual, which literally means "son of the commandment," a "term denoting both the attainment of religious and legal maturity as well as the occasion at which this status is formally assumed for boys at the age of 13 plus one day." It became a Jewish custom only in the 15th century C.E.—Encyclopaedia Judaica.

• **Yarmulke** (skullcap for males)—According to the Encyclopaedia Judaica: "Orthodox Jewry . . . regards the covering of the head, both outside and inside the synagogue, as a sign of allegiance to Jewish tradition." Covering the head during worship is nowhere mentioned in the Tanakh, thus the Talmud mentions this as an optional matter of custom. Hasidic Jewish women either wear a head covering at all times or shave their heads and wear a wig.

44. What are some other effects caused by the suppression of God's name?

44 The refusal to use the divine name diminishes the worship of the true God. As one commentator said: “Unfortunately, when God is spoken of as ‘the Lord,’ the phrase, though accurate, is a cold and colorless one . . . One needs to remember that by translating YHWH or Adonay as ‘the Lord’ one introduces into many passages of the Old Testament a note of abstraction, formality and remoteness that is entirely foreign to the original text.” (*The Knowledge of God in Ancient Israel*) How sad to see the sublime and significant name Yahweh, or Jehovah, missing from many Bible translations when it clearly appears thousands of times in the original Hebrew text!—Isaiah 43:10-12.

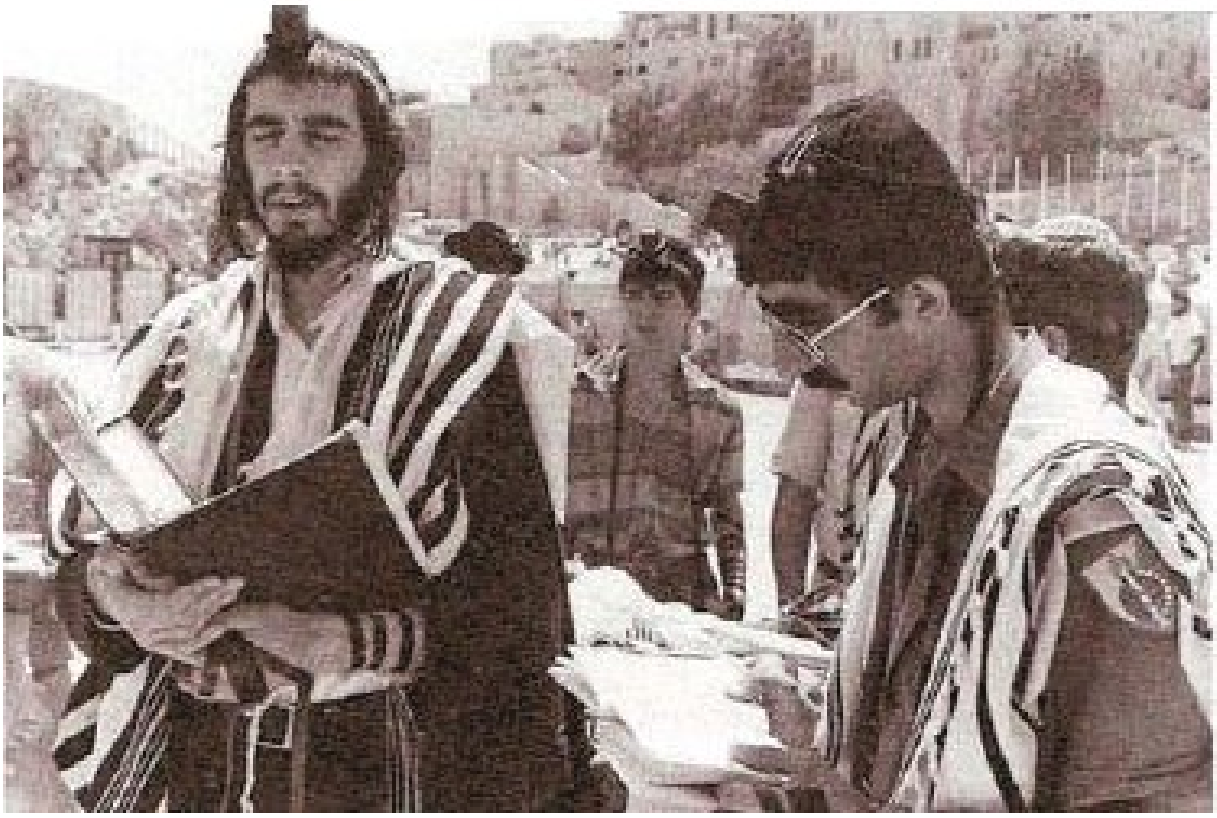
45. What Biblical basis is there for believing in a Messiah?

45 There are many prophecies in the Hebrew Scriptures from which Jews over 2,000 years ago derived their Messianic hope. Second Samuel 7:11-16 indicated that the Messiah would be of the line of David. Isaiah 11:1-10 prophesied that he would bring righteousness and peace to all mankind. Daniel 9:24-27 gave the chronology for the appearance of the Messiah and his being cut off in death.

Do Jews Still Await the Messiah?

46, 47. (a) What kind of Messiah was expected by Jews living under Roman domination? (b) What change has taken place in Jewish aspirations regarding the Messiah?

46 As the *Encyclopaedia Judaica* explains, by the first century, Messianic expectations were high. The Messiah was expected to be “a charismatically endowed descendant of David who the Jews of the Roman period believed would be raised up by God to break the yoke of the heathen and to reign over a restored kingdom of Israel.” However, the militant Messiah the Jews were expecting was not forthcoming.



Devout Jews wearing phylacteries, or prayer scroll cases, on arm and forehead

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47 Yet, as *The New Encyclopædia Britannica* notes, the Messianic hope was vital in holding the Jewish people together throughout their many ordeals: “Judaism undoubtedly owes its survival, to a considerable extent, to its steadfast faith in the messianic promise and future.” But with the rise of modern Judaism between the 18th and 19th centuries, many Jews ended their passive waiting for the Messiah. Finally, with the Nazi-inspired Holocaust, many lost their patience and hope. They began to view the Messianic message as a liability and so reinterpreted it merely as a new age of prosperity and peace. Since that time, although there are exceptions, Jews as a whole can hardly be said to be waiting for a personal Messiah.

48. What questions can reasonably be raised about Judaism?

48 This change to a non-Messianic religion raises serious questions. Was Judaism wrong for thousands of years in believing the Messiah was to be an individual? Which form of Judaism will aid one in the search for God? Is it ancient Judaism with its trappings of Greek philosophy? Or is it one of the non-Messianic forms of Judaism that evolved during the last 200 years? Or is there yet another path that faithfully and accurately preserves the Messianic hope?

49. What invitation is made to sincere Jews?

49 With these questions in mind, we suggest that sincere Jews reexamine the subject of the Messiah by investigating the claims regarding Jesus of Nazareth, not as Christendom has represented him, but as the Jewish writers of the Greek Scriptures present him. There is a big difference. The religions of Christendom have contributed to the Jewish rejection of Jesus by their non-Biblical doctrine of the Trinity, which is clearly unacceptable to any Jew who cherishes the pure teaching that “THE LORD OUR GOD, THE LORD IS ONE.” (Deuteronomy 6:4, *JP*) Therefore, we invite you to read the following chapter with an open mind in order to get to know the Jesus of the Greek Scriptures.

Footnotes:

^ Compare Genesis 5:22-24, *New World Translation of the Holy Scriptures—With References*, second footnote on verse 22.

^ All citations in this chapter, unless otherwise stated, are from the modern (1985) *Tanakh, A New Translation of the Holy Scriptures*, by scholars of The Jewish Publication Society.

^ The chronology here presented is based on the Bible text as the authority. (See the book *"All Scripture Is Inspired of God and Beneficial,"* published by the Watchtower Bible and Tract Society of N.Y., Inc., Study 3, "Measuring Events in the Stream of Time.")

^ The first-century Jewish historian Yoseph ben Mattityahu (Flavius Josephus) relates that when Alexander arrived at Jerusalem, the Jews opened the gates to him and showed him the prophecy from the book of Daniel written over 200 years earlier that clearly described Alexander's conquests as 'the King of Greece.'—*Jewish Antiquities*, Book XI, Chapter VIII 5; Daniel 8:5-8, 21.

^ During the period of the Maccabees (Hasmonaeans, from 165 to 63 B.C.E.), Jewish leaders such as John Hyrcanus even forced large-scale conversion to Judaism by conquest. It is of interest that at the beginning of the Common Era, 10 percent of the Mediterranean world was Jewish. This figure clearly shows the impact of Jewish proselytism.

^ According to *The New Encyclopædia Britannica:* "The trinitarian creed of Christianity . . . sets it apart from the two other classical monotheistic religions [Judaism and Islām]." The Trinity was developed by the church even though "the Bible of Christians includes no assertions about God that are specifically trinitarian."

^ In addition to Biblical authority, it was taught as an article of faith in the Mishnah (Sanhedrin 10:1) and was included as the last of Maimonides' 13 principles of faith. Until the 20th century, denial of the resurrection was viewed as heresy.

^ "The Bible does not say we have a soul. 'Nefesh' is the person himself, his need for food, the very blood in his veins, his being."—Dr. H. M. Orlinsky of Hebrew Union College.

^ See Exodus 6:3 where in the *Tanakh* version of the Bible the Hebrew Tetragrammaton appears in the English text.

^ The *Encyclopaedia Judaica* says: “The avoidance of pronouncing the name YHWH is . . . caused by a misunderstanding of the Third Commandment (Ex. 20:7; Deut. 5:11) as meaning ‘Thou shalt not take the name of YHWH thy God in vain,’ whereas it really means ‘You shall not swear falsely by the name of YHWH your God.’”

^ George Howard, an associate professor of religion and Hebrew at the University of Georgia, states: “As time went on, these two figures [God and Christ] were brought into even closer unity until it was often impossible to distinguish between them. Thus it may be that the removal of the Tetragrammaton contributed significantly to the later Christological and Trinitarian debates which plagued the church of the early centuries. Whatever the case, the removal of the Tetragrammaton probably created a different theological climate from that which existed during the New Testament period of the first century.”—*Biblical Archaeology Review*, March 1978.

CHAPTER TEN

Christianity—
Was Jesus
The Way to God?

So far, with the exception of the chapter on Judaism, we have considered major religions that are based to a large extent on mythology. Now we will examine another religion that claims to bring mankind nearer to God—Christianity. What is the basis for Christianity—myth or historical fact?

1. (a) Why does the history of Christendom cause some to have serious doubts about Christianity? (b) What distinction do we make between Christendom and Christianity?

THE history of Christendom, * with its wars, inquisitions, crusades, and religious hypocrisy, has not helped the cause of Christianity. Devout Muslims and others point to the moral corruption and decadence of the Western, "Christian" world as a basis for rejecting Christianity. Indeed, the so-called Christian nations have lost their moral rudder and have suffered shipwreck on the rocks of faithlessness, greed, and self-indulgence.

2, 3. (a) What contrast is there between the conduct of early Christians and that of people of modern Christendom? (b) What are some questions to be answered?

2 That the standards of original Christianity were different from the permissive mores of today is attested to by Professor Elaine Pagels in her book *Adam, Eve, and the Serpent,* wherein she states: "Many Christians of the first four centuries took pride in their sexual restraint; they eschewed polygamy and often divorce as well, which Jewish tradition allowed; and they repudiated extramarital sexual

practices commonly accepted among their pagan contemporaries, practices including prostitution and homosexuality."

3 Therefore, it is fair to ask, Is Christendom's history and its modern moral state a true reflection of the teachings of Jesus Christ? What kind of man was Jesus? Did he help to bring mankind nearer to God? Was he the promised Messiah of Hebrew prophecy? These are some of the questions we shall consider in this chapter.

Jesus—What Were His Credentials?

4. In our study, what clear difference have we noted between Christianity and its roots, and the major religions of the world?

4 In earlier chapters we have seen the prominent role that mythology has played in nearly all the major religions of the world. Yet, when we turned to the origins of Judaism in our previous chapter, we did not start with a myth but with the historical reality of Abraham, his forebears, and his descendants. With Christianity and its founder, Jesus, we likewise start, not with mythology, but with a historical personage.—See box *"Was Jesus a Myth?"* below.

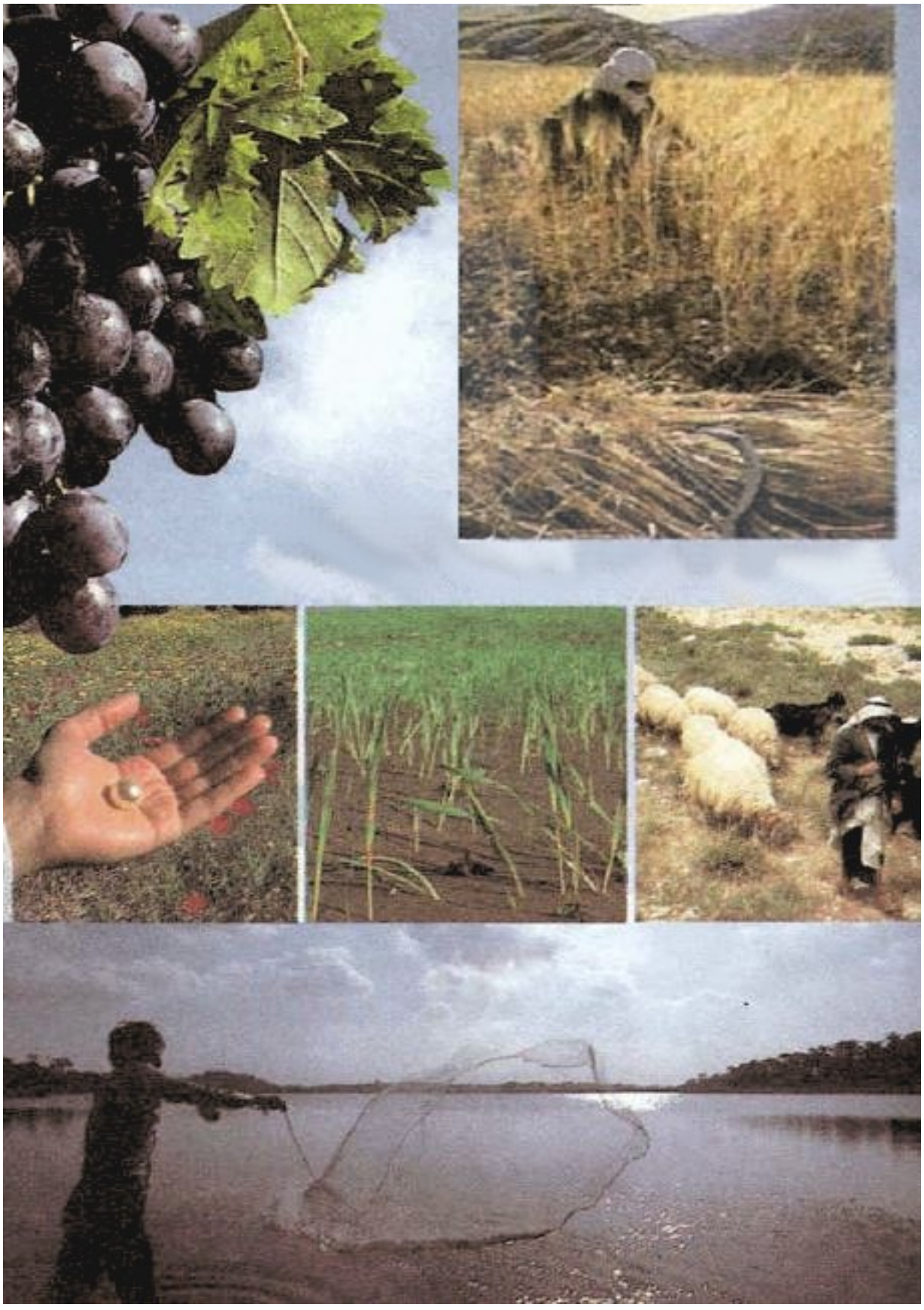
Was Jesus a Myth?

"Is the life story of the founder of Christianity the product of human sorrow, imagination, and hope—a myth comparable to the legends of Krishna, Osiris, Attis, Adonis, Dionysus, and Mithras?" asks historian Will Durant. He answers that in the first century, to deny that Christ had ever existed "seems never to have occurred even to the bitterest gentile or Jewish opponents of nascent Christianity."—*The Story of Civilization,:* Part III, "Caesar and Christ."

The Roman historian Suetonius (c. 69-140 C.E.), in his history *The Twelve Caesars,* stated regarding the emperor Claudius: "Because the Jews at Rome caused continuous disturbances at the instigation of Chrestus [Christ], he expelled them from the city." This occurred about the year 52 C.E. (Compare Acts 18:1, 2.) Note that Suetonius expresses no doubt about the existence of Christ. On this factual basis and in spite of life-endangering persecution, early Christians were very active proclaiming their faith. It is hardly likely that they would have risked their lives on the basis of a myth. Jesus' death and resurrection had taken place in their lifetime, and some of them had been eyewitnesses to those events.

Historian Durant draws the conclusion: "That a few simple men should in one generation have invented so powerful and appealing a personality, so lofty an ethic and so inspiring a vision of human brotherhood, would be a miracle far more incredible than any recorded in the Gospels."

Jesus preached and performed miracles in this Galilean region of ancient Palestine



Jesus used many illustrations in his teaching—sowing seed, harvesting, fishing, finding a pearl, mixed flocks, and a vineyard, among others (Matthew 13:3-47; 25:32)

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5. (a) What are three of the credentials Jesus held that prove he was the promised “seed” of Abraham? (b) Who wrote the Christian Greek Scriptures?

5 The first verse of the Christian Greek Scriptures, commonly known as the New Testament (see box *"Who Wrote the Bible?"* below), states: “The book of the history of Jesus Christ, son of David, son of Abraham.” (Matthew 1:1) Is that an idle claim presented by Matthew, a former Jewish tax collector and an immediate disciple and biographer of Jesus? No. The following 15 verses (Mt 1:2-16) spell out Abraham’s line of descendants down to Jacob, who “became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.” Therefore, Jesus really was a descendant of Abraham, Judah, and David and as such held three of the credentials of the foretold “seed” of Genesis 3:15 and of Abraham.—Genesis 22:18; 49:10; 1 Chronicles 17:11.

Who Wrote the Bible

The Christian Bible consists of the 39 books of the Hebrew Scriptures (see box *"The Sacred Writings of the Hebrews"* in Chapter 9, par. 43), called by many the Old Testament, and the 27 books of the Christian Greek Scriptures, often called the New Testament. * Thus, the Bible is a miniature library of 66 books written by some 40 men in the course of 1,600 years of history (from 1513 B.C.E. to 98 C.E.).

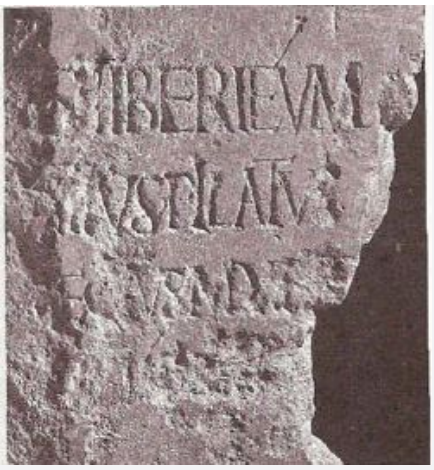
The Greek Scriptures include four Gospels, or accounts of the life of Jesus and the good news that he preached. Two of these were written by immediate followers of Christ, Matthew, a tax collector, and John, a fisherman. The other two were written by the early believers Mark and Luke, the physician. (Colossians 4:14) The Gospels are followed by the Acts of Apostles, an account of the early Christian missionary activity compiled by Luke. Next are 14 letters from the apostle Paul to various individual Christians and congregations, followed by letters from James, Peter, John, and Jude. The final book is Revelation, written by John.

That so many persons of diverse backgrounds and living in different times and cultures could produce such a harmonious book is strong proof that the Bible is not simply the product of human intelligence but is inspired by God. The Bible itself states: “All Scripture is inspired of God [literally, “God-breathed”] and beneficial for teaching.” Thus, the

This incomplete Roman inscription using Pontius Pilate’s name in Latin (second line, “IVS PILATVS”) confirms that he was an influential figure in Palestine, as the Bible states

Scriptures were written under the influence of God's holy spirit, or active force.—2 Timothy 3:16, 17, *Int*.

* The Catholic Bible includes some additional books that form the Apocrypha and that are not viewed as canonical by Jews and Protestants.



6, 7. Why was Jesus' birthplace significant?

6 Another of the credentials for the Messianic Seed would be his place of birth. Where was Jesus born? Matthew tells us that Jesus was "born in Bethlehem of Judea in the days of Herod the king." (Matthew 2:1) Physician Luke's account confirms that fact, telling us regarding Jesus' future adoptive father: "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because of his being a member of the house and family of David, to get registered with Mary, who had been given him in marriage as promised, at present heavy with child."—Luke 2:4, 5.

7 Why was it important that Jesus be born in Bethlehem rather than in Nazareth or any other town? Because of a prophecy uttered during the eighth century B.C.E. by the Hebrew prophet Micah: "And you, O Bethlehem Ephrathah, the one too little to get to be among the thousands of Judah, from you there will come out to me the one who is to become ruler in Israel, whose origin is from early times, from the days of time indefinite." (Micah 5:2) Thus, by his place of birth, Jesus held another of the credentials for being the promised Seed and Messiah.—John 7:42.

8. What are some prophecies that Jesus fulfilled?

8 In fact, Jesus fulfilled many more prophecies from the Hebrew Scriptures, thus proving that he had all the credentials for being the promised Messiah. You can check some of these in the Bible. (See box *"The Messiah in Bible Prophecy" below*.) * But now let us briefly examine Jesus' message and his ministry.

The Messiah in Bible Prophecy

Prophecy	Event	Fulfillment
Gen. 49:10	Born of the tribe of Judah	Matt. 1:2-16; Luke 3:23-33
Ps. 132:11; Isa. 9:7	From the family of David the son of Jesse	Matt. 1:1, 6-16; 9:27; Acts 13:22, 23
Mic. 5:2	Born in Bethlehem	Luke 2:4-11; John 7:42
Isa. 7:14	Born of a virgin	Matt. 1:18-23; Luke 1:30-35
Hos. 11:1	Called out of Egypt	Matt. 2:15
Isa. 61:1, 2	Commissioned	Luke 4:18-21
Isa. 53:4	Carried our sicknesses	Matt. 8:16, 17
Ps. 69:9	Zealous for Jehovah's house	Matt. 21:12, 13; John 2:13-17
Isa. 53:1	Not believed	John 12:37, 38; Rom. 10:11, 16
Zech. 9:9; Ps. 118:26	Hailed as king and one coming in Jehovah's name	Matt. 21:1-9; Mark 11:7-11
Isa. 28:16; Ps. 118:22, 23	Rejected by becoming chief cornerstone	Matt. 21:42, 45, 46; Acts 3:14; 4:11; 1 Pet. 2:7
Ps. 41:9; 109:8	One apostle betrays him	Matt. 26:47-50; John 13:18, 26-30
Zech. 11:12	Betrayed for 30 pieces of silver	Matt. 26:15; 27:3-10; Mark 14:10, 11
Isa. 53:8	Tried and condemned	Matt. 26:57-68; 27:1, 2, 11-26
Isa. 53:7	Silent before accusers	Matt. 27:12-14; Mark 14:61; 15:4, 5

Ps. 69:4	Hated without cause	Luke 23:13-25; John 15:24, 25
Isa. 50:6; Mic. 5:1	Struck, spit upon	Matt. 26:67; 27:26, 30; John 19:3
Ps. 22:18	Lots cast for garments	Matt. 27:35; John 19:23, 24
Isa. 53:12	Numbered with sinners	Matt. 26:55, 56; 27:38; Luke 22:37
Ps. 69:21	Given vinegar and gall	Matt. 27:34, 48; Mark 15:23, 36
Ps. 22:1	Forsaken by God	Matt. 27:46; Mark 15:34
Ps. 34:20; Ex. 12:46	No bones broken	John 19:33, 36
Isa. 53:5; Zech. 12:10	Pierced	Matt. 27:49; John 19:34, 37; Rev. 1:7
Isa. 53:5, 8, 11, 12	Dies sacrificial death to carry away sins	Matt. 20:28; John 1:29; Rom. 3:24; 4:25
Isa. 53:9	Buried with the rich	Matt. 27:57-60; John 19:38-42
Jonah 1:17; 2:10	In grave parts of three days, then resurrected	Matt. 12:39, 40; 16:21; 17:23; 27:64

Jesus' Life Points the Way

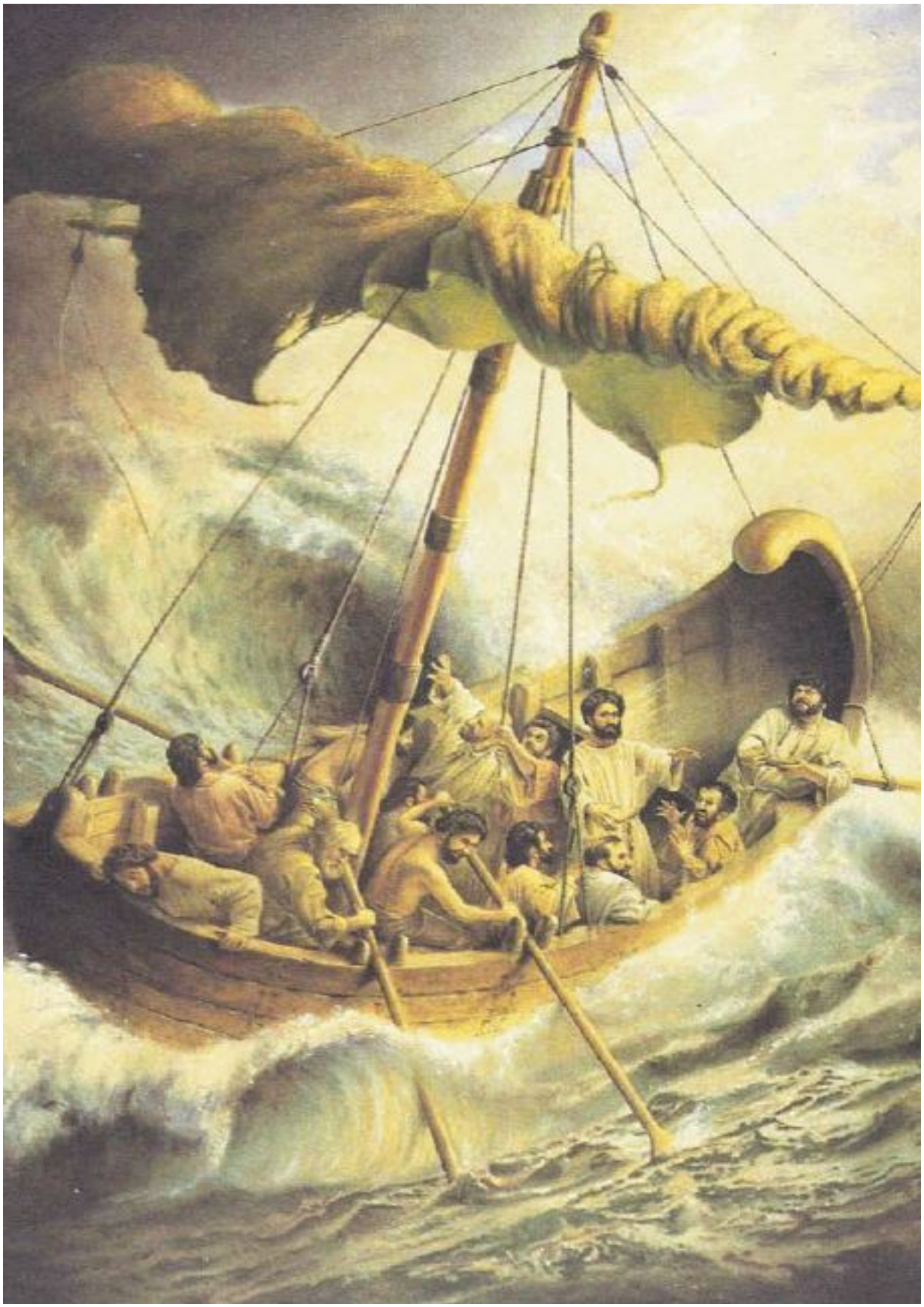
9. (a) How did Jesus start his public ministry? (b) How do we know that Jesus had God's approval?

9 The Bible account tells us that Jesus was reared as a normal Jewish youth of his time, attending the local synagogue and the temple in Jerusalem. (Luke 2:41-52) When he reached the age of 30, he started his public ministry. First he went to his cousin John, who was baptizing Jews in symbol of repentance in the river Jordan.

Luke's account tells us: "Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: 'You are my Son, the beloved; I have approved you.'"—Luke 3:21-23; John 1:32-34.

10, 11. (a) What were some characteristics of Jesus' methods of preaching and teaching? (b) How did Jesus show the importance of his Father's name?

10 In due course, Jesus entered upon his ministry as the anointed Son of God. He went throughout Galilee and Judea preaching the message of the Kingdom of God and performing miracles, such as healing the sick. He accepted no payment and did not look for wealth or self-aggrandizement. In fact, he said that there is more happiness in giving than there is in receiving. He also taught his disciples how to preach.—Matthew 8:20; 10:7-13; Acts 20:35.



By God's power, Jesus performed many miracles, including the calming of a storm

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11 When we analyze Jesus' message and the methods he used, we see a distinct difference between his style and that of many of Christendom's preachers. He did not manipulate the masses with cheap emotionalism or with hellfire scare tactics. Rather, Jesus used simple logic and parables, or illustrations, from everyday life to appeal to the heart and the mind. His famous Sermon on the Mount is an outstanding example of his teachings and methods. Included in that sermon is Jesus' model prayer, in which he gives a clear indication of Christian priorities by putting the sanctifying of God's name in first place. (See box *"Jesus and the Name of God"* below.) —Matthew 5:1–7:29; 13:3-53; Luke 6:17-49.

Jesus and the Name of God

When teaching his disciples how to pray, Jesus said: ***"You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth.'"***—Matthew 6:9, 10.

Jesus knew the vital significance of his Father's name and gave emphasis to it. Thus, to his religious enemies, he said: ***"I have come in the name of my Father, but you do not receive me; if someone else arrived in his own name, you would receive that one. . . . I told you, and yet you do not believe. The works that I am doing in the name of my Father, these bear witness about me."***—John 5:43; 10:25; Mark 12:29, 30.

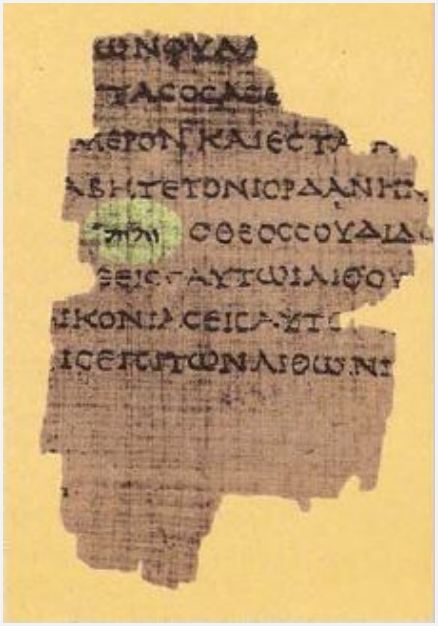
In prayer to his Father, Jesus said: ***"'Father, glorify your name.' Therefore a voice came out of heaven: 'I both glorified it and will glorify it again.'"***

On a later occasion, Jesus prayed: ***"I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. And I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them."***—John 12:28; 17:6, 26.

As a Jew, Jesus had to be conversant with his Father's name, Jehovah, or Yahweh, for he knew the scripture that says: ***"'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order that you may know and have faith in me, and that you may understand that I am the same One. Before me***

there was no God formed, and after me there continued to be none. . . . So you are my witnesses,' is the utterance of Jehovah, 'and I am God.'"—Isaiah 43:10, 12.

Therefore, the Jews as a nation were chosen to be Jehovah's witnesses. As a Jew, Jesus was also a witness of Jehovah.—Revelation 3:14.



Papyrus fragment (first century B.C.E.) showing the Hebrew name of God in the Greek Septuagint text

Apparently by the first century, most Jews were no longer pronouncing God's revealed name. However, there are manuscripts that prove that early Christians using the Greek Septuagint translation of the Hebrew Scriptures could have seen the Hebrew Tetragrammaton used in the Greek text. As George Howard, a professor of religion and Hebrew stated: "When the Septuagint which the New Testament church used and quoted contained the Hebrew form of the divine name, the New Testament writers no doubt included the Tetragrammaton in their quotations. But when the Hebrew form for the divine name was [later] eliminated in favor of Greek substitutes in the Septuagint, it was eliminated also from the New Testament quotations of the Septuagint."

Therefore, Professor Howard reasons that first-century Christians must have clearly understood texts such as Matthew 22:44, where Jesus quoted the Hebrew Scriptures to his enemies. Howard says, "The first century church probably read, 'YHWH said to my Lord'" instead of

the later version, "'The Lord said to my Lord,' . . . which is as ambiguous as it is imprecise."—Psalm 110:1.

That Jesus used the divine name is attested to by the Jewish accusation centuries after his death that if he performed miracles, it was "only because he had made himself master of the 'secret' name of God."—*The Book of Jewish Knowledge*.

Jesus certainly knew God's unique name. In spite of Jewish tradition at that time, Jesus would surely have used the name. He did not allow the traditions of men to overrule the law of God.—Mark 7:9-13; John 1:1-3, 18; Colossians 1:15, 16.

12. (a) How did Jesus manifest love in his teachings and actions? (b) How different would the world be if Christian love were truly practiced?

12 In his dealings with his followers and with the public in general, Jesus manifested love and compassion. (Mark 6:30-34) While preaching the message of God's Kingdom, he also personally practiced love and humility. Thus, in the final hours of his life, he could say to his disciples: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) Therefore, the essence of Christianity in practice is self-sacrificing love based on principle. (Matthew 22:37-40) In practice this means that a Christian should love even his enemies, although he may hate their evil works. (Luke 6:27-31) Think about that for a moment. What a different world this would be if everyone actually practiced that form of love!—Romans 12:17-21; 13:8-10.

13. In what way was Jesus' teaching different from that of Confucius, Lao-tzu, and the Buddha?

13 Yet, what Jesus taught was far more than an ethic or philosophy, such as those taught by Confucius and Lao-tzu. Furthermore, Jesus did not teach, as did the Buddha, that one can work out one's own salvation by the pathway of knowledge and enlightenment. Rather, he pointed to God as the source of salvation when he said: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life. For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him."—John 3:16, 17.

14. Why could Jesus say, "I am the way and the truth and the life"?

14 By manifesting his Father's love in his own words and deeds, Jesus drew people closer to God. That is one reason why he could say: "I am the way and the truth and the life. No one comes to the Father except through me. . . . He that has seen me has seen the Father also. How is it you say, 'Show us the Father'? Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works. . . . You heard that I said to you, I am going away and I am coming back to you. If you loved me, you would rejoice that I am going my way to the Father, because the Father is greater than I am." (John 14:6-28) Yes, Jesus was "the way and the truth and the life" because he was leading those Jewish people back to his Father, their true God, Jehovah. Therefore, with Jesus mankind's search for God suddenly took on impetus because God, in his supreme love, had sent Jesus to the earth as a beacon of light and truth to lead men to the Father.—John 1:9-14; 6:44; 8:31, 32.

15. (a) What must we do to find God? (b) Here on earth what evidence is there of God's love?

15 On the basis of the ministry and example of Jesus, the missionary Paul could later say to the Greeks in Athens: "And [God] made out of one man every nation of men, to dwell upon the entire

surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. For by him we have life and move and exist." (Acts 17:26-28) Yes, God can be found if a person is willing to make the effort to search for him. (Matthew 7:7, 8) God has made himself and his love manifest in that he has furnished an earth that supports a seemingly endless variety of life. He supplies what is necessary to all mankind, whether they be righteous or unrighteous. He has also provided mankind with his written Word, the Bible, and he sent his Son as a redeeming sacrifice. * Moreover, God has provided the assistance people need to help them find the way to Him.—Matthew 5:43-45; Acts 14:16, 17; Romans 3:23-26.

The Tetra-grammaton, or four consonants YHWH (Jehovah)

16, 17. How must true Christian love be manifested?

16 Of course, Christian love must be manifested not just by words but more importantly by deeds. For that reason the apostle Paul wrote: "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails."—1 Corinthians 13:4-8.

17 Jesus also made clear how important it is to proclaim the Kingdom of the heavens—God's rule over submissive mankind.—Matthew 10:7; Mark 13:10.

Every Christian an Evangelizer

18. (a) What was highlighted in Jesus' Sermon on the Mount? (b) What responsibility does each Christian have? (c) How did Jesus prepare his disciples for their ministry, and what message were they to preach?

18 In his Sermon on the Mount, Jesus emphasized to the crowds their responsibility to illuminate others by their words and actions. He said: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." (Matthew 5:14-16) Jesus trained his disciples so that they would know how to preach and teach during their travels as itinerant ministers. And what was their message to be? That which Jesus himself preached, the Kingdom of God, which would rule the earth in righteousness. As Jesus explained on one occasion: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." (Luke 4:43; 8:1; 10:1-12) He also stated that part of the sign identifying the last days would be that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matthew 24:3-14.

19, 20. (a) Why has true Christianity always been an active, preaching religion? (b) What basic questions now require answers?

19 In 33 C.E., before he finally ascended to heaven, the resurrected Jesus instructed his disciples: "All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matthew 28:18-20) This is one reason why Christianity, from its very inception, was an active, proselytizing religion that provoked the anger and jealousy of the followers of the prevailing Greek and Roman religions of that day,

which were based on mythology. The persecution of Paul in Ephesus clearly illustrated that fact.—Acts 19:23-41.

20 The questions now are, What did the message of the Kingdom of God offer concerning the dead? What hope for the dead did Christ preach? Was he offering salvation from "hellfire" for the "immortal souls" of his believers? Or what?—Matthew 4:17.

Hope of Everlasting Life

21, 22. (a) To what did Jesus compare dead Lazarus' condition, and why? (b) What hope did Martha entertain for her dead brother?

21 Perhaps the clearest insight into the hope that Jesus preached can be gained from what he said and did when his friend Lazarus died. How did Jesus view this death? Setting out for Lazarus' home, Jesus said to his disciples: "Lazarus our friend has gone to rest, but I am journeying there to awaken him from sleep." (John 11:11) Jesus compared Lazarus' death state to sleep. In a deep sleep, we are conscious of nothing, which agrees with the Hebrew expression at Ecclesiastes 9:5: "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all."

22 Although Lazarus had been dead four days, we note that Jesus said nothing about Lazarus' soul being in heaven, hell, or purgatory! When Jesus arrived at Bethany and Martha, Lazarus' sister, came out to meet him, he said to her, "Your brother will rise." How did she answer? Did she say he was already in heaven? Martha answered: "I know he will rise in the resurrection on the last day." That clearly shows that the Jewish hope at that time was the resurrection, a return to life here on earth.—John 11:23, 24, 38, 39.

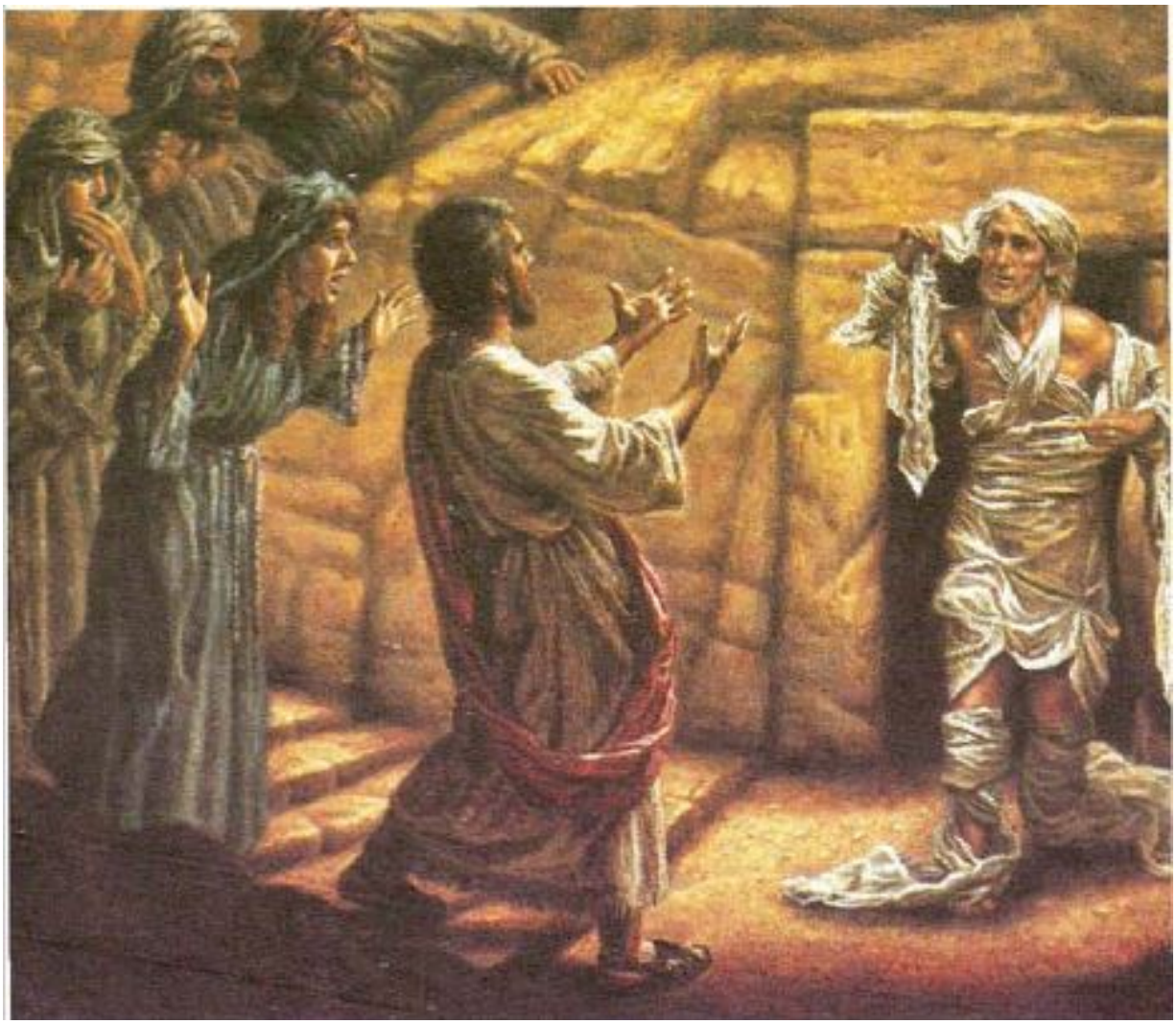
23. What miracle did Jesus perform, and with what effect on the onlookers?

23 Jesus responded: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all.

Do you believe this?” (John 11:25, 26) To prove his point, Jesus went to the cave where Lazarus was entombed and called him forth alive in the sight of his sisters, Mary and Martha, and neighbors. The account continues: “Therefore many of the Jews that had come to Mary and that beheld what he did put faith in him . . . Accordingly the crowd that was with him when he called Lazarus out of the memorial tomb and raised him up from the dead kept bearing witness.” (John 11:45; 12:17) They had seen the miracle for themselves, and they believed and testified to its actuality. Jesus’ religious opposers must also have believed the event, for the record tells us that the chief priests and the Pharisees plotted to kill Jesus “because this man performs many signs.”—John 11:30-53.

24. (a) Where had Lazarus been for four days? (b) What does the Bible say about immortality?

24 Where had Lazarus gone during the four days he was dead? Nowhere. He was unconscious, asleep in the tomb awaiting a resurrection. Jesus blessed him by miraculously raising him from the dead. But according to John’s account, Lazarus said nothing about having been in heaven, hell, or purgatory during those four days. Why not? Simply because he had no immortal soul that could journey to such places. *—Job 36:14; Ezekiel 18:4.



The account of the raising of Lazarus to life makes no mention or even suggestion that he had an immortal soul

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25. (a) When the Bible speaks of everlasting life, to what does it refer? (b) The coming of God's promised Kingdom depends on what?

25 Therefore, when Jesus spoke of everlasting life, he was referring to such life either in the heavens as a transformed immortal spirit coruler with him in his Kingdom, or he was referring to life everlasting as a human on a paradise earth under that Kingdom rulership. * (Luke 23:43; John 17:3) According to God's promise, his figurative dwelling with obedient mankind on earth will bring abundant blessings to the earth. All of this, of course, depends on whether

Jesus was really sent and approved by God.—Luke 22:28-30; Titus 1:1, 2; Revelation 21:1-4.

God's Approval—Reality, Not Myth

26. What remarkable event took place in the presence of the disciples Peter, James, and John?

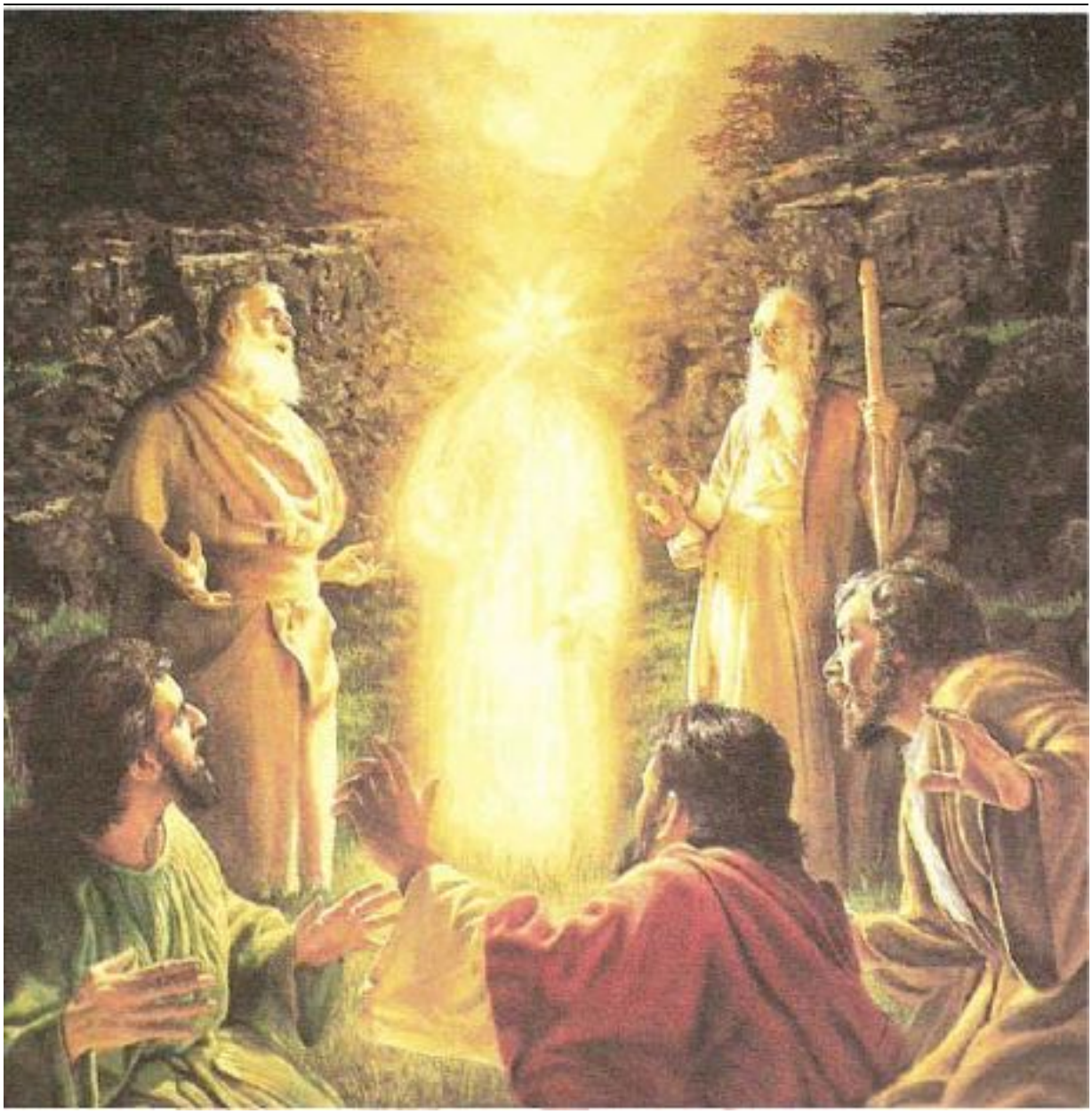
26 How do we know that Jesus had God's approval? In the first place, when Jesus was baptized, a voice out of heaven was heard saying: "This is my Son, the beloved, whom I have approved." (Matthew 3:17) Later, confirmation of this approval was given before other witnesses. The disciples Peter, James, and John, formerly fishermen from Galilee, accompanied Jesus to a high mountain (probably Mount Hermon, which rises to 9,232 feet **[2,814 m]**). There something remarkable took place before their eyes: "And [Jesus] was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light. And, look! there appeared to them Moses and Elijah, conversing with him. . . . Look! a bright cloud overshadowed them, and, look! a voice out of the cloud, saying: 'This is my Son, the beloved, whom I have approved; listen to him.' At hearing this the disciples fell upon their faces and became very much afraid."—Matthew 17:1-6; Luke 9:28-36.

27. (a) What effect did the transfiguration have on the disciples? (b) How do we know that Jesus was not a myth?

27 This audible and visible confirmation from God served to strengthen Peter's faith enormously, for he later wrote: "No, it was not by following artfully contrived false stories [Greek: my′thois, myths] that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence. For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: 'This is my son, my beloved, whom I myself have approved.' Yes, these words we heard borne from heaven while we were with him in the holy mountain." (2 Peter 1:16-18) The Jewish disciples

Peter, James, and John actually saw the miracle of the transfiguration of Jesus and heard God's voice of approval out of the heavens. Their faith was based on a reality they had seen and heard, not on mythology or on "Jewish fables." (See box *"Was Jesus a Myth?". par. 4*)—Matthew 17:9; Titus 1:13, 14. *

Peter, James, and John knew that God's approval of Jesus was not a myth—they heard and saw it at the transfiguration



Jesus' Death and Another Miracle

28. In the year 33 C.E., how was Jesus falsely accused?

28 In the year 33 C.E., Jesus was arrested and put on trial by the Jewish religious authorities, falsely accused of blasphemy for calling himself the Son of God. (Matthew 26:3, 4, 59-67) Since those Jews did not have the legal authority to put him to death, they sent him to the Roman rulers and again accused him falsely, this time of forbidding payment of taxes to Caesar and of saying that he himself was a king.—Mark 12:14-17; Luke 23:1-11; John 18:28-31.

29. How did Jesus die?

29 After Jesus had been passed from one ruler to another, the Roman governor Pontius Pilate, on the insistence of the religiously inspired mob, took the line of least resistance and sentenced Jesus to death. As a consequence, Jesus died in disgrace on a stake, and his body was placed in a tomb. But within three days an event took place that transformed the disconsolate disciples of Jesus into joyful believers and zealous evangelizers.—John 19:16-22; Galatians 3:13.

30. What steps did the religious leaders take to prevent a hoax?

30 The religious leaders, suspecting that Jesus' followers would resort to trickery, went to Pilate with a request: "'Sir, we have called to mind that that impostor said while yet alive, "After three days I am to be raised up." Therefore command the grave to be made secure until the third day, that his disciples may never come and steal him and say to the people, "He was raised up from the dead!" and this last imposture will be worse than the first.' Pilate said to them: 'You have a guard. Go make it as secure as you know how.' So they went and made the grave secure by sealing the stone and having the guard." (Matthew 27:62-66) How secure did it prove to be?

31. What happened when faithful women went to Jesus' tomb?

31 On the third day after Jesus' death, three women went to the tomb to grease the body with perfumed oil. What did they find? "And very early on the first day of the week they came to the memorial tomb, when the sun had risen. And they were saying one to another: 'Who will roll the stone away from the door of the memorial tomb for us?' But when they looked up, they beheld that the stone had been rolled away, although it was very large. When they entered into the memorial tomb, they saw a young man sitting on the right side clothed in a white robe, and they were stunned. He said to them: 'Stop being stunned. You are looking for Jesus the Nazarene, who was impaled. He was raised up, he is not here. See! The place where they laid him. But go, tell his disciples and Peter, "He is going ahead of you into Galilee; there you will see him, just as he told you."'" (Mark 16:1-7; Luke 24:1-12) In spite of the religious leaders' special guard, Jesus had been resurrected by his Father. Is that a myth or a historical fact?

32. For what solid reasons did Paul believe that Jesus had been resurrected?

32 About 22 years after this event, Paul, a former persecutor of Christians, wrote and explained how he came to believe that Christ had been resurrected: "For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, yes, that he has been raised up the third day according to the Scriptures; and that he appeared to Cephas, then to the twelve. After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death. After that he appeared to James, then to all the apostles." (1 Corinthians 15:3-7) Yes, Paul had a factual basis for risking his life in the cause of the resurrected Jesus, and it included the testimony of some 500 eyewitnesses who had seen the resurrected Jesus in person! (Romans 1:1-4) Paul knew Jesus had been resurrected, and he had an even more powerful reason for saying so, as he further explained: "But last of all he appeared also to me as if to one born prematurely."—1 Corinthians 15:8, 9; Acts 9:1-19.

33. Why were the early Christians willing to be martyrs for their faith?

33 The early Christians were willing to die as martyrs in the Roman arenas. Why? Because they knew that their faith was based on historical realities, not on myths. It was a reality that Jesus was the Christ, or the Messiah, promised in prophecy and that he had been sent to the earth by God, had received God's approval, had died on a stake as God's integrity-keeping Son, and had been resurrected from the dead.—1 Peter 1:3, 4.

34. According to the apostle Paul, why is Jesus' resurrection so essential to the Christian faith?

34 We recommend that you read the whole of that chapter 15 of Paul's first letter to the Corinthians to understand what Paul believed about the resurrection and why it is essential to the Christian faith. The essence of his message is expressed in these words: "However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man [Adam], resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Corinthians 15:20-22.

35. What blessings are promised by God for the earth and for mankind? (Isaiah 65:17-25)

35 The resurrection of Christ Jesus thus has a purpose that will eventually benefit all mankind. * It also opened the way for Jesus eventually to fulfill the rest of the Messianic prophecies. His righteous rulership from the invisible heavens must soon extend to a cleansed earth. Then there will be what the Bible describes as "a new heaven and a new earth" in which God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."—Revelation 21:1-4.

Apostasy and Persecution Expected

36. What took place at Pentecost 33 C.E., and with what result?

36 Shortly after Jesus' death and resurrection, another miracle took place that gave strength and momentum to the preaching by those early Christians. On the day of Pentecost of the year 33 C.E., God poured out from heaven his holy spirit, or active force, upon some 120 Christians met together in Jerusalem. The result? "And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them, and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance." (Acts 2:3, 4) The foreign-language-speaking Jews who were in Jerusalem at that time were astonished to hear those supposedly ignorant Galilean Jews speaking in foreign tongues. The result was that many believed. The Christian message spread like wildfire as these new Jewish believers returned to their homelands.—Acts 2:5-21.

37. How did some Roman rulers react to the new Christian religion?

37 But storm clouds soon gathered. The Romans became apprehensive of this new and apparently atheistic religion that had no idols. Starting with Emperor Nero, they brought down terrible persecution upon the Christians in the first three centuries of our Common Era. * Many Christians were condemned to die in the coliseums, to satisfy the sadistic bloodlust of the emperors and the mobs who flocked to see prisoners being thrown to wild beasts.

38. What condition was prophesied that would disturb the early Christian congregation?

38 Another disturbing factor in those early days was something that the apostles had prophesied. For example, Peter stated: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves." (2 Peter 2:1-3) Apostasy! That was a falling away from true worship, a compromising with the current religious trends of the Roman world,

which was saturated with Greek philosophy and thought. How did it come about? Our next chapter will answer that and related questions.—Acts 20:30; 2 Timothy 2:16-18; 2 Thessalonians 2:3.

Footnotes:

^ By “Christendom” we refer to the realm of sectarian activity dominated by religions that claim to be Christian. “Christianity” refers to the original form of worship and access to God taught by Jesus Christ.

^ See also *Insight on the Scriptures*, published by the Watchtower Bible and Tract Society of New York, Inc., 1988, Volume 2, pages 385-9, under “Messiah.”

^ The Bible teaching of the ransom and its importance will be clarified in Chapter 15.

^ The expression “immortal soul” appears nowhere in the Bible. The Greek word translated “immortal” and “immortality” appears only three times and refers to a new spirit body that is put on or acquired, not something inherent. It applies to Christ and to anointed Christians, who become corulers with him in his heavenly Kingdom. —1 Corinthians 15:53, 54; 1 Timothy 6:16; Romans 8:17; Ephesians 3:6; Revelation 7:4; 14:1-5.

^ For a more detailed consideration of this Kingdom rulership, see Chapter 15.

^ “Moses” and “Elijah” in the vision symbolized the Law and the Prophets that were fulfilled in Jesus. For a more detailed explanation

of the transfiguration, see *Insight on the Scriptures*, 1988, Volume 2, pages 1120-1.

^ For a detailed consideration of the resurrection of Jesus, see the book *The Bible—God's Word or Man's?*, published by the Watchtower Bible and Tract Society of New York, Inc., 1989, pages 78-86.

^ Roman biographer Suetonius (c. 69-140 C.E.) recorded that during Nero's reign, "punishments were . . . inflicted on the Christians, a sect professing a new and mischievous religious belief."

CHAPTER ELEVEN

Apostasy—
The Way to God Blocked

1, 2. (a) Why are the first 400 years of Christendom's history important? (b) What truth on choices did Jesus express?

WHY are Christendom's first 400 years of history so important? For the same reason that the first few years of a child's life are important—because they are the formative years when the foundation is laid for the future personality of the individual. What do Christendom's early centuries reveal?

2 Before we answer that question, let us recall a truth that Jesus Christ expressed: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." The road of expediency is broad; that of right principles is narrow. —Matthew 7:13, 14.

3. What two courses were available at the inception of Christianity?

3 At the inception of Christianity, there were two ways available to those espousing that unpopular faith—hold to the uncompromising teachings and principles of Christ and the Scriptures or gravitate toward the wide and easygoing path of compromise with the world of that time. As we will see, the history of the first 400 years shows which path the majority eventually chose.

The Seduction of Philosophy

4. According to historian Durant, how did pagan Rome affect the early church?

4 Historian Will Durant explains: “The Church took over some religious customs and forms common in pre-Christian [pagan] Rome —the stole and other vestments of pagan priests, the use of incense and holy water in purifications, the burning of candles and an everlasting light before the altar, the worship of the saints, the architecture of the basilica, the law of Rome as a basis for canon law, the title of *Pontifex Maximus* for the Supreme Pontiff, and, in the fourth century, the Latin language . . . Soon the bishops, rather than the Roman prefects, would be the source of order and the seat of power in the cities; the metropolitans, or archbishops, would support, if not supplant, the provincial governors; and the synod of bishops would succeed the provincial assembly. The Roman Church followed in the footsteps of the Roman state.”—*The Story of Civilization: Part III—Caesar and Christ*.

5. How does the attitude of compromise with the pagan Roman world contrast with early Christian writings?

5 This attitude of compromise with the Roman world stands in stark contrast to the teachings of Christ and the apostles. (See box *"Early Christians and Pagan Rome"* below.) The apostle Peter counseled: “Beloved ones, . . . I am arousing your clear thinking faculties by way of a reminder, that you should remember the sayings previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles. You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness.” Paul clearly counseled: “Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? . . . ‘“Therefore get out from among them, and separate yourselves,” says Jehovah, “and quit touching the unclean thing”’; ‘“and I will take you in.”’”—2 Peter 3:1, 2, 17; 2 Corinthians 6:14-17; Revelation 18:2-5.

Early Christians and Pagan Rome

> "As the Christian movement emerged within the Roman Empire, it challenged pagan converts, too, to change their attitudes and behavior. Many pagans who had been brought up to regard marriage essentially as a social and economic arrangement, homosexual relationships as an expected element of male education, prostitution, both male and female, as both ordinary and legal, and divorce, abortion, contraception, and exposure [to death] of unwanted infants as matters of practical expedience, embraced, to the astonishment of their families, the Christian message, which opposed these practices."—*Adam, Eve, and the Serpent,* by Elaine Pagels.

6, 7. (a) How were early church "fathers" influenced by Greek philosophy? (b) In which teachings did the Greek influence especially show up? (c) What warning about philosophy did Paul give?

6 In spite of this clear admonition, apostate Christians of the second century took on the trappings of the pagan Roman religion. They moved away from their pure Biblical origins and instead clothed themselves with pagan Roman garb and titles and became imbued with Greek philosophy. Professor Wolfson of Harvard University explains in *The Crucible of Christianity* that in the second century, there was a great influx into Christianity of "philosophically trained gentiles." These admired the wisdom of the Greeks and thought they saw similarities between Greek philosophy and teachings of the Scriptures. Wolfson continues: "Sometimes they variously express themselves to the effect that philosophy is God's special gift to the Greeks by way of human reason as Scripture is to the Jews by way of direct revelation." He continues: "The Fathers of the Church . . . entered upon their systematic undertaking to show how, behind the

homely language in which Scripture likes to express itself, there are hidden the teachings of the philosophers couched in the obscure technical terms coined in their Academy, Lyceum, and Porch [centers for philosophical discussion].”

7 Such an attitude left the way open for Greek philosophy and terminology to infiltrate Christendom’s teachings, especially in the fields of Trinitarian doctrine and the belief in an immortal soul. As Wolfson states: “The [church] Fathers began to look in the stockpile of philosophic terminology for two good technical terms, of which one would be used as a designation of the reality of the distinctness of each member of the Trinity as an individual and the other would be used as a designation of their underlying common unity.” Yet, they had to admit that “the conception of a triune God is a mystery which cannot be solved by human reason.” In contrast, Paul had clearly recognized the danger of such contamination and ‘perversion of the good news’ when he wrote to the Galatian and Colossian Christians: “Look out: perhaps there may be someone who will carry you off as his prey through the philosophy [Greek, *phi·lo·so·phi´as*] and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ.”—Galatians 1:7-9; Colossians 2:8; 1 Corinthians 1:22, 23.

Christendom's Trinity Mystery

Resurrection Annulled

8. With what enigma has man struggled, and how have most religions tried to resolve it?

8 As we have seen throughout this book, man has constantly struggled with the enigma of his short and finite existence that ends in death. As German author Gerhard Herm stated in his book *The Celts—The People Who Came Out of the Darkness:* “Religion is

Triangle

among other things a way of reconciling people to the fact that some day they must die, whether by the promise of a better life beyond the grave, rebirth, or both." Virtually every religion depends on the belief that the human soul is immortal and that after death it journeys to an afterlife or that it transmigrates to another creature.

9. What did Spanish scholar Miguel de Unamuno conclude regarding Jesus' belief on the resurrection?

9 Nearly all the religions of Christendom today also follow that belief. Miguel de Unamuno, a prominent 20th-century Spanish scholar, wrote about Jesus: "He believed rather in the resurrection of the flesh [such as Lazarus' case (see Chapater 10, par 21-25 *"Hope of Everlasting life"*)], according to the Jewish manner, not in the immortality of the soul, according to the [Greek] Platonic manner. . . . The proofs of this can be seen in any honest book of interpretation." He concluded: "The immortality of the soul . . . is a pagan philosophical dogma." (*La Agonía Del Cristianismo* [The Agony of Christianity]) That "pagan philosophical dogma" infiltrated into Christendom's teaching, even though Christ plainly had no such thought.—Matthew 10:28; John 5:28, 29; 11:23, 24.

10. What were some consequences of belief in an immortal soul?

10 The subtle influence of Greek philosophy was a key factor in the apostasy that followed the death of the apostles. The Greek immortal soul teaching implied a need for various destinations for the soul—heaven, hellfire, purgatory, paradise, Limbo. * By manipulating such teachings, it became easy for a priestly class to keep their flocks submissive and in fear of the Hereafter and to extract gifts and donations from them. Which leads us to another question: How did Christendom's separate priestly clergy class originate?—John 8:44; 1 Timothy 4:1, 2.

Christianity Versus Christendom

> Porphyry, a third-century philosopher from Tyre and an opposer of Christianity, raised the question “as to whether followers of Jesus, rather than Jesus himself, were responsible for the distinctive form of the Christian religion. Porphyry (and Julian [fourth-century Roman emperor and opposer of Christianity]) showed, on the basis of the New Testament, that Jesus did not call himself God and that he preached, not about himself, but about the one God, the God of all. It was his followers who abandoned his teaching and introduced a new way of their own in which Jesus (not the one God) was the object of worship and adoration. . . . [Porphyry] put his finger on a troubling issue for Christian thinkers: does the Christian faith rest on the preaching of Jesus or on the ideas forged by his disciples in the generations after his death?”—*The Christians as the Romans Saw Them*.

How the Clergy Class Was Formed

11, 12. (a) What was another sign of apostasy that arose? (b) What role was played by the apostles and elders in Jerusalem?

11 Another indication of apostasy was the retreat from the general ministry of all Christians, as Jesus and the apostles had taught, to the exclusive priesthood and hierarchy that developed in Christendom. (Matthew 5:14-16; Romans 10:13-15; 1 Peter 3:15) During the first century, after Jesus’ death, his apostles, along with other spiritually qualified Christian elders in Jerusalem, served to counsel and direct the Christian congregation. None exercised superiority over the others.—Galatians 2:9.

12 In the year 49 C.E., it became necessary for them to meet together in Jerusalem to resolve questions affecting Christians in general. The Bible account tells us that after open discussion, “the apostles and the older men [*pre·sby´te·roi*] together with the whole congregation favored sending chosen men from among them to Antioch along with Paul and Barnabas, . . . and by their hand they wrote: ‘The apostles and the older men, brothers, to those brothers in Antioch and Syria and Cilicia who are from the nations: Greetings!’” Evidently the apostles and elders served as an administrative governing agency for the widespread Christian congregations.—Acts 15:22, 23.

13. (a) What arrangement existed for immediate oversight of each of the early Christian congregations? (b) What were the qualifications for congregation elders?

13 Now since that governing group in Jerusalem was the early Christian arrangement for general oversight for all Christians, what system of direction did they have in each congregation, at the local level? Paul’s letter to Timothy makes it clear that the congregations had overseers (Greek, *e·pi´sko·pos*, source of the word “episcopal”) who were spiritual elders (*pre·sby´te·roi*), men who were qualified by their conduct and their spirituality to teach their fellow Christians. (1 Timothy 3:1-7; 5:17) In the first century, these men did not constitute a separate clergy class. They did not wear any distinctive garb. Their spirituality was their distinction. In fact, each congregation had a body of elders (overseers), not a monarchical one-man rule.—Acts 20:17; Philippians 1:1.

14. (a) How were Christian overseers eventually superseded by Christendom’s bishops? (b) Who strove for primacy among the bishops?

14 It was only as time passed that the word *e·pi´sko·pos* * (overseer, superintendent) became converted to “bishop,” meaning a priest with jurisdiction over other members of the clergy in his diocese. As the Spanish Jesuit Bernardino Llorca explains: “First, there was not sufficient distinction made between the bishops and the presbyters, and attention was only paid to the meaning of the words: *bishop* is

the equivalent of superintendent; *presbyter* is the equivalent of older man. . . . But little by little the distinction became clearer, designating with the name *bishop* the more important superintendents, who possessed the supreme priestly authority and the faculty to lay on hands and confer the priesthood." (*Historia de la Iglesia Católica* [History of the Catholic Church]) In fact, bishops began to function in a kind of monarchical system, especially from the beginning of the fourth century. A hierarchy, or ruling body of clergy, was established, and in time the bishop of Rome, claiming to be a successor to Peter, was acknowledged by many as the supreme bishop and pope.

15. What gulf exists between the early Christian leadership and that of Christendom?

15 Today the position of bishop in the different churches of Christendom is a position of prestige and power, usually well remunerated, and often identified with the elite ruling class of each nation. But between their proud and elevated situation and the simplicity of organization under Christ and the elders, or overseers, of the early Christian congregations, there is an enormous difference. And what shall we say of the gulf between Peter and his so-called successors, who have ruled in the sumptuous setting of the Vatican?—Luke 9:58; 1 Peter 5:1-3.

Papal Power and Prestige

16, 17. (a) How do we know that the early Roman congregation was not under the control of a bishop or pope? (b) How did the use of the title "pope" develop?

16 Among the early congregations that accepted direction from the apostles and elders in Jerusalem was the one in Rome, where Christian truth probably arrived sometime after Pentecost 33 C.E. (Acts 2:10) Like any other Christian congregation of the time, it had elders, who served as a body of overseers without any one of them having the primacy. Certainly none of the earliest overseers in the Rome congregation were viewed by their contemporaries as bishops or as a pope, since the monarchical episcopate at Rome had not yet developed. The starting point of the monarchical, or one-man,

episcopate is hard to pin down. Evidence indicates that it began to develop in the second century.—Romans 16:3-16; Philippians 1:1.

17 The title “pope” (from the Greek *pa´pas,* father) was not used during the first two centuries. Former Jesuit Michael Walsh explains: “The first time a Bishop of Rome was called ‘Pope’ seems to have been in the third century, and the title was given to Pope Callistus . . . By the end of the fifth century ‘Pope’ usually meant the Bishop of Rome and no one else. It was not until the eleventh century, however, that a Pope could insist that the title applied to him alone.”—*An Illustrated History of the Popes*.

The Vatican (flag shown below) sends diplomats to the world’s governments

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18. (a) Who was one of the first bishops of Rome to impose his authority? (b) On what is the papal claim of primacy based? (c) What is the proper understanding of Matthew 16:18, 19?

18 One of the first bishops of Rome to impose his authority was Pope Leo I (pope, 440-461 C.E.). Michael Walsh further explains:

“Leo appropriated the once pagan title of *Pontifex Maximus,* still used by the popes today, and borne, until towards the end of the fourth century, by Roman Emperors.” Leo I based his actions on the Catholic interpretation of Jesus’ words found at Matthew 16:18, 19. (See box *"Peter and the Papacy"* below.) He “declared that because St. Peter was the first among the Apostles, St. Peter’s church should be accorded primacy among the churches.” (*Man’s Religions*) By this move, Leo I made it clear that while the emperor held temporal power in Constantinople in the East, he exercised spiritual power from Rome in the West. This power was further illustrated when Pope Leo III crowned Charlemagne emperor of the Holy Roman Empire in 800 C.E.

Peter and the Papacy

At Matthew 16:18, Jesus said to the apostle Peter: “And I tell you, you are Peter [Greek, *Pe′tros*], and on this rock [Greek, *pe′tra*] I will build my church, and the powers of death shall not prevail against it.” (*RS*) Based on this, the Catholic Church claims that Jesus built his church on Peter, who, they say, was the first of an unbroken line of bishops of Rome, and Peter’s successors.

Who was the rock that Jesus indicated at Matthew 16:18, Peter or Jesus? The context shows that the point of the discussion was the identification of Jesus as “the Christ, the Son of the living God,” as Peter himself confessed. (Matthew 16:16, *RS*) Logically, therefore, Jesus himself would be that solid rock foundation of the church, not Peter, who would later deny Christ three times.—Matthew 26:33-35, 69-75.

How do we know that Christ is the foundation stone? By Peter’s own testimony, when he wrote: “Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God . . . For it is contained in Scripture: ‘Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment.’” Paul also stated: “And you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone.”—1 Peter 2:4-8; Ephesians 2:20.

There is no evidence in Scripture or history that Peter was regarded as having primacy among his peers. He makes no mention of it in his own letters, and the other three Gospels —including Mark’s (apparently related by Peter to Mark)—do not even mention Jesus’ statement to Peter.—Luke 22:24-26; Acts 15:6-22; Galatians 2:11-14.

There is not even any absolute proof that Peter was ever in Rome. (1 Peter 5:13) When Paul visited Jerusalem, "James and Cephas [Peter] and John, the ones who seemed to be pillars," gave him support. So at that time Peter was one of at least three pillars in the congregation. He was not a "pope," nor was he known as such or as a primate "bishop" in Jerusalem.—Galatians 2:7-9; Acts 28:16, 30, 31.

19, 20. (a) How has the pope been viewed in modern times? (b) What are some of the pope's official titles? (c) What contrast can be seen between the conduct of popes and that of Peter?

19 Since 1929 the pope of Rome has been viewed by secular governments as the ruler of a separate sovereign state, Vatican City. Thus, the Roman Catholic Church, like no other religious organization, can send diplomatic representatives, nuncios, to the governments of the world. (John 18:36) The pope is honored with many titles, some of which are Vicar of Jesus Christ, Successor to the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Sovereign of the Vatican City. He is carried with pomp and ceremony. He is given the honors assigned to a head of State. In contrast, note how Peter, supposedly the first pope and bishop of Rome, reacted when the Roman centurion Cornelius fell down at his feet to do obeisance to him: "Peter lifted him up, saying: 'Rise; I myself am also a man.'"—Acts 10:25, 26; Matthew 23:8-12.

20 The question now is, How did so much power and prestige ever accrue to the apostate church of those early centuries? How was the simplicity and humility of Christ and the early Christians converted into the pride and pomp of Christendom?

Christendom's Foundation

21, 22. What great change supposedly took place in the life of Constantine, and how did he exploit it?

21 The turning point for this new religion in the Roman Empire was 313 C.E., the date of Emperor Constantine's so-called conversion to "Christianity." How did this conversion come about? In 306 C.E., Constantine succeeded his father and eventually, with Licinius, became coruler of the Roman Empire. He was influenced by his mother's devotion to Christianity and his own belief in divine protection. Before he went to fight a battle near Rome at the Milvian Bridge in 312 C.E., he claimed that he was told in a dream to paint the "Christian" monogram—the Greek letters *khi* and *rho,* the first two letters of Christ's name in Greek—on his soldiers' shields. * With this 'sacred talisman,' Constantine's forces defeated his enemy Maxentius.

22 Shortly after winning the battle, Constantine claimed that he had become a believer, although he was not baptized until just prior to his death some 24 years later. He went on to obtain the support of the professed Christians in his empire by "his adoption of the [Greek letters] Chi-Rho **[Artwork—Greek characters]** as his emblem . . . The Chi-Rho had, however, already been used as a ligature [joining of letters] in both pagan and Christian contexts."—*The Crucible of Christianity*, edited by Arnold Toynbee.

23. (a) According to one commentator, when did Christendom begin? (b) Why can we say that Christ did not found Christendom?

23 As a result, the foundation of Christendom was laid. As British broadcaster Malcolm Muggeridge wrote in his book *The End of Christendom:* "Christendom began with the Emperor Constantine." However, he also made the perceptive comment: "You might even say that Christ himself abolished Christendom before it began by stating that his kingdom was not of this world—one of the most far reaching and important of all his statements." And one most widely ignored by Christendom's religious and political rulers.—John 18:36.

24. With Constantine's "conversion," what change came about in the church?

24 With Constantine's support, Christendom's religion became the official State religion of Rome. Elaine Pagels, a professor of religion, explains: "Christian bishops, once targets for arrest, torture, and execution, now received tax exemptions, gifts from the imperial treasury, prestige, and even influence at court; their churches gained new wealth, power, and prominence." They had become friends of the emperor, friends of the Roman world.—James 4:4.

Constantine, Heresy, and Orthodoxy

25. (a) By Constantine's time what theological debate was raging? (b) Before the fourth century, what situation existed with regard to the understanding of Christ's relationship to his Father?

25 Why was Constantine's "conversion" so significant? Because as emperor he had a powerful influence in the affairs of the doctrinally divided "Christian" church, and he wanted unity in his empire. At that time debate was raging among the Greek- and Latin-speaking bishops about "the relation between the 'Word' or 'Son' of 'God' which had been incarnate in Jesus, and 'God' himself, now called 'the Father'—his name, Yahweh, having been generally forgotten." (*The Columbia History of the World*) Some favored the Biblically supported viewpoint that Christ, the Lo′gos, was created and therefore subordinate to the Father. (Matthew 24:36; John 14:28; 1 Corinthians 15:25-28) Among these was Arius, a priest in Alexandria, Egypt. In fact, R. P. C. Hanson, a professor of divinity, states: "There is no theologian in the Eastern or the Western Church before the [fourth century] outbreak of the Arian Controversy, who does not in some sense regard the Son as subordinate to the Father."—*The Search for the Christian Doctrine of God.*

26. By the early fourth century, what was the situation regarding the Trinity teaching?

26 Others considered that viewpoint of Christ's subordination to be heresy and veered more toward the worship of Jesus as "God

Incarnate.” Yet, Professor Hanson states that the period under question (the fourth century) “was not a history of the defence of an agreed and settled [Trinitarian] orthodoxy against the assaults of open heresy [Arianism]. On the subject which was primarily under discussion there was not as yet any orthodox doctrine.” He continues: “All sides believed that they had the authority of Scripture in their favour. Each described the others as unorthodox, untraditional and unScriptural.” The religious ranks were thoroughly divided on this theological issue.—John 20:17.

The Council of Nicaea laid the foundation for what would later be the Trinity doctrine

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27. (a) What did Constantine do to try to settle the debate over Jesus’ nature? (b) How representative of the church was the Council of Nicaea? (c) Did the Nicene Creed settle the controversy about the developing Trinity doctrine?

27 Constantine wanted unity in his realm, and in 325 C.E. he called for a council of his bishops at Nicaea, located in the Eastern, Greek-speaking domain of his empire, across the Bosporus from the new

city of Constantinople. It is said that anywhere from 250 to 318 bishops attended, only a minority of the total number, and most of those attending were from the Greek-speaking region. Even Pope Sylvester I was not present. * After fierce debate, out of that unrepresentative council came the Nicene Creed with its heavy bias toward Trinitarian thought. Yet it failed to settle the doctrinal argument. It did not clarify the role of God's holy spirit in Trinitarian theology. Debate raged for decades, and it required more councils and the authority of different emperors and the use of banishment to achieve eventual conformity. It was a victory for theology and a defeat for those who held to the Scriptures.—Romans 3:3, 4.

28. (a) What have been some of the consequences of the Trinity doctrine? (b) Why is there no Biblical basis

28 Over the centuries, one result of the Trinity teaching has been that the one true God Jehovah has been submerged in the quagmire of Christendom's God-Christ theology. The next logical consequence of that theology * was that if Jesus really was God Incarnate, then Jesus' mother, Mary, was obviously the "Mother of God." Over the years, that has led to veneration of Mary in many different forms, this in spite of the total lack of texts that speak of Mary in any role of importance except as the humble biologic mother of Jesus. * (Luke 1:26-38, 46-56) Over the centuries the Mother-of-God teaching has been developed and adorned by the Roman Catholic Church, with the result that many Catholics venerate Mary far more fervently than they worship God.

The veneration of Mary with a child, center, echoes much older worship of pagan goddesses—left, Egypt's Isis and Horus; right, Rome's Mater Matuta

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Christendom's Schisms

Eastern Orthodox churches—Sveti Nikolaj, Sofia, Bulgaria, and, below, St. Vladimir's, New Jersey, U.S.A.

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29. What development did Paul warn about?

29 Another characteristic of apostasy is that it leads to division and fragmentation. The apostle Paul had prophesied: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." Paul had given clear counsel to the Corinthians when he stated: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." In spite

of Paul's exhortation, apostasy and divisions soon took root.—Acts 20:29, 30; 1 Corinthians 1:10.

30. What situation soon developed in the early church?

30 Within a few decades of the death of the apostles, schisms were already evident among the Christians. Will Durant states: "Celsus [second-century opponent of Christianity] himself had sarcastically observed that Christians were 'split up into ever so many factions, each individual desiring to have his own party.' About 187 [C.E.] Irenaeus listed twenty varieties of Christianity; about 384 [C.E.] Epiphanius counted eighty."—*The Story of Civilization: Part III—Caesar and Christ.*

31. How did a major split develop in the Catholic Church?

31 Constantine favored the Eastern, Greek, side of his empire by having a vast new capital city built in what is today Turkey. He named it Constantinople (modern Istanbul). The result was that over the centuries the Catholic Church became polarized and split both by language and by geography—Latin-speaking Rome in the West versus Greek-speaking Constantinople in the East.

32, 33. (a) What were further causes for divisions in Christendom? (b) What does the Bible say about the use of images in worship?

32 Divisive debates about aspects of the still-developing Trinity teaching continued to cause turmoil in Christendom. Another council was held in 451 C.E. at Chalcedon to define the character of Christ's "natures." While the West accepted the creed issued by this council, Eastern churches disagreed, leading to the formation of the Coptic Church in Egypt and Abyssinia and the "Jacobite" churches of Syria and Armenia. The unity of the Catholic Church was constantly threatened by divisions on abstruse theological matters, especially regarding the definition of the Trinity doctrine.

33 Another cause for division was the veneration of images. During the eighth century, the Eastern bishops rebelled against this idolatry and entered into what is called their iconoclastic, or image-destroying, period. In time they returned to the use of icons.—Exodus 20:4-6; Isaiah 44:14-18.

34. (a) What led to a major rift in the Catholic Church? (b) What was the end result of this rift?

34 A further big test came about when the Western church added the Latin word *filioque* ("and from the Son") to the Nicene Creed to indicate that the Holy Spirit proceeded from both the Father and the Son. The end result of this sixth-century emendation was a rift when "in 876 a synod [of bishops] at Constantinople condemned the pope both for his political activities and because he did not correct the heresy of the *filioque* clause. This action was part of the East's entire rejection of the pope's claim of universal jurisdiction over the Church." (*Man's Religions*) In the year 1054, the pope's representative excommunicated the patriarch of Constantinople, who in return put a curse on the pope. That split eventually led to the formation of the Eastern Orthodox Churches—Greek, Russian, Romanian, Polish, Bulgarian, Serbian, and other self-governing churches.

35. Who were the Waldenses, and how did their beliefs differ from those of the Catholic Church?

35 Another movement was also beginning to cause turmoil in the church. In the 12th century, Peter Waldo, from Lyons, France, "engaged some scholars to translate the Bible into the langue d'oc [a regional language] of south France. He studied the translation zealously, and concluded that Christians should live like the apostles —without individual property." (*The Age of Faith,* by Will Durant) He started a preaching movement that became known as the Waldenses. These rejected the Catholic priesthood, indulgences, purgatory, transubstantiation, and other traditional Catholic practices and beliefs. They spread into other countries. The Council of

Toulouse tried to check them in 1229 by banning the possession of Scriptural books. Only books of liturgy were allowed and then only in the dead language of Latin. But more religious division and persecution was yet to come.

Persecution of the Albigenses

36, 37. (a) Who were the Albigenses, and what did they believe? (b) How were the Albigenses repressed?

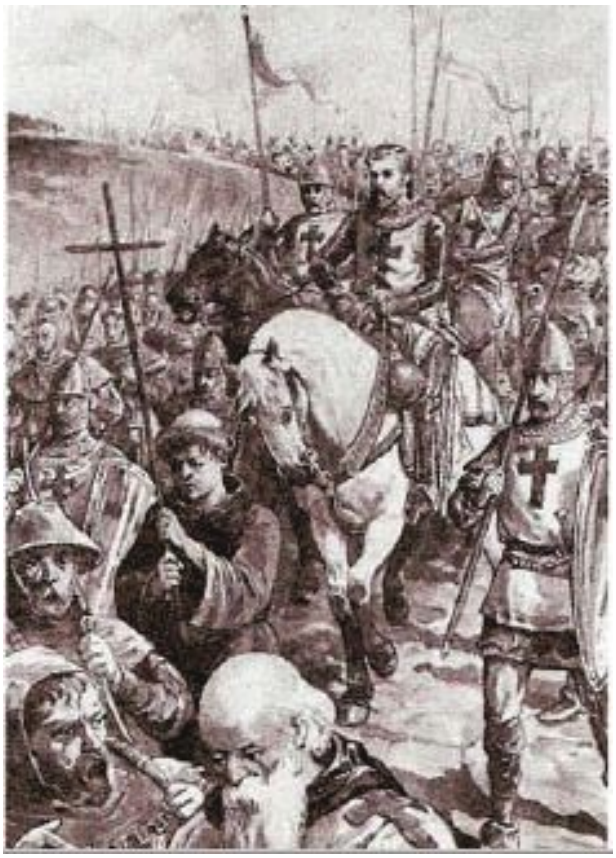
36 Yet another movement got started in the 12th century in the south of France—the Albigenses (also known as Cathari), named after the town of Albi, where they had many followers. They had their own celibate clergy class, who expected to be greeted with reverence. They believed that Jesus spoke figuratively in his last supper when he said of the bread, “This is my body.” (Matthew 26:26, *NAB*) They rejected the doctrines of the Trinity, the Virgin Birth, hellfire, and purgatory. Thus they actively put in doubt the teachings of Rome. Pope Innocent III gave instructions that the Albigenses be persecuted. “If necessary,” he said, “suppress them with the sword.”

37 A crusade was mounted against the “heretics,” and the Catholic crusaders massacred 20,000 men, women, and children in Béziers, France. After much bloodshed, peace came in 1229, with the Albigenses defeated. The Council of Narbonne “forbade the possession of any part of the Bible by laymen.” The root of the problem for the Catholic Church was evidently the existence of the Bible in the language of the people.

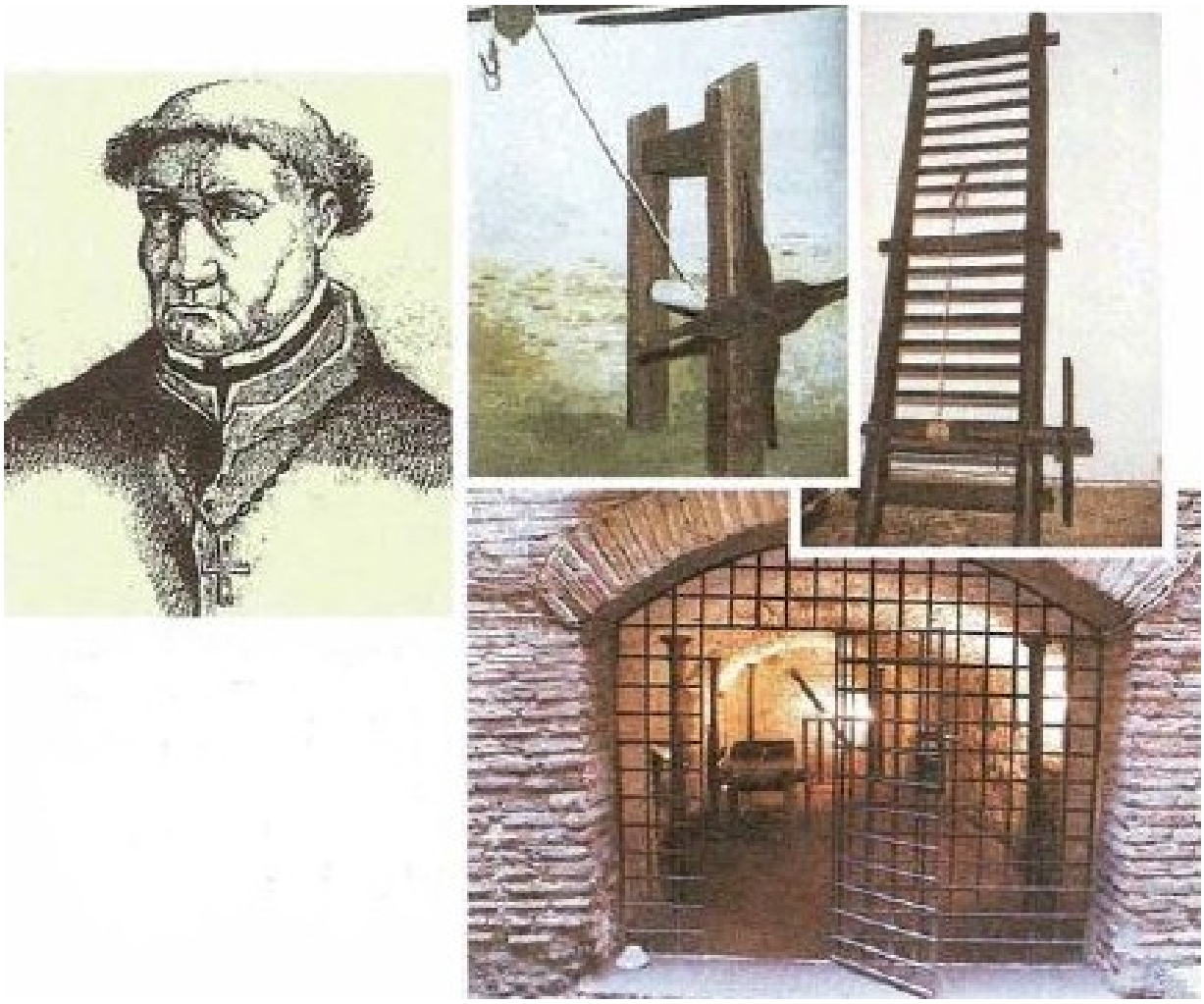
38. What was the Inquisition, and how did it function?

38 The next step that the church took was to establish the Inquisition, a tribunal set up to suppress heresy. Already a spirit of intolerance possessed the people, who were superstitious and all too willing to lynch and murder “heretics.” The conditions in the 13th century lent themselves to the abuse of power by the church.

However, “heretics condemned by the Church were to be delivered to the ‘secular arm’—the local authorities—and burned to death.” (*The Age of Faith*) By leaving the actual executions to the secular authorities, the church would ostensibly be free of bloodguilt. The Inquisition started an era of religious persecution that resulted in abuses, false and anonymous denunciations, murder, robbery, torture, and the slow death of thousands who dared to believe differently from the church. Freedom of religious expression was stifled. Was there any hope for people who were seeking the true God? Chapter 13 will answer that.



“Christian” crusaders were organized not only to free Jerusalem from Islām but also to massacre “heretics,” such as the Waldenses and the Albigenses



Tomás de Torquemada, Dominican monk, led the cruel Spanish Inquisition, which used implements of torture to extract confessions

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39. What religious movement started in the seventh century, and how?

39 While all of this was happening in Christendom, a lone Arab in the Middle East took a stand against the religious apathy and idolatry of his own people. He started a religious movement in the seventh century that today commands the obedience and submission of nearly one thousand million people. That movement is Islām. Our next chapter will consider the history of its prophet-founder and explain some of his teachings and their source.

Footnotes:

^ he expressions “immortal soul,” “hellfire,” “purgatory,” and “Limbo” are nowhere found in the original Hebrew and Greek of the Bible. In contrast, the Greek word for “resurrection” (*a·na´sta·sis*) occurs 42 times.

^ The Greek word *e·pi´sko·pos* literally means ‘one who watches over.’ In Latin it became *episcopus*, and in Old English it was transformed into *“biscop”* and later, in Middle English, to “bishop.”

^ A popular legend says that Constantine saw a vision of a cross with the Latin words *“In hoc signo vinces”* (In this sign conquer). Some historians say it was more likely in Greek, *“En toutoi nika”* (In this conquer). The legend is doubted by some scholars because it contains anachronisms.

^ *The Oxford Dictionary of Popes* states regarding Sylvester I: “Although pope for almost twenty-two years of the reign of Constantine the Great (306-37), an epoch of dramatic developments for the church, he seems to have played an insignificant part in the great events that were taking place. . . . There were certainly bishops whom Constantine made his confidants, and with whom he concerted his ecclesiastical policies; but [Sylvester] was not one of them.”

^ For a detailed consideration of the Trinity debate, see the 32-page brochure *Should You Believe in the Trinity?* published by the Watchtower Bible and Tract Society of New York, Inc., 1989.

^ Mary, the mother of Jesus, is mentioned by name or as his mother in 24 different texts in the four Gospels and once in Acts. She is not mentioned in any apostolic letter.

CHAPTER TWELVE

Islām—
The Way to God by Submission

بسم الله الرحمن الرحيم

1, 2. (a) What are the opening words of the Qur'ān? (b) Why are these words significant to Muslims? (c) In what language was the Qur'ān originally written, and what does "Qur'ān" mean

IN THE name of Allah, the Beneficent, the Merciful." This sentence translates the Arabic text, above, from the Qur'ān. It continues: "Praise be to Allah, Lord of the Worlds: The Beneficent, the Merciful: Owner of the Day of Judgement. Thee (alone) we worship; Thee (alone) we ask for help. Show us the straight path: The path of those whom Thou hast favoured; Not (the path) of those who earn Thine anger nor of those who go astray."—The Qur'ān, surah 1:1-7, *MMP*. *

2 These words form Al-*Fātiḥah* ("The Opening"), the first chapter, or surah, of the Muslim holy book, the Holy Qur'ān, or Koran. Since more than 1 in 6 of the world's population is Muslim and devout Muslims repeat these verses more than once in each of their five daily prayers, these must be among the most recited words on earth.nmkl

3. How widespread is Islām today?

3 According to one source, there are over 900 million Muslims in the world, making Islām second only to the Roman Catholic Church in numbers. It is perhaps the fastest growing major religion in the

world, with an expanding Muslim movement in Africa and the Western world.

4. (a) What does “Islām” mean? (b) What does “Muslim” mean?

4 The name Islām is significant to a Muslim, for it means “submission,” “surrender,” or “commitment” to Allāh, and according to one historian, “it expresses the innermost attitude of those who have hearkened to the preaching of Mohammed.” “Muslim” means ‘one who makes or does Islām.’

5. (a) What do Muslims believe regarding Islām? (b) What parallels are there between the Bible and the Qur’ān?

5 Muslims believe that their faith is the culmination of the revelations given to the faithful Hebrews and Christians of old. However, their teachings diverge from the Bible on some points, even though they cite both the Hebrew and the Greek Scriptures in the Qur’ān. * (See box *"The Qur’ān and the Bible"* below.) To understand the Muslim faith better, we need to know how, where, and when this religion started.

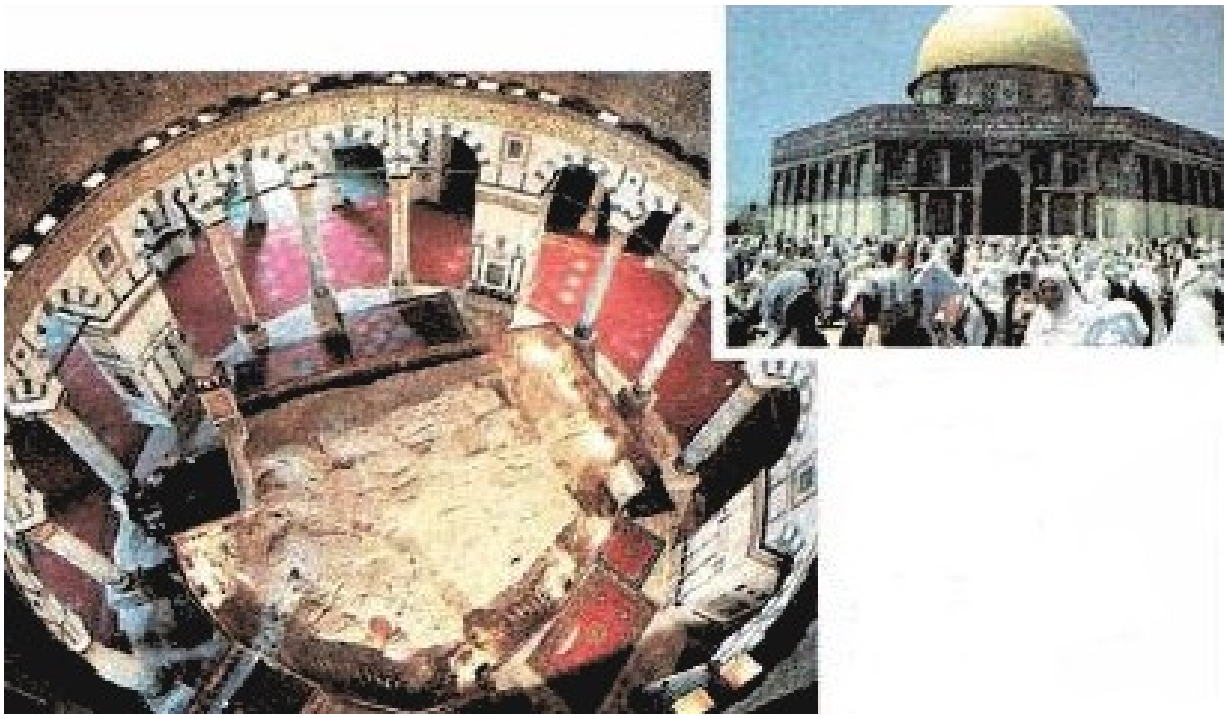
The Qurʾān and the Bible

"He has revealed to you the Book with the truth, confirming the scriptures which preceded it; for He has already revealed the Torah and the Gospel for the guidance of men, and the distinction between right and wrong."—Surah 3:2, *NJD*.

"Almost all the historical narratives of the Koran have their biblical parallels . . . Adam, Noah, Abraham (mentioned about seventy times in twenty-five different sūrahs and having his name as a title for sūrah 14), Ishmael, Lot, Joseph (to whom sūrah 12 is dedicated), Moses (whose name occurs in thirty-four different sūrahs), Saul, David, Solomon, Elijah, Job and Jonah (whose name sūrah 10 bears) figure prominently. The story of the creation and fall of Adam is cited five times, the flood eight and Sodom eight. In fact the Koran shows more parallelism to the Pentateuch than to any other part of the Bible. . . .

"Of the New Testament characters Zachariah, John the Baptist, Jesus (ʿĪsa) and Mary are the only ones emphasized. . . .

A comparative study of the . . . koranic and biblical narratives . . . reveals no verbal dependence [no direct quotation]."—*History of the Arabs.*



Muslim tradition says that Muḥammad ascended to heaven from this rock in the Dome of the Rock, Jerusalem

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Muhammad's Calling

6. (a) What was the focal point of Arab worship in Muḥammad's time? (b) What tradition existed regarding the Kaʻbah?

6 Muḥammad * was born in Mecca (Arabic, *Makkah*), Saudi Arabia, about 570 C.E. His father, ʻAbd Allāh, died before Muḥammad's birth. His mother, Āminah, died when he was about six years old. At that time the Arabs practiced a form of worship of Allāh that was centered in the Mecca valley, at the sacred site of the Kaʻbah, a simple cubelike building where a black meteorite was revered. According to Islāmic tradition, "the Kaʻbah was originally built by Adam according to a celestial prototype and after the Deluge rebuilt by Abraham and Ishmael." (*History of the Arabs*, by Philip K. Hitti) It became a sanctuary for 360 idols, one for each day of the lunar year.

7. What religious practices disturbed Muḥammad?

7 As Muḥammad grew up, he questioned the religious practices of his day. John Noss, in his book *Man's Religions*, states: "[Muḥammad] was disturbed by incessant quarreling in the avowed interests of religion and honor among the Quraysh chiefs [Muḥammad belonged to that tribe]. Stronger still was his dissatisfaction with the primitive survivals in Arabian religion, the idolatrous polytheism and animism, the immorality at religious convocations and fairs, the drinking, gambling, and dancing that were fashionable, and the burial alive of unwanted infant daughters practiced not only in Mecca but throughout Arabia."—Surah 6:137.

8. Under what circumstances did Muḥammad's call to be a prophet take place?

8 Muḥammad's call to be a prophet took place when he was about 40 years of age. He had the custom of going alone to a nearby mountain cave, called Ghār Ḥirā', for meditation, and he claimed that it was on one of these occasions that he received the call to be a prophet. Muslim tradition relates that while he was there, an angel, later identified as Gabriel, commanded him to recite in the name of Allāh. Muḥammad failed to respond, so the angel 'caught him forcefully and pressed him so hard that he could not bear it anymore.' Then the angel repeated the command. Again, Muḥammad failed to react, so the angel 'choked him' again. This occurred three times before Muḥammad started to recite what came to be viewed as the first of a series of revelations that constitute the Qur'ān. Another tradition relates that divine inspiration was revealed to Muḥammad like the ringing of a bell.—*The Book of Revelation* from *Ṣaḥīḥ Al-Bukhārī*.

Revelation of the Qur'ān

9. What is said to have been Muḥammad's first revelation? (Compare Revelation 22:18, 19.)

9 What is said to have been the first revelation received by Muḥammad? Islāmic authorities generally agree that it was the first

five verses of surah 96, entitled *Al-ʻAlaq*, “The Clot [of Blood],” which reads:

> “In the name of Allah, the Beneficent, the Merciful. Read: In the name of thy Lord who created. Created man from a clot. Read: And thy Lord is the Most Bounteous, Who taught by the pen, Taught man that which he knew not.”—*MMP*.

10-12. How was the Qurʼān preserved?

10 According to the Arabic source *The Book of Revelation*, Muḥammad answered, “I do not know how to read.” Therefore, he had to memorize the revelations so that he could repeat and recite them. The Arabs were skilled in the use of memory, and Muḥammad was no exception. How long did it take for him to receive the complete message of the Qurʼān? It is generally believed that the revelations came during a period of some 20 to 23 years, from about 610 C.E. to his death in 632 C.E.

11 Muslim sources explain that upon receiving each revelation, Muḥammad immediately recited it to those who happened to be near. These in turn committed the revelation to memory and by recitation kept it alive. Since the manufacture of paper was unknown to the Arabs, Muḥammad had the revelations written down by scribes on the primitive materials then available, such as shoulder blades of camels, palm leaves, wood, and parchment. However, it was not until after the prophet’s death that the Qurʼān took its present form, under the guidance of Muḥammad’s successors and companions. This was during the rule of the first three caliphs, or Muslim leaders.

12 Translator Muhammad Pickthall writes: “All the surahs of the Qurʼan had been recorded in writing before the Prophet’s death, and many Muslims had committed the whole Qurʼan to memory. But the written surahs were dispersed among the people; and when, in a battle . . . a large number of those who knew the whole Qurʼan by

heart were killed, a collection of the whole Qur'an was made and put in writing."

13. (a) What are three sources of Islāmic teaching and guidance? (b) How do some Islāmic scholars view translation of the Qur'ān?

Arabic is the required language for reading the Qur'ān

13 Islāmic life is governed by three authorities—the Qur'ān, the Ḥadīth, and the Sharīʿah. (See box *"The Three Sources of Teaching and Guidance"* below.) Muslims believe that the Qur'ān in Arabic is the purest form of the revelation, since, they say, it was the language used by God in speaking through Gabriel. Surah 43:3 states: "We have made it a Qur-ān in Arabic, that ye may be able to understand (and learn wisdom)." (*AYA*) Thus, any translation is viewed as only a dilution that involves a loss of purity. In fact, some I0slāmic scholars refuse to translate the Qur'ān. Their viewpoint is that "to translate is always to betray," and therefore, "Muslims have always deprecated and at times prohibited any attempt to render it in another language," states Dr. J. A. Williams, lecturer on Islāmic history.

The Three Sources of Teaching and Guidance

The **Holy Qur'ān**, said to have been revealed to Muḥammad by the angel Gabriel. The Qur'ān's meaning and words in Arabic are viewed as inspired.

The **Ḥadīth**, or **Sunnah**, "the deeds, utterances and silent approval (*taqrīr*) of the Prophet . . . fixed during the second century [A.H.] in the form of written ḥadīths. A ḥadīth, therefore, is a record of an action or sayings of the Prophet." It can also be applied to the actions or sayings of any of Muḥammad's "Companions or their Successors." In a ḥadīth, only the meaning is viewed as inspired.—*History of the Arabs*.

The **Sharīʿah**, or canon law, based on principles of the Qur'ān, regulates a Muslim's entire life in the religious, political, and social senses. "All man's acts are classified under five legal categories: (1) what is considered absolute duty (*farḍ*) [involving reward for acting or punishment for failing to act]; (2) commendable or meritorious actions (*mustaḥabb*) [involving a reward but no punishment for omission]; (3) permissible actions (*jā'iz, mubāḥ*), which are legally indifferent; (4) reprehensible actions (*makrūh*), which are disapproved but not punishable; (5) forbidden actions (*ḥarām*), the doing of which calls for punishment."—*History of the Arabs*.

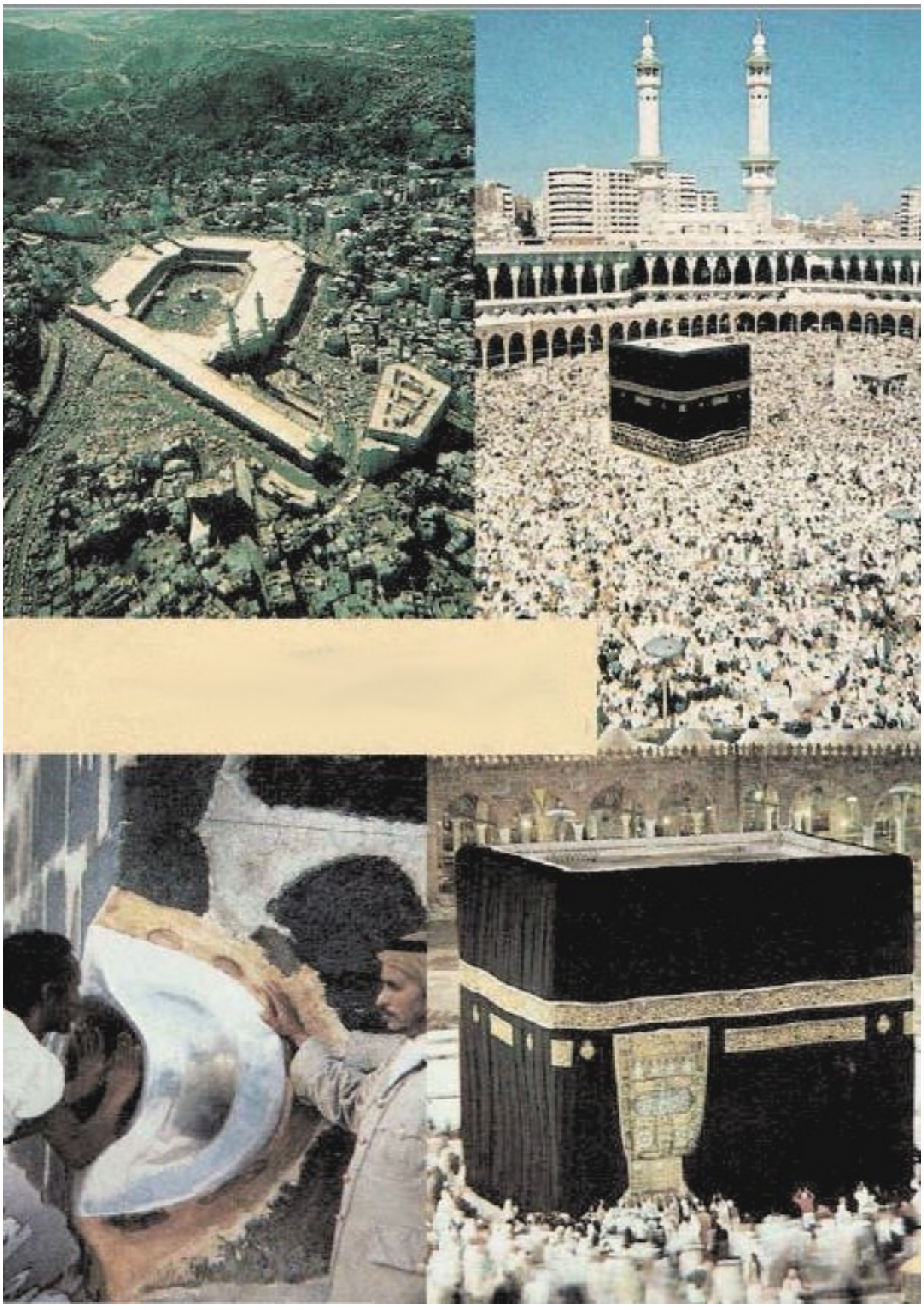
Islāmic Expansion

14. What event marked a significant point early in Islāmic history?

14 Muḥammad founded his new faith against great odds. The people of Mecca, even of his own tribe, rejected him. After 13 years of persecution and hatred, he moved his center of activity north to Yathrib, which then became known as al-Madīnah (Medina), the city of the prophet. This emigration, or the *hijrah*, in 622 C.E. marked a significant point in Islāmic history, and the date was later adopted as the starting point for the Islāmic calendar. *

15. How did Mecca become Islām's principal center for pilgrimage?

15 Eventually, Muḥammad achieved dominance when Mecca surrendered to him in January of 630 C.E. (8 A.H.) and he became its ruler. With the reins of secular and religious control in his hands, he was able to clean out the idolatrous images from the Kaʽbah and establish it as the focal point for pilgrimages to Mecca that continue down to this day.—See pictures and box *"The Five Pillars of Islam"* below.



Muslim pilgrims at Mecca walk seven times around the Kaʿbah and touch or kiss the Black Stone, lower left

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The Mezquita of Córdoba was at one time the largest mosque in the world (a Catholic cathedral now occupies the center)

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16. How far did Islām spread?

16 Within a few decades of Muḥammad's death in 632 C.E., Islām had spread as far as Afghanistan and even to Tunisia in North Africa. By the early eighth century, the faith of the Qur'ān had penetrated into Spain and was at the French border. As Professor Ninian Smart stated in his book *Background to the Long Search:* "Looked at from a

human point of view, the achievement of an Arabian prophet living in the sixth and seventh centuries after Christ is staggering. Humanly, it was from him that a new civilisation flowed. But of course for the Muslim the work was divine and the achievement that of Allah."

Muḥammad's Death Leads to Division

17. What great problem faced Islām on the death of Muḥammad?

17 The prophet's death provoked a crisis. He died without any male progeny and without a clearly designated successor. As Philip Hitti states: "The caliphate [office of caliph] is therefore the oldest problem Islam had to face. It is still a living issue. . . . In the words of Muslim historian al-Shahrastāni [1086-1153]: 'Never was there an Islamic issue which brought about more bloodshed than the caliphate (imāmah).'" How was the problem solved back there in 632 C.E.? "Abu-Bakr . . . was designated (June 8, 632) Muḥammad's successor by some form of election in which those leaders present at the capital, al-Madīnah, took part."—*History of the Arabs*.

18, 19. What claims divide the Sunnī from the Shīʿite Muslims?

18 The successor to the prophet would be a ruler, a *khalīfah*, or caliph. However, the question of the true successors to Muḥammad became a cause for divisions in the ranks of Islām. The Sunnī Muslims accept the principle of elective office rather than blood descent from the prophet. Therefore they believe that the first three caliphs, Abū Bakr (Muḥammad's father-in-law), ʿUmar (the prophet's adviser), and ʿUthmān (the prophet's son-in-law), were the legitimate successors to Muḥammad.

19 That claim is contested by the Shīʿite Muslims, who say that the true leadership comes through the prophet's blood line and through his cousin and son-in-law, ʿAlī ibn Abī Ṭālib, the first *imām* (leader and successor), who married Muḥammad's favorite daughter, Fāṭimah. Their marriage produced Muḥammad's grandsons Ḥasan

and Ḥusayn. The Shīʿites also claim “that from the beginning Allah and His Prophet had clearly designated ʿAli as the only legitimate successor but that the first three caliphs had cheated him out of his rightful office.” (*History of the Arabs*) Of course, the Sunnī Muslims view that differently.

20. What happened to Muḥammad’s son-in-law ʿAlī?

20 What happened to ʿAlī? During his rule as the fourth caliph (656-661 C.E.), a struggle over leadership arose between him and the governor of Syria, Muʿāwiyah. They joined battle, and then to spare further Muslim bloodshed, they threw their dispute open to arbitration. ʿAlī’s acceptance of arbitration weakened his case and alienated many of his followers, including the Khawārij (Seceders), who became his deadly foes. In the year 661 C.E., ʿAlī was murdered with a poisoned sabre by a Khārijī zealot. The two groups (the Sunnī and the Shīʿah) were at loggerheads. The Sunnī branch of Islām then chose a leader from the Umayyads, wealthy Meccan chiefs, who were outside of the prophet’s family.

21. What are the Shīʿite viewpoints on Muḥammad’s successors?

21 For the Shīʿah, ʿAlī’s firstborn, Ḥasan, the prophet’s grandson, was the true successor. However, he resigned and was murdered. His brother Ḥusayn became the new imām, but he too was killed, by Umayyad troops on October 10, 680 C.E. His death or martyrdom, as the Shīʿah view it, has had a significant effect on the *Shīʿat ʿAlī*, the party of ʿAlī, down to this day. They believe that ʿAlī was the true successor to Muḥammad and the first “imām [leader] divinely protected against error and sin.” ʿAlī and his successors were considered by the Shīʿah to be infallible teachers with “the divine gift of impeccability.” The largest segment of the Shīʿah believe that there have been only 12 true *imāms*, and the last of these, Muḥammad al-Muntaẓar, disappeared (878 C.E.) “in the cave of the great mosque at Sāmarra without leaving offspring.” Thus “he became ‘the hidden (*mustatir*)’ or ‘the expected (*muntaẓar*) imām.’ . .

. In due time he will appear as the Mahdi (divinely guided one) to restore true Islam, conquer the whole world and usher in a short millennium before the end of all things."—*History of the Arabs*.

22. How do the Shīʿah commemorate Ḥusayn's martyrdom?

22 Every year, the Shīʿah commemorate the martyrdom of Imam Ḥusayn. They have processions in which some cut themselves with knives and swords and otherwise inflict suffering on themselves. In more modern times, Shīʿite Muslims have received much publicity because of their zeal for Islāmic causes. However, they represent only about 20 percent of the world's Muslims, the majority being Sunnī Muslims. But now, let us turn to some of the teachings of Islām and note how the Islāmic faith affects the daily conduct of Muslims.

God Is Supreme, Not Jesus

23, 24. How did Muḥammad and the Muslims view Judaism and Christianity?

23 The three major monotheistic religions of the world are Judaism, Christianity, and Islām. But by the time Muḥammad appeared toward the beginning of the seventh century C.E., the first two religions, as far as he was concerned, had wandered from the path of truth. In fact, according to some Islāmic commentators, the Qur'ān implies rejection of Jews and of Christians in stating: "Not (the path) of those who earn Thine anger nor of those who go astray." (Surah 1:7, *MMP*) Why is that?

24 A Qur'ānic commentary states: "The People of the Book went wrong: The Jews in breaking their Covenant, and slandering Mary and Jesus . . . and the Christians in raising Jesus the Apostle to equality with God" by means of the Trinity doctrine.—Surah 4:153-176, AYA.

25. What parallel expressions do we find in the Qur'ān and the Bible?

25 The principal teaching of Islām, for utter simplicity, is what is known as the *shahādah*, or confession of faith, which every Muslim knows by heart: *"La ilāh illa Allāh; Muḥammad rasūl Allāh"* (No god but Allah; Muḥammad is the messenger of Allah). This agrees with the Qurʼānic expression, "Your God is One God; there is no God save Him, the Beneficent, the Merciful." (Surah 2:163, *MMP*) This thought was stated 2,000 years earlier with the ancient call to Israel: "Listen, O Israel: Jehovah our God is one Jehovah." (Deuteronomy 6:4) Jesus repeated this foremost command, which is recorded at Mark 12:29, about 600 years before Muḥammad, and nowhere did Jesus claim to be God or to be equal to Him.—Mark 13:32; John 14:28; 1 Corinthians 15:28.

26. (a) How do Muslims view the Trinity? (b) Is the Trinity Biblical?

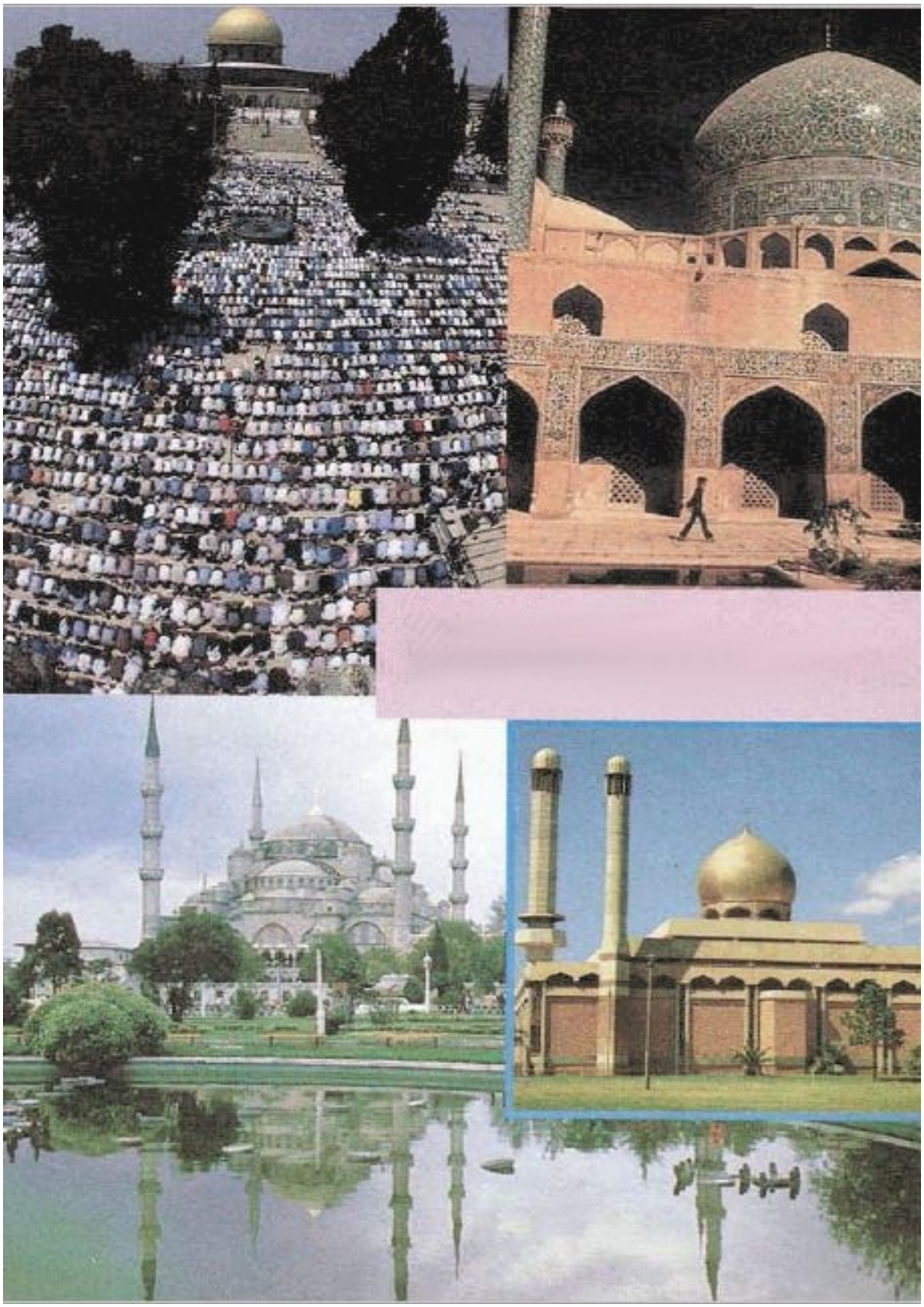
26 Regarding God's uniqueness, the Qurʼān states: "So believe in God and His apostles. Say not 'Trinity': desist: it will be better for you: for God is One God." (Surah 4:171, *AYA*) However, we should note that true Christianity does not teach a Trinity. That is a doctrine of pagan origin introduced by apostates of Christendom after the death of Christ and the apostles.—See Chapter 11. *

Soul, Resurrection, Paradise, and Hellfire

27. What does the Qurʼān say about the soul and about the resurrection? (Contrast Leviticus 24:17, 18; Ecclesiastes 9:5, 10; John 5:28, 29.)

27 Islām teaches that man has a soul that goes on to a hereafter. The Qurʼān states: "Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death." (Surah 39:42, *MMP*) At the same time, surah 75 is entirely devoted to *"Qiyāmat,* or the Resurrection" (*AYA*), or "The Rising of the Dead" (*MMP*). In part it says: "I do call to witness the Resurrection Day . . . Does man think that We cannot assemble his bones? . . . He questions: 'When is the

Day of Resurrection?' . . . Has not He [Allāh] the power to give life to the dead?"—Surah 75:1, 3, 6, 40, *AYA*.



Clockwise from top left: Dome of the Rock, Jerusalem; mosques in Iran, South Africa, and Turkey

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28. What does the Qur'ān say about hell? (Contrast Job 14:13; Jeremiah 19:5; 32:35; Acts 2:25-27; Romans 6:7, 23.)

28 According to the Qur'ān, the soul can have different destinies, which can be either a heavenly garden of paradise or the punishment of a burning hell. As the Qur'ān states: "They ask: When is the Day of Judgement? (It is) the day when they will be tormented at the Fire, (and it will be said unto them): Taste your torment (which ye inflicted)." (Surah 51:12-14, *MMP*) "For them [the sinners] is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah." (Surah 13:34, *MMP*) The question is asked: "And what will explain to thee what this is? (It is) a Fire blazing fiercely!" (Surah 101:10, 11, *AYA*) This dire fate is described in detail: "Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise." (Surah 4:56, *MMP*) A further description states: "Lo! hell lurketh in ambush . . . They will abide therein for ages. Therein taste they neither coolness nor (any) drink save boiling water and a paralysing cold."—Surah 78:21, 23-25, *MMP*.

29. What is the Bible's teaching on the soul, hell, and hellfire?

29 Muslims believe that a dead person's soul goes to the *Barzakh*, or "Partition," "the place or state in which people will be after death and before Judgment." (Surah 23:99, 100, *AYA*, footnote) The soul is conscious there experiencing what is termed the "Chastisement of the Tomb" if the person had been wicked, or enjoying happiness if he had been faithful. But the faithful ones must also experience some torment because of their few sins while alive. On the judgment day, each faces his eternal destiny, which ends that intermediate state. *

30. What are the righteous promised according to the Qur'ān? (Contrast Isaiah 65:17, 21-25; Luke 23:43; Revelation 21:1-5.)

30 In contrast, the righteous are promised heavenly gardens of paradise: "And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow to dwell therein for ever." (Surah 4:57, *MMP*) "On that day the dwellers of Paradise shall think of nothing but their bliss. Together with their wives, they shall recline in shady groves upon soft couches." (Surah 36:55, 56, *NJD*) "Before this We wrote in the Psalms, after the Message (given to Moses): 'My servants, the righteous, shall inherit the earth.'" The footnote to this surah refers the reader to Psalm 25:13 and 37:11, 29, as well as to the words of Jesus at Matthew 5:5. (Surah 21:105, *AYA*) The reference to wives now makes us turn to another question.

Monogamy or Polygamy?

31. What does the Qur'ān say about polygamy? (Contrast 1 Corinthians 7:2; 1 Timothy 3:2, 12.)

31 Is polygamy the rule among Muslims? While the Qur'ān permits polygamy, many Muslims have only one wife. Because of the numerous widows that were left after costly battles, the Qur'ān made room for polygamy: "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess." (Surah 4:3, *MMP*) A biography of Muḥammad by Ibn-Hishām mentions that Muḥammad married a wealthy widow, Khadījah, 15 years his senior. After her death he married many women. When he died he left nine widows.

32. What is mut'ah?

32 Another form of marriage in Islām is called *mut'ah*. It is defined as "a special contract concluded between a man and a woman

through offer and acceptance of marriage for a limited period and with a specified dowry like the contract for permanent marriage." (*Islamuna,* by Muṣṭafā al-Rāfiʿī) The Sunnīs call it a marriage for pleasure, and the Shīʿah, a marriage to be terminated in a specific period. States the same source: "The children [of such marriages] are legitimate and have the same rights as the children of a permanent marriage." Apparently this form of temporary marriage was practiced in Muḥammad's day, and he allowed it. Sunnīs insist that it was prohibited later, while the Imāmīs, the largest Shīʿite group, believe that it is still in effect. In fact, many practice it, especially when a man is absent from his wife for a long period of time.

Islām and Daily Life

33. What are the pillars of Islām and of belief?

33 Islām involves five pillars, or principal obligations, and six basic beliefs. (See boxes *"The Six Pillars of Belief"* and *"The Five Pillars of Islam"* below.) One of the obligations is that the devout Muslim turn to Mecca five times a day in prayer (*ṣalāt*). On the Muslim sabbath (Friday), the men flock to the mosque for prayer when they hear the haunting call of the muezzin from the minaret of the mosque. Nowadays many mosques play a recording rather than have a live voice give the call.

The Six Pillars of Belief

1. Belief in one God, Allāh (Surah 23:116, 117)

2. Belief in angels (Surah 2:177)

3. The divine books: Torah, Gospel, Psalms, Scrolls of Abraham, Qurʾān

4. Belief in many prophets but one message. Adam was the first prophet. Others have included Abraham, Moses, Jesus, and “the Seal of the Prophets,” Muḥammad (Surah 4:136; 33:40)

5. The last day: when all the dead will be raised from their graves

6. Belief in destiny, its good and its bad. Nothing happens that God has not decreed

The Five Pillars of Islam

1. Repeat the creed (*shahādah*): “No god but Allah; Muḥammad is the messenger of Allah” (Surah 33:40)

2. Prayer (*ṣalāt*) toward Mecca five times a day (Surah 2:144)

3. Charity (*zakāh*), the obligation to give a percentage of one’s income and of the value of some property (Surah 24:56)

4. Fasting (*ṣawm*), especially during the month-long celebration of Ramaḍān (Surah 2:183-185)

5. Pilgrimage (*ḥajj*). Once in a lifetime, every Muslim must make the journey to Mecca. Only illness and poverty are licit excuses (Surah 3:97)

34. What is a mosque, and how is it used?

34 The mosque (Arabic, *masjid*) is the Muslim place of worship, described by King Fahd Bin Abdul Aziz of Saudi Arabia as “the cornerstone for the call to God.” He defined the mosque as “a place of prayer, study, legal and judicial activities, consultation, preaching, guidance, education and preparation. . . . The mosque is the heart of Muslim society.” These places of worship are now found all over the world. One of the most famous in history is the *Mezquita* (Mosque) of Córdoba, Spain, which for centuries was the largest in the world. Its central portion is now occupied by a Catholic cathedral.

Conflict With and Within Christendom

35. In times past, what situation existed between Islām and Catholicism?

35 Beginning in the seventh century, Islām spread westward into North Africa, eastward to Pakistan, India, and Bangladesh, and down to Indonesia. As it did so, it entered into conflict with a militant Catholic Church, which organized Crusades to recover the Holy Land from the Muslims. In 1492 Queen Isabella and King Ferdinand of Spain completed the Catholic reconquest of Spain. Muslims and Jews had to convert or be expelled from Spain. The mutual tolerance that had existed under Muslim rule in Spain later evaporated under the influence of the Catholic Inquisition. However, Islām survived and in the 20th century has experienced resurgence and great growth.

36. What developments were taking place in the Catholic Church while Islām was expanding?

36 While Islām was expanding, the Catholic Church was going through its own turmoil, trying to keep unity in its ranks. But two powerful influences were about to burst on the scene, and they would shatter even further the monolithic image of that church. They were the printing press and the Bible in the language of the people. Our next chapter will discuss Christendom's further fragmentation under those and other influences.

The Bahāʾī Faith—Seeking World Unity

1, 2. How did the Bahāʾī faith get started?

[1] The Bahāʾī faith is not a sect of Islām but is an offshoot of the Bābī religion, a group in Persia (today Iran) that broke away from the Shīʿite branch of Islām in 1844. The leader of the Bābīs was Mīrzā ʿAlī Moḥammad of Shīrāz, who proclaimed himself the Bāb ("the Gate") and the *imām-mahdī* ("rightly guided leader") from the line of Muḥammad. He was executed by the Persian authorities in 1850. In 1863 Mīrzā Ḥoseyn Alī Nūrī, a prominent member of the Bābī group, "declared himself to be 'He whom God will make manifest,' whom the Bāb had foretold." He also took the name Bahāʾ Ullāh ("Glory of God") and formed a new religion, the Bahāʾī faith.

[2] Bahāʾ Ullāh was banished from Persia and was eventually imprisoned in Acco (today Acre, Israel). There he wrote his main work, *al-Kitāb al-Aqdas* (The Most Holy Book), and developed the doctrine of the Bahāʾī faith into a comprehensive teaching. At Bahāʾ Ullāh's death, the leadership of the fledgling religion passed to his son ʿAbd ol-Bahāʾ, then to his great-grandson, Shoghi Effendi Rabbānī, and in 1963 to an elected administrative body known as the Universal House of Justice.

3-7. (a) What are some Bahāʾī beliefs? (b) How do Bahāʾī beliefs differ from Bible teachings?

[3] Bahāʾīs believe that God has revealed himself to man by means of "Divine Manifestations," including Abraham, Moses, Krishna, Zoroaster, the Buddha, Jesus, Muḥammad, the Bāb, and Bahāʾ Ullāh. They believe that these messengers were provided to guide mankind through an

evolutionary process in which the appearance of the Bāb initiated a new age for mankind. The Bahāʼīs say that to date his message is the fullest revelation of God's will and that it is the primary God-given instrument that will make world unity possible.—1 Timothy 2:5, 6.

4 One of the basic precepts of Bahāʼī is "that all the great religions of the world are divine in origin, that their basic principles are in complete harmony." They "differ only in the nonessential aspects of their doctrines."—2 Corinthians 6:14-18; 1 John 5:19, 20.

The Bahāʼī shrine at the world headquarters in Haifa, Israel

5 Bahāʼī beliefs include the oneness of God, the soul's immortality, and the evolution (biological, spiritual, and social) of mankind. On the other hand, they reject the common concept of angels. They also reject the Trinity, the reincarnation teaching of Hinduism, and man's fall from perfection and subsequent ransom through the blood of Jesus Christ.—Romans 5:12; Matthew 20:28.

6 The brotherhood of man and the equality of women are major features of Bahāʼī belief. Bahāʼīs practice monogamy. At least once a day, they pray any one of three prayers revealed by Bahāʼ Ullāh. They practice fasting from sunup to sundown during the 19 days of the Bahāʼī month of ʻAlā, which falls in March. (The Bahāʼī calendar consists of 19 months, each having 19 days, with certain intercalary days.)

7 The Bahāʼī faith does not have many set rituals, nor does it have clergy. Any who profess faith in Bahāʼ Ullāh and

accept his teachings may be enrolled as members. They meet for worship on the first day of every Bahā'ī month.

8. 9. What is the Bahā'ī mission?

[8] The Bahā'īs see themselves as having the mission of the spiritual conquest of the planet. They try to spread their faith through conversation, example, participation in community projects, and information campaigns. They believe in absolute obedience to the laws of the country in which they reside, and though they vote, they abstain from participation in politics. They prefer noncombatant duty in the armed forces when possible but are not conscientious objectors.

[9] As a missionary religion, Bahā'ī has experienced rapid growth in the last few years. The Bahā'īs estimate that there are nearly 5,000,000 believers worldwide, though actual adult enrollment in the faith is presently a little over 2,300,000.

Footnotes:

^ "Qur'ān" (which means "Recitation") is the spelling favored by Muslim writers and the one we will use here. It should be noted that Arabic is the original language of the Qur'ān, and in English there is no universally accepted translation. In quotations the first number represents the chapter, or surah, and the second is the verse number.

^ Muslims believe that the Bible contains revelations of God but that some of them were falsified later.

^ In English the prophet's name has various spellings (Mohammed, Muḥammad, Mahomet). Most Muslim sources prefer Muḥammad, which we will use. Turkish Muslims prefer Muhammed.

^ Thus, the Muslim year is given as A.H. (Latin, Anno Hegirae, year of the flight) rather than A.D. (Anno Domini, year of the Lord) or C.E. (Common Era).

^ For further information on the Trinity and the Bible, see the brochure *Should You Believe in the Trinity?* published by the Watchtower Bible and Tract Society of New York, Inc., 1989.

^ On the subject of the soul and hellfire, compare these Bible texts: Genesis 2:7; Ezekiel 18:4; Acts 3:23. See *Reasoning From the Scriptures*, pages 168-75; 375-80, published by the Watchtower Bible and Tract Society of New York, Inc., 1985.

CHAPTER THIRTEEN

The Reformation— *The Search Took a New Turn*

1, 2. (a) How does one book on the Reformation describe the medieval Roman Catholic Church? (b) What questions are raised concerning the condition of the Church of Rome?

"THE real tragedy of the medieval church is that it failed to move with the times. . . . Far from being progressive, far from giving a spiritual lead, it was retrograde and decadent, corrupt in all its members." So says the book *The Story of the Reformation* about the powerful Roman Catholic Church, which had dominated most of Europe from the 5th century to the 15th century C.E.

2 How did the Church of Rome fall from its all-powerful position to become 'decadent and corrupt'? How did the papacy, which claimed apostolic succession, fail even to provide "a spiritual lead"? And what was the outcome of this failure? To find the answers, we need to examine briefly just what kind of church it had become and what role it played in mankind's search for the true God.

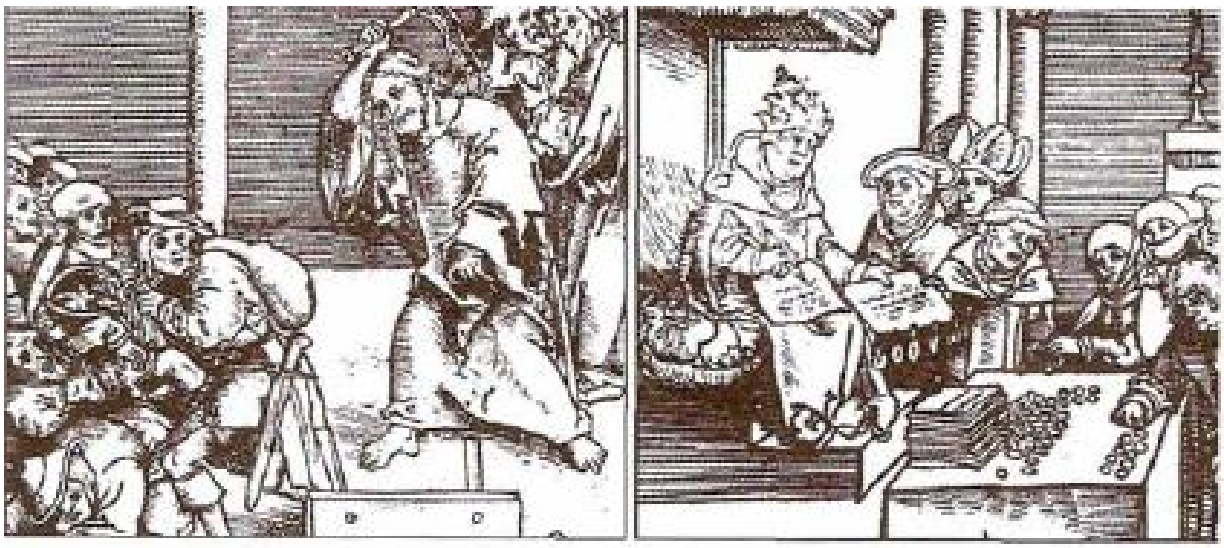
The Church at a Low Ebb

3. (a) What was the material condition of the Roman Church by the end of the 15th century? (b) How did the church try to maintain its grandeur?

3 By the end of the 15th century, the Church of Rome, with parishes, monasteries, and convents throughout its domain, had become the largest landholder in all Europe. It was reported that it owned as much as half the land in France and Germany and two fifths or more in Sweden and England. The result? The "splendor of

Rome grew immeasurably during the late 1400's and early 1500's, and its political importance prospered temporarily," says the book *A History of Civilization.* All the grandeur, however, came at a price, and to maintain it, the papacy had to find new sources of revenue. Describing the various means employed, historian Will Durant wrote:

> "Every ecclesiastical appointee was required to remit to the papal Curia—the administrative bureaus of the papacy—half the income of his office for the first year ("annates"), and thereafter annually a tenth or tithe. A new archbishop had to pay to the pope a substantial sum for the pallium—a band of white wool that served as the confirmation and insignia of his authority. On the death of any cardinal, archbishop, bishop, or abbot, his personal possessions reverted to the papacy. . . . Every judgment or favor obtained from the Curia expected a gift in acknowledgment, and the judgment was sometimes dictated by the gift."



These 16th-century woodcuts contrast Christ's rejection of money changers and the pose's sale of indulgences

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4. How did the riches coming into the church affect the papacy?

4 The large sums of money that flowed into the papal coffers year after year eventually led to much abuse and corruption. It has been said that ‘even a pope cannot touch pitch without soiling his fingers,’ and church history of this period saw what one historian called “a succession of very worldly popes.” These included Sixtus IV (pope, 1471-84), who spent large sums to build the Sistine Chapel, named after himself, and to enrich his many nephews and nieces; Alexander VI (pope, 1492-1503), the notorious Rodrigo Borgia, who openly acknowledged and promoted his illegitimate children; and Julius II (pope, 1503-13), a nephew of Sixtus IV, who was more devoted to wars, politics, and art than to his ecclesiastical duties. It was with full justification that the Dutch Catholic scholar Erasmus wrote in 1518: “The shamelessness of the Roman Curia has reached its climax.”

5. What did contemporary records show regarding the moral conduct of the clergy?

5 Corruption and immorality were not limited to the papacy. A common saying of the time was: “If you want to ruin your son, make him a priest.” This is backed up by records of that time. According to Durant, in England, among “accusations of [sexual] incontinence filed in 1499, . . . clerical offenders numbered some 23 per cent of the total, though the clergy were probably less than 2 per cent of the population. Some confessors solicited sexual favors from female penitents. Thousands of priests had concubines; in Germany nearly all.” (Contrast 1 Corinthians 6:9-11; Ephesians 5:5.) Moral lapses also reached into other areas. A Spaniard of the time is said to have complained: “I see that we can scarcely get anything from Christ’s ministers but for money; at baptism money . . . at marriage money, for confession money—no, not extreme unction [last rites] without money! They will ring no bells without money, no burial in the church without money; so that it seemeth that Paradise is shut up from them that have no money.”—Contrast 1 Timothy 6:10.

6. How did Machiavelli describe the Roman Church? (Romans 2:21-24)

6 To summarize the state of the Roman Church at the beginning of the 16th century, we quote the words of Machiavelli, a famous Italian philosopher of that period:

> "Had the religion of Christianity been preserved according to the ordinances of the Founder, the state and commonwealth of Christendom would have been far more united and happy than they are. Nor can there be a greater proof of its decadence than the fact that the nearer people are to the Roman Church, the head of their religion, the less religious are they."

Early Efforts at Reform

7. What feeble efforts were made by the church to address some of the abuses?

7 The crisis in the church was noted not only by men like Erasmus and Machiavelli but also by the church itself. Church councils were convened to address some of the complaints and abuses, but with no lasting results. The popes, basking in personal power and glory, discouraged any real efforts at reform.

8. What was the result of the church's continual negligence?

8 Had the church been more serious at housecleaning, there would possibly have been no Reformation. But, as it was, cries for reform began to be heard from inside and outside the church. In Chapter 11 we have already mentioned the Waldenses and the Albigenses. Though they were condemned as heretics and ruthlessly crushed, they had awakened in the people a dissatisfaction with the abuses of the Catholic clergy and had kindled a desire to return to the Bible. Such sentiments found their expression in a number of early Reformers.

Protests From Within the Church

Who was John Wycliffe, and against what did he preach?

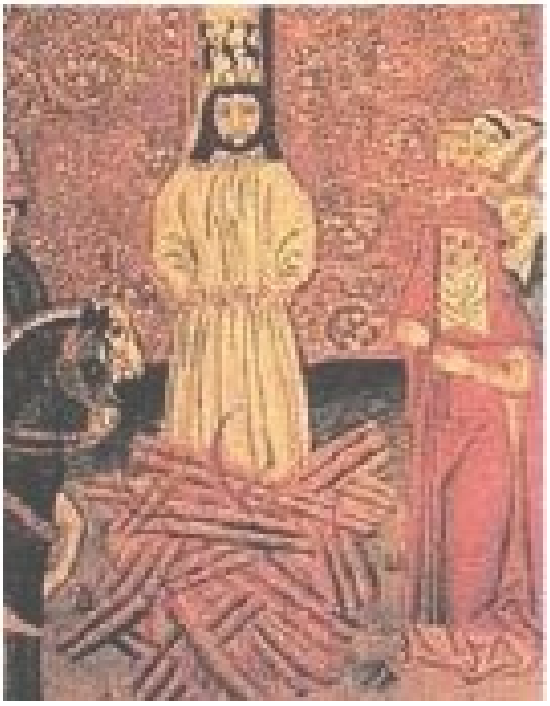
9 Often referred to as “the morning star of the Reformation,” **John Wycliffe** (1330?-84) was a Catholic priest and a professor of theology at Oxford, England. Well aware of the abuses in the church, he wrote and preached against such matters as corruption in the monastic orders, papal taxation, the doctrine of transubstantiation (the claim that the bread and wine used in the Mass literally change into the body and blood of Jesus Christ), the confession, and church involvement in temporal affairs.

10. How did Wycliffe show his devotion to the Bible?

10 Wycliffe was particularly outspoken when it came to the church’s neglect in teaching the Bible. Once he declared: “Would to God that every parish church in this land had a good Bible and good expositions on the gospel, and that the priests studied them well, and taught truly the gospel and God’s commands to the people!” To this end, Wycliffe, in the last years of his life, undertook the task of translating the Latin Vulgate Bible into English. With the help of his associates, particularly Nicholas of Hereford, he produced the first complete Bible in the English language. It was undoubtedly Wycliffe’s greatest contribution to mankind’s search for God.

11. (a) What were Wycliffe’s followers able to accomplish? (b) What happened to the Lollards?

11 Wycliffe’s writings and portions of the Bible were distributed throughout England by a body of preachers often referred to as “Poor Priests” because they went about in simple clothing, barefoot, and without material possessions. They were also derisively called Lollards, from the Middle Dutch word *Lollaerd*, or “one who mumbles prayers or hymns.” (*Brewer’s Dictionary of Phrase and Fable*) “In a few years, their numbers were very considerable,” says the book *The Lollards*. “It was calculated that at least one fourth of the nation were really or nominally inclined to these sentiments.” All of this, of course, did not go unnoticed by the church. Because of his prominence among the ruling and scholarly classes, Wycliffe was allowed to die in peace on the last day of 1384. His followers were



Jan Hus at the stake

less fortunate. During the reign of Henry IV of England, they were branded as heretics, and many of them were imprisoned, tortured, or burned to death.

12. Who was Jan Hus, and against what did he preach?

12 Strongly influenced by John Wycliffe was the Bohemian (Czech) **Jan Hus** (1369?-1415), also a Catholic priest and rector of the University of Prague. Like Wycliffe, Hus preached against the corruption of the Roman Church and stressed the importance of reading the Bible. This quickly brought the wrath of the hierarchy upon him. In 1403 the authorities ordered him to stop preaching the antipapal ideas of Wycliffe, whose books they also publicly burned. Hus, however, went on to write some of the most stinging indictments against the practices of the church, including the sale of indulgences. * He was condemned and excommunicated in 1410.

The English Reformer and Bible translator John Wycliffe

13. (a) What did Hus teach was the true church? (b) What was the outcome of Hus' steadfastness?

13 Hus was uncompromising in his support for the Bible. "To rebel against an erring pope is to obey Christ," he wrote. He also taught that the true church, far from being the pope and the Roman establishment, "is the number of all the elect and the mystical body

of Christ, whose head Christ is; and the bride of Christ, whom of his great love he redeemed with his own blood." (Compare Ephesians 1:22, 23; 5:25-27.) For all of this, he was tried at the Council of Constance and was condemned as a heretic. Declaring that "it is better to die well than to live ill," he refused to recant and was burned to death at the stake in 1415. The same council also ordered that the bones of Wycliffe be dug up and burned even though he had been dead and buried for over 30 years!

14. (a) Who was Girolamo Savonarola? (b) What did Savonarola attempt to do, and what was the outcome?

14 Another early Reformer was the Dominican monk **Girolamo Savonarola** (1452-98) of the San Marcos monastery in Florence, Italy. Swept along by the spirit of the Italian Renaissance, Savonarola spoke out against the corruption in both Church and State. Claiming as a basis Scripture, as well as visions and revelations that he said he had received, he sought to establish a Christian state, or theocratic order. In 1497 the pope excommunicated him. The following year, he was arrested, tortured, and hanged. His last words were: "My Lord died for my sins; shall not I gladly give this poor life for him?" His body was burned and the ashes thrown into the river Arno. Fittingly, Savonarola called himself "a forerunner and a sacrifice." Just a few years later, the Reformation burst forth in full force all over Europe.

A House Divided

15. How was Christendom in Western Europe divided by the Reformation movement?

15 When the storm of the Reformation finally broke, it shattered the religious house of Christendom in Western Europe. Having been under the almost total domination of the Roman Catholic Church, it now became a house divided. Southern Europe—Italy, Spain, Austria, and parts of France—remained mostly Catholic. The rest fell into three main divisions: Lutheran in Germany and Scandinavia; Calvinist (or Reformed) in Switzerland, the Netherlands, Scotland,

and parts of France; and Anglican in England. Scattered among these were smaller but more radical groups, first the Anabaptists and later the Mennonites, Hutterites, and Puritans, who in time took their beliefs to North America.

16. Ultimately, what happened to Christendom's house? (Mark 3:25)

16 Through the years, these main divisions further fragmented into the hundreds of denominations of today—Presbyterian, Episcopal, Methodist, Baptist, Congregational, to name just a few. Christendom truly became a house divided. How did these divisions come about?

Luther and His Theses

17. What could be given as the official starting point of the Protestant Reformation?

17 If a decisive starting point of the Protestant Reformation has to be given, it would be October 31, 1517, when the Augustinian monk **Martin Luther** (1483-1546) nailed his 95 theses to the door of the castle church at Wittenberg in the German state of Saxony. However, what provoked this dramatic event? Who was Martin Luther? And against what did he protest?

Martin Luther, right, protested the sale of indulgences by the friar john Tetzel

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18. (a) Who was Martin Luther? (b) What prompted Luther to issue his theses?

18 Like Wycliffe and Hus before him, Martin Luther was a monk-scholar. He was also a doctor of theology and a professor of Biblical studies at the University of Wittenberg. Luther made quite a name for himself for his insight into the Bible. Though he had strong opinions on the subject of salvation, or justification, by faith rather than by works or by penance, he had no thought of breaking with the Church of Rome. In fact, the issuing of his theses was his reaction to a specific incident and was not a planned revolt. He was protesting the sale of indulgences.

19. In Luther's time, how were indulgences being exploited?

19 In Luther's time, papal indulgences were publicly sold not only for the living but also for the dead. "As soon as the coin in the coffer rings, the soul from Purgatory springs" was a common saying. To ordinary folk, an indulgence became almost an insurance policy against punishment for any sin, and repentance fell by the wayside. "Everywhere," wrote Erasmus, "the remission of purgatorial torment is sold; nor is it sold only, but forced upon those who refuse it."

20. (a) Why did John Tetzel go to Jüterbog? (b) What was Luther's reaction to Tetzel's sale of indulgences?

20 In 1517 John Tetzel, a Dominican friar, went to Jüterbog, near Wittenberg, to sell indulgences. The money thus obtained was partly to finance the rebuilding of St. Peter's Basilica in Rome. It was also to help Albert of Hohenzollern repay the money he had borrowed to pay the Roman Curia for the post of archbishop of Mainz. Tetzel mustered all his skills of salesmanship, and the people flocked to him. Luther was indignant, and he made use of the quickest means available to express publicly his opinion of the whole circuslike affair —by nailing 95 points of debate on the church door.

21. What arguments did Luther use against the sale of indulgences?

21 Luther called his 95 theses *Disputation for Clarification of the Power of Indulgences.* His purpose was not so much to challenge the authority of the church as to point out the excesses and abuses regarding the sale of papal indulgences. This can be seen from the following theses:

> "5. The pope has neither the will nor the power to remit any penalties, except those which he has imposed by his own authority. . . .
>
> 20. Therefore the pope, when he speaks of the plenary remission of all penalties, does not mean really of all, but only of

those imposed by himself. . . .

36. Every Christian who feels true compunction has of right plenary remission of punishment and guilt even without letters of pardon."

22. (a) What developed as Luther's message spread? (b) What happened in 1520 involving Luther, and what was the outcome?

22 Aided by the recently invented printing press, these explosive ideas did not take long to reach other parts of Germany—and Rome. What started out as an academic debate on the sale of indulgences soon became a controversy over matters of faith and papal authority. At first, the Church of Rome engaged Luther in debate and ordered him to recant. When Luther refused, both the ecclesiastical and the political powers were brought to bear upon him. In 1520 the pope issued a bull, or edict, that forbade Luther to preach and ordered that his books be burned. In defiance Luther burned the papal bull in public. The pope excommunicated him in 1521.

23. (a) What was the Diet of Worms? (b) How did Luther state his position at Worms, and what was the result?

23 Later that year, Luther was summoned to the diet, or assembly, at Worms. He was tried by the emperor of the Holy Roman Empire, Charles V, a staunch Catholic, as well as by the six electors of the German states, and other leaders and dignitaries, religious and secular. When pressed once again to recant, Luther made his famous statement: "Unless I am convicted by Scripture and plain reason . . . , I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen." Consequently, he was declared an outlaw by the emperor. However, the ruler of his own German state, Elector Frederick of Saxony, came to his aid and offered him shelter in Wartburg castle.

24. What did Luther accomplish while in Wartburg castle?

24 These measures, however, failed to curb the spread of Luther's ideas. For ten months, in the security of Wartburg, Luther devoted himself to writing and to Bible translation. He translated the Greek Scriptures into German from Erasmus' Greek text. The Hebrew Scriptures followed later. Luther's Bible turned out to be just what the common people needed. It was reported that "five thousand copies were sold in two months, two hundred thousand in twelve years." Its influence on the German language and culture is often compared to that of the *King James Version* on the English.

25. (a) How was the name Protestant coined? (b) What was the Augsburg Confession?

25 In the years following the Diet of Worms, the Reformation movement gained so much popular support that in 1526 the emperor granted each German state the right to choose its own form of religion, Lutheran or Roman Catholic. However, in 1529, when the emperor reversed the decision, some of the German princes protested; hence the name Protestant was coined for the Reformation movement. The next year, 1530, at the Diet of Augsburg, an effort was made by the emperor to mend the differences between the two parties. The Lutherans presented their beliefs in a document, the Augsburg Confession, composed by Philipp Melanchthon but based on Luther's teachings. Although the document was most conciliatory in tone, the Roman Church rejected it, and the rift between Protestantism and Catholicism became irreconcilable. Many German states sided with Luther, and the Scandinavian states soon followed suit.

Reform or Revolt?

26. According to Luther, what were the fundamental points dividing Protestantism and Catholicism?

26 What were the fundamental points that divided the Protestants from the Roman Catholics? According to Luther, there were three. First, Luther believed that salvation results from "justification by faith

alone" (Latin, *sola fide*) * and not from priestly absolution or works of penance. Second, he taught that forgiveness is granted solely because of God's grace (*sola gratia*) and not by the authority of priests or popes. Finally, Luther contended that all doctrinal matters are to be confirmed by Scripture only (*sola scriptura*) and not by popes or church councils.

27. (a) What unscriptural Catholic teachings and practices were retained by the Protestants? (b) What changes did the Protestants demand?

27 In spite of this, Luther, says *The Catholic Encyclopedia*, "retained as much of the ancient beliefs and liturgy as could be made to fit into his peculiar views on sin and justification." The Augsburg Confession states regarding the Lutheran faith that "there is nothing that is discrepant with the Scriptures, or with the Church Catholic, or even with the Roman Church, so far as that Church is known from writers." In fact, the Lutheran faith, as outlined in the Augsburg Confession, included such unscriptural doctrines as the Trinity, immortal soul, and eternal torment, as well as such practices as infant baptism and church holidays and feasts. On the other hand, the Lutherans demanded certain changes, such as that the people be allowed to receive both wine and bread at Communion and that celibacy, monastic vows, and compulsory confession be abolished. *

28. In what did the Reformation succeed, and in what did it fail?

28 As a whole, the Reformation, as advocated by Luther and his followers, succeeded in breaking from the papal yoke. Yet, as Jesus stated at John 4:24, "God is a Spirit, and those worshiping him must worship with spirit and truth." It can be said that with Martin Luther, mankind's search for the true God only took a new turn; the narrow path of truth was still far off.—Matthew 7:13, 14; John 8:31, 32.

Zwingli's Reform in Switzerland

29. (a) Who was Ulrich Zwingli, and against what did he preach? (b) How was Zwingli's reform different from Luther's?

29 While Luther was busy battling the papal emissaries and civil authorities in Germany, Catholic priest **Ulrich Zwingli** (1484-1531) started his reform movement in Zurich, Switzerland. That area being German-speaking, the people were already affected by the tide of reform from the north. Around 1519, Zwingli began to preach against indulgences, Mariolatry, clerical celibacy, and other doctrines of the Catholic Church. Though Zwingli claimed independence from Luther, he agreed with Luther in many areas and distributed Luther's tracts throughout the country. In contrast with the more conservative Luther, however, Zwingli advocated the removal of all vestiges of the Roman Church—images, crucifixes, clerical garb, even liturgical music.

30. What was a key issue dividing Zwingli and Luther?

30 A more serious controversy between the two Reformers, however, was on the issue of the Eucharist, or Mass (Communion). Luther, insisting on a literal interpretation of Jesus' words, 'This is my body,' believed that the body and blood of Christ were miraculously present in the bread and wine served at Communion. Zwingli, on the other hand, argued, in his treatise *On the Lord's Supper*, that Jesus' statement "must be taken figuratively or metaphorically; 'This is my body,' means, 'The bread signifies my body,' or 'is a figure of my body.'" Because of this difference, the two Reformers parted ways.

31. What was the outcome of Zwingli's work in Switzerland?

31 Zwingli continued to preach his reform doctrines in Zurich and effected many changes there. Other cities soon followed his lead, but most people in the rural areas, being more conservative, clung to Catholicism. The conflict between the two factions became so great that civil war broke out between Swiss Protestants and Roman Catholics. Zwingli, serving as an army chaplain, was killed in the battle of Kappel, near the Lake of Zug, in 1531. When peace finally came, each district was given the right to decide its own form of religion, Protestant or Catholic.

Anabaptists, Mennonites, and Hutterites

32. Who were the Anabaptists, and how did they acquire that name?

32 Some Protestants, however, felt that the Reformers did not go far enough in renouncing the shortcomings of the Catholic papist church. They believed that the Christian church should consist only of the practicing faithful who become baptized, rather than of all the people in a community or nation. Therefore, they rejected infant baptism and insisted on separation of Church and State. They secretly rebaptized their fellow believers and thus acquired the name Anabaptists (*ana* meaning “again” in Greek). Since they refused to bear arms, take oaths, or accept public office, they were viewed as a threat to society and were persecuted by Catholics and Protestants alike.

33. (a) What aroused violent action against the Anabaptists? (b) How did Anabaptist influence spread?

33 At first the Anabaptists lived in small groups scattered through parts of Switzerland, Germany, and the Netherlands. As they preached what they believed everywhere they went, their numbers grew rapidly. A band of Anabaptists, swept along by their religious fervor, abandoned their pacifism and captured the city of Münster in 1534 and attempted to set it up as a communal, polygamous New Jerusalem. The movement was quickly put down with great violence. It gave Anabaptists a bad name, and they were practically stamped out. In reality, most Anabaptists were simple religious folk trying to live a separate and quiet life. Among the better organized descendants of the Anabaptists were the Mennonites, followers of the Dutch Reformer Menno Simons, and the Hutterites, under the Tyrolean Jacob Hutter. To escape persecution, some of them migrated to Eastern Europe—Poland, Hungary, even Russia—others to North America, where they eventually emerged as Hutterite and Amish communities.

Emergence of Calvinism

34. (a) Who was John Calvin? (b) What important book did he write?

34 The reform work in Switzerland moved ahead under the leadership of a Frenchman named Jean Cauvin, or **John Calvin** (1509-64), who came in contact with Protestant teachings during his student days in France. In 1534 Calvin left Paris because of religious persecution and settled in Basel, Switzerland. In defense of the Protestants, he published *Institutes of the Christian Religion*, in which he summarized the ideas of the early church fathers and medieval theologians, as well as those of Luther and Zwingli. The work came to be regarded as the doctrinal foundation for all the Reformed churches established later in Europe and America.

John Calvin, left, had Michael Servetus, right, burned to death as a heretic

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35. (a) What was Calvin's explanation for his doctrine of predestination? (b) How was the austerity of this doctrine reflected in other aspects of Calvin's teaching?

35 In *Institutes*, he set forth his theology. To Calvin, God is the absolute sovereign, whose will determines and rules over everything. In contrast, fallen man is sinful and totally undeserving. Salvation, therefore, is not dependent on man's good works but on God—hence, Calvin's doctrine of predestination, on which he wrote:

> "We assert, that by an eternal and immutable counsel, God has once for all determined, both whom He would admit to salvation, and whom He would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on His gratuitous mercy, totally irrespective of human merit; but that to those whom He devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment."

The austerity of such a teaching is also reflected in other areas. Calvin insisted that Christians must live holy and virtuous lives, abstaining not only from sin but also from pleasure and frivolity. Further, he argued that the church, which is made up of the elect, must be freed of all civil restrictions and that only through the church can a truly godly society be established.

36. (a) What did Calvin and Farel attempt to do in Geneva? (b) What strict regulations were instituted? (c) What was one notorious result of Calvin's extreme measures, and how did he justify his actions?

36 Shortly after publishing *Institutes*, Calvin was persuaded by William Farel, another Reformer from France, to settle in Geneva. Together they worked to put Calvinism into practice. Their aim was to turn Geneva into a city of God, a theocracy of God-rule combining the functions of Church and State. They instituted strict regulations, with sanctions, covering everything from religious instruction and church services to public morals and even such matters as sanitation and fire prevention. A history text reports that "a hair-dresser, for example, for arranging a bride's hair in what was deemed an unseemly manner, was imprisoned for two days; and the mother, with two female friends, who had aided in the process, suffered the

same penalty. Dancing and card-playing were also punished by the magistrate.” Harsh treatment was meted out to those who differed from Calvin on theology, the most notorious case being the burning of Spaniard Miguel Serveto, or Michael Servetus.—See box *"Errors of the Trinity"* below.

"Errors of the Trinity"

At age 20, Michael Servetus (1511-53), a Spaniard trained in law and medicine, published *De Trinitatis erroribus* (Errors of the Trinity), in which he stated that he “will not make use of the word Trinity, which is not to be found in Scripture, and only seems to perpetuate philosophical error.” He denounced the Trinity as a doctrine “that cannot be understood, that is impossible in the nature of things, and that may even be looked on as blasphemous!”

For his outspokenness, Servetus was condemned by the Catholic Church. But it was the Calvinists who had him arrested, tried, and executed by slow burning. Calvin justified his actions in these words: “When the papists are so harsh and violent in defense of their superstitions that they rage cruelly to shed innocent blood, are not Christian magistrates shamed to show themselves less ardent in defense of the sure truth?” Calvin’s religious fanaticism and personal hatred blinded his judgment and smothered Christian principles.—Compare Matthew 5:44.

37. How was Calvin’s influence extended far beyond the boundaries of Switzerland?

37 Calvin continued to apply his brand of reform in Geneva until his death in 1564, and the Reformed church became firmly established.

Protestant reformers, fleeing persecution in other lands, flocked to Geneva, took in Calvinist ideas, and became instrumental in starting reform movements in their respective homelands. Calvinism soon spread to France, where the Huguenots (as the French Calvinist Protestants were called) suffered severe persecution at the hands of the Catholics. In the Netherlands, Calvinists helped establish the Dutch Reformed Church. In Scotland, under the zealous leadership of the former Catholic priest John Knox, the Presbyterian Church of Scotland was established along Calvinist lines. Calvinism also played a role in the Reformation in England, and from there it went with the Puritans to North America. In this sense, although Luther set the Protestant Reformation in motion, Calvin had by far the greater influence in its development.

Reformation in England

38. How was the Protestant spirit in England engendered by the work of John Wycliffe?

38 Quite apart from the reform movements in Germany and Switzerland, the English Reformation can trace its roots back to the days of John Wycliffe, whose anticlerical preaching and emphasis on the Bible engendered the Protestant spirit in England. His effort in translating the Bible into English was followed by others. William Tyndale, who had to flee from England, produced his New Testament in 1526. He was later betrayed in Antwerp and strangled at the stake, and his body was burned. Miles Coverdale completed Tyndale's work of translation, and the entire Bible appeared in 1535. The publication of the Bible in the language of the people was no doubt the single most powerful factor that contributed to the Reformation in England.

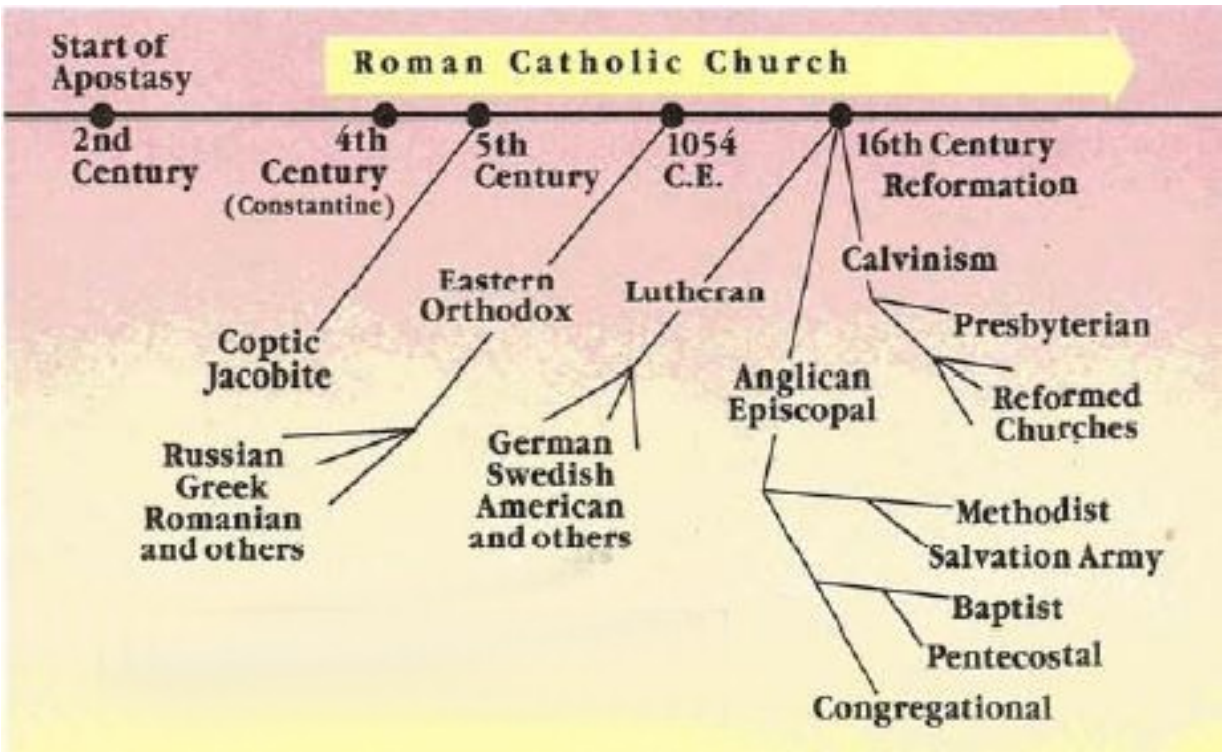
39. What role did Henry VIII play in the Reformation in England?

39 The formal break from Roman Catholicism took place when Henry VIII (1491-1547), named Defender of the Faith by the pope, declared the Act of Supremacy in 1534, setting himself up as the

head of the Church of England. Henry also closed the monasteries and divided their property among the gentry. In addition, he ordered that a copy of the Bible in English be placed in every church. However, Henry's action was more political than religious. What he wanted was independence from papal authority, especially over his marital affairs. * Religiously he remained Catholic in every way but name.

40. (a) What changes took place in the Church of England during the reign of Elizabeth I? (b) What dissenting groups eventually developed in England, the Netherlands, and North America?

40 It was during the long reign (1558-1603) of Elizabeth I that the Church of England became Protestant in practice though remaining largely Catholic in structure. It abolished allegiance to the pope, clerical celibacy, confession, and other Catholic practices, yet it retained an episcopal form of church structure in its hierarchy of archbishops and bishops as well as orders of monks and nuns. * This conservatism caused considerable dissatisfaction, and various dissenting groups appeared. The Puritans demanded a more thorough reform to purify the church of all Roman Catholic practices; the Separatists and Independents insisted that church affairs should be run by local elders (presbyters). Many of the dissidents fled to the Netherlands or to North America, where they further developed their Congregational and Baptist churches. There also sprung up in England the Society of Friends (Quakers) under George Fox (1624-91) and the Methodists under John Wesley (1703-91).—See chart below.



Simplified Outline of Christendom's Major Religions

What Were the Effects?

41. (a) In the opinion of some scholars, what effect did the Reformation have on human history? (b) What questions are of serious concern?

41 Having considered the three major streams of the Reformation—Lutheran, Calvinist, and Anglican—we must stop to assess what the Reformation accomplished. Undeniably, it changed the course of history of the Western world. “The effect of the Reformation was to elevate the people to a thirst for liberty and a higher and purer citizenship. Wherever the Protestant cause extended, it made the masses more self-asserting,” wrote John F. Hurst in his book *Short History of the Reformation*. Many scholars believe that Western civilization as we know it today would have been impossible without the Reformation. Be that as it may, we must ask: What did the Reformation accomplish *religiously?* What did it do in behalf of mankind’s search for the true God?

42. (a) What undoubtedly is the highest good achieved by the Reformation? (b) What question regarding the Reformation's true accomplishments must be asked?

42 The highest good the Reformation achieved, no doubt, was that it made the Bible available to the common people in their own language. For the first time, people had before them the whole of God's Word to read, so that they could be nourished spiritually. But, of course, more is needed than just reading the Bible. Did the Reformation bring people freedom not only from papal authority but also from the erroneous doctrines and dogmas that they had been subjected to for centuries?—John 8:32.

43. (a) To what creeds do most of today's Protestant churches subscribe, professing what beliefs? (b) What have the free spirit and diversity resulting from the Reformation done for mankind's search for the true God?

43 Nearly all the Protestant churches subscribe to the same creeds —the Nicene, Athanasian, and Apostles' creeds—and these profess some of the very doctrines that Catholicism has been teaching for centuries, such as the Trinity, immortal soul, and hellfire. Such unscriptural teachings gave the people a distorted picture of God and his purpose. Rather than aid them in their search for the true God, the numerous sects and denominations that came into existence as a result of the free spirit of the Protestant Reformation have only steered people in many diverse directions. In fact, the diversity and confusion have caused many to question the very existence of God. The result? In the 19th century there came a rising tide of atheism and agnosticism. That will be the subject of our next chapter.

Footnotes:

^ Letters of pardon issued by the pope for sins.

^ Luther was so insistent on the concept of “justification by faith alone” that in his translation of the Bible, he added the word “alone” to Romans 3:28. He was also suspicious of the book of James for its statement that “faith without works is dead.” (James 2:17, 26) He failed to recognize that in Romans, Paul was speaking of works of the Jewish Law.—Romans 3:19, 20, 28.

^ Martin Luther was married in 1525 to Katharina von Bora, a former nun who had escaped from a Cistercian cloister. They had six children. He stated that he married for three reasons: to please his father, to spite the pope and the Devil, and to seal his witness before martyrdom.

^ Henry VIII had six wives. In opposition to the pope’s wishes, his first marriage was annulled, and another ended in divorce. He had two wives beheaded, and two died natural deaths.

^ The Greek word *e·pi´sko·pos* is translated “bishop” in English Bibles such as the *King James Version*.

CHAPTER FOURTEEN

Modern Disbelief
Should the Search Continue?

> "God is no longer a habitual concern for human beings. Less and less do they call him to mind as they go through their days or make their decisions. . . . God has been replaced by other values: income and productivity. He may once have been regarded as the source of meaning for all human activities, but today he has been relegated to the secret dungeons of history. . . . God has disappeared from the consciousness of human beings."—*The Sources of Modern Atheism*.

1. (Include introduction.) (a) How does the book *The Sources of Modern Atheism* describe belief in God among people today? (b) How is modern disbelief in sharp contrast with conditions not many years ago?

IT WAS not many years ago that God was very much a part of the lives of people of the Western world. To be socially acceptable, one had to give evidence of faith in God, even if not everyone earnestly practiced what he professed to believe. Any doubts and uncertainties were discreetly kept to oneself. To express them in public would be shocking and perhaps even lay one open to censure.

2. (a) Why have many people stopped searching for God? (b) What questions must be asked?

2 Today, however, the tables are turned. To have any strong religious conviction is considered by many to be narrow-minded, dogmatic, even fanatic. In many lands, we see a prevailing indifference toward, or lack of interest in, God and religion. Most people no longer search for God because they either do not believe he exists or are unsure about it. In fact, some have used the term "post-Christian" to describe our era. Some questions, therefore, must

be asked: How did the idea of God become so far removed from people's life? What were the forces that gave rise to this change? Are there sound reasons for continuing the search for God?

Backlash of the Reformation

3. What was one outcome of the Protestant Reformation?

3 As we saw in Chapter 13, the Protestant Reformation of the 16th century brought about a marked change in the way people viewed authority, religious or otherwise. Self-assertion and freedom of expression took the place of conformity and submission. While most people remained within the framework of traditional religion, some moved along more radical lines, calling into question the dogmas and fundamental teachings of the established churches. Still others, noting the role religion had played in the wars, sufferings, and injustices throughout history, became skeptical of religion altogether.

4. (a) How did contemporary records describe the extent of atheism in England and France in the 16th and 17th centuries? (b) Who came out into the open as a result of the efforts made during the Reformation to throw off the papal yoke?

4 As early as 1572, a report entitled *Discourse on the Present State of England* noted: "The realm is divided into three parties, the Papists, the Atheists, and the Protestants. All three are alike favoured: the first and second because, being many, we dare not displease them." Another estimate gave the figure of 50,000 as the number of atheists in Paris in 1623, although the term was used rather loosely. In any case, it is clear that the Reformation, in its effort to throw off the domination of papal authority, had also brought into the open those who challenged the position of the established religions. As Will and Ariel Durant put it in *The Story of Civilization: Part VII—The Age of Reason Begins:* "The thinkers of Europe—the vanguard of the European mind—were no longer discussing the authority of the pope; they were debating the existence of God."

The Assault by Science and Philosophy

5. What forces hastened the rise of disbelief in God?

5 In addition to the fragmenting of Christendom itself, there were other forces at work that further weakened its position. Science, philosophy, secularism, and materialism played their roles in raising doubts and fostering skepticism about God and religion.

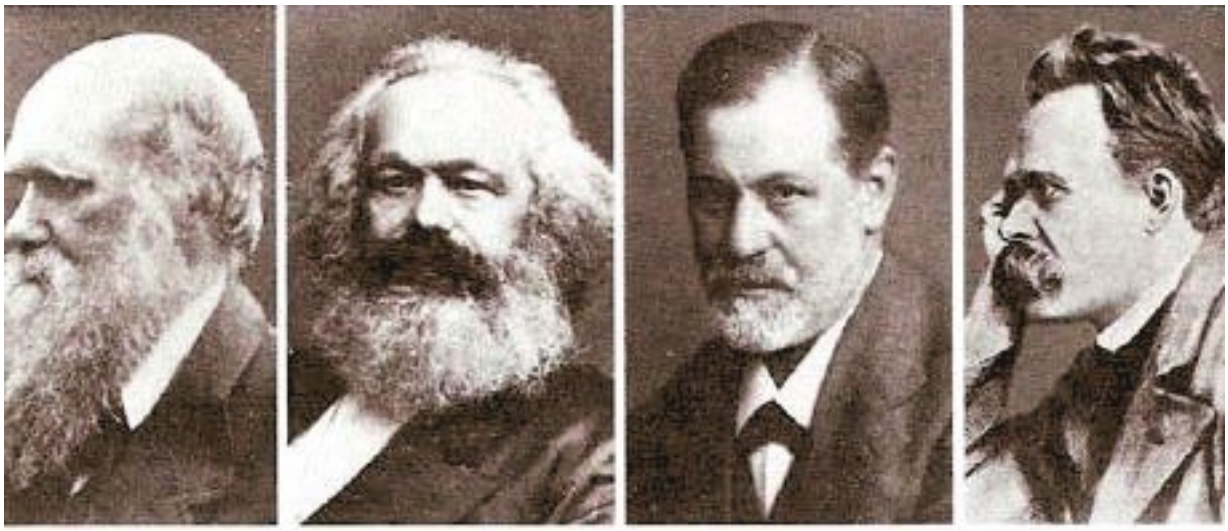
6. (a) How did the expansion of scientific knowledge affect many of the church's teachings? (b) What did some do who considered themselves up-to-date?

6 The expansion of scientific knowledge called into question many of the church's teachings that were based on erroneous interpretation of Bible passages. For example, astronomical discoveries by men like Copernicus and Galileo posed a direct challenge to the church's geocentric doctrine, that the earth is the center of the universe. Furthermore, understanding of the natural laws that govern the operations of the physical world made it no longer necessary to attribute hitherto mysterious phenomena, such as thunder and lightning or even the appearance of certain stars and comets, to the hand of God or Providence. "Miracles" and "divine intervention" in human affairs also came under suspicion. All of a sudden, God and religion seemed outdated to many, and some of those who considered themselves up-to-date quickly turned their back on God and flocked to the worship of the sacred cow of science.

7. (a) What was no doubt the severest blow to religion? (b) What was the response of the churches to Darwinism?

7 The severest blow to religion, no doubt, was the theory of evolution. In 1859 the English naturalist Charles Darwin (1809-82) published his *Origin of Species* and presented a direct challenge to the Bible's teaching of creation by God. What was the response of the churches? At first the clergy in England and elsewhere denounced the theory. But opposition soon faded. It seemed that Darwin's speculations were just the excuse sought by many clergymen who were entertaining doubts in secret. Thus, within

Darwin's lifetime, "most thoughtful and articulate clergy had worked their way to the conclusion that evolution was wholly compatible with an enlightened understanding of scripture," says *The Encyclopedia of Religion*. Rather than come to the defense of the Bible, Christendom yielded to the pressure of scientific opinion and played along with what was popular. In so doing, it undermined faith in God. —2 Timothy 4:3, 4.



Darwin, Marx, Freud, Nietzsche, and others proposed theories that undermined faith in God

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8. (a) What did 19th-century critics of religion call into question? (b) What were some popular theories proposed by critics of religion? (c) Why did many people quickly embrace the antireligious ideas?

8 As the 19th century wore on, critics of religion became bolder in their attack. Not content with just pointing out the failings of the churches, they began to question the very foundation of religion. They raised questions such as: What is God? Why is there a need for God? How has belief in God affected human society? Men like Ludwig Feuerbach, Karl Marx, Sigmund Freud, and Friedrich Nietzsche offered their arguments in philosophical, psychological, and sociological terms. Theories such as 'God is nothing more than the projection of man's imagination,' 'Religion is the opium of the people,' and 'God is dead' all sounded so new and exciting

compared with the dull and unintelligible dogmas and traditions of the churches. It seemed that finally many people had found an articulate way of expressing the doubts and suspicions that had been lurking in the back of their minds. They quickly and willingly embraced these ideas as the new gospel truth.

The Great Compromise

9. (a) What did the churches do when under assault by science and philosophy? (b) What were the results of the churches' compromise?

9 Under assault and scrutiny by science and philosophy, what did the churches do? Instead of taking a stand for what the Bible teaches, they gave in to the pressures and compromised even on such fundamental articles of faith as creation by God and the authenticity of the Bible. The result? Christendom's churches began to lose credibility, and many people began to lose faith. The failure of the churches to come to their own defense left the door wide open for the masses to march out. To many people, religion became no more than a sociological relic, something to mark the high points in one's life—birth, marriage, death. Many all but gave up the search for the true God.

10. What urgent questions must be considered?

10 In the face of all of this, it is logical to ask: Have science and philosophy really signed the death warrant of belief in God? Does the failure of the churches mean the failure of what they claim to teach, namely, the Bible? Indeed, should the search for God continue? Let us examine these issues briefly.

Basis for Belief in God

11. (a) What two books have long been the basis for belief in God? (b) How have these books affected people?

11 It has been said that there are two books that tell us about the existence of God—the “book” of creation, or nature around us, and the Bible. They have been the basis for belief for millions of people past and present. For example, a king of the 11th century B.C.E., impressed by what he observed in the starry heavens, exclaimed poetically: “The heavens are declaring the glory of God; and of the work of his hands the expanse is telling.” (Psalm 19:1) In the 20th century, an astronaut, looking at the spectacular view of the earth from his spacecraft as it circled the moon, was moved to recite: “In the beginning God created the heaven and the earth.”—Genesis 1:1, *KJ*.

12. How have the book of creation and the Bible been under attack?

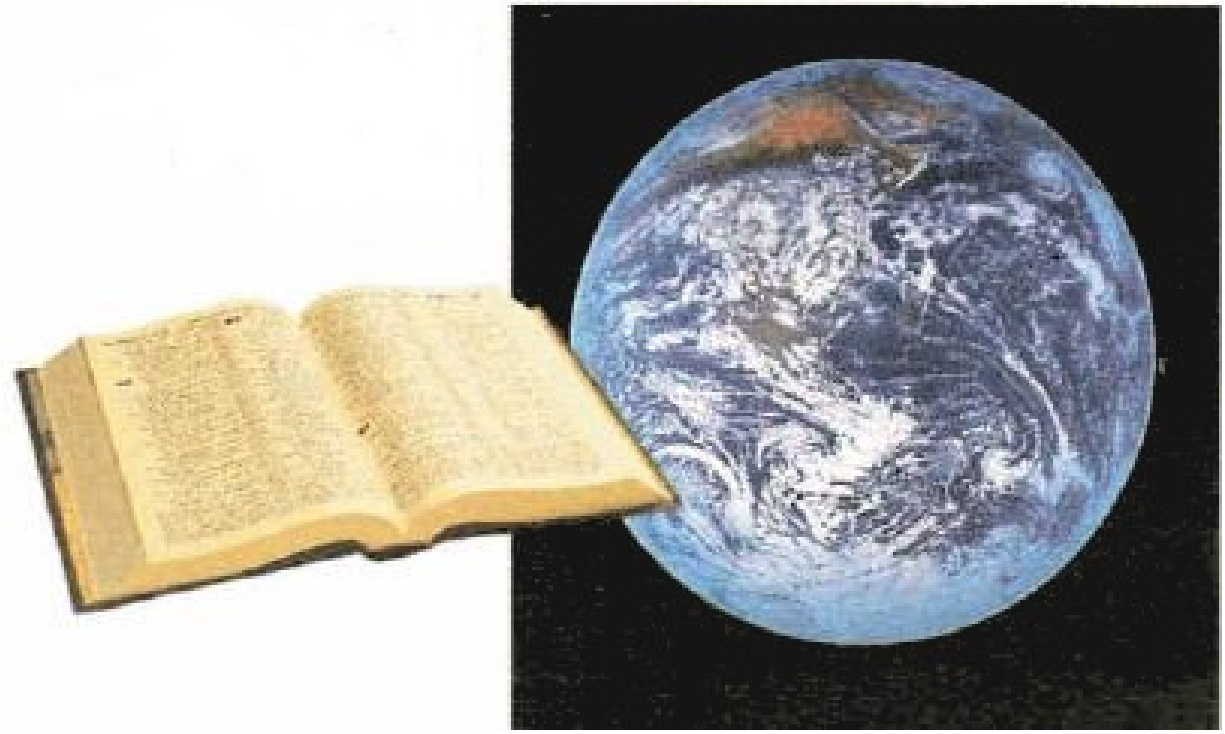
12 These two books, however, are under attack by those who claim no belief in God. They say that scientific investigation of the world around us has proved that life came into existence not by intelligent creation but by blind chance and the haphazard process of evolution. They argue, therefore, that there was no Creator and that it follows that the question of God is superfluous. Furthermore, many of them believe that the Bible is simply out-of-date and illogical, hence, not worthy of belief. Consequently, for them, there is no longer any basis for belief in the existence of God. Is all of this true? What do the facts show?

By Chance or by Design?

13. What would have had to take place for life to have come about by chance?

13 If there was no Creator, then life must have started spontaneously by chance. For life to have come about, somehow the right chemicals would have had to come together in the right quantities, under the right temperature and pressure and other controlling factors, and all would have had to be maintained for the correct length of time. Furthermore, for life to have begun and been sustained on earth, these chance events would have had to be

repeated thousands of times. But how likely is it for even one such event to take place?



The "book" of creation and the Bible give the basis for belief in God

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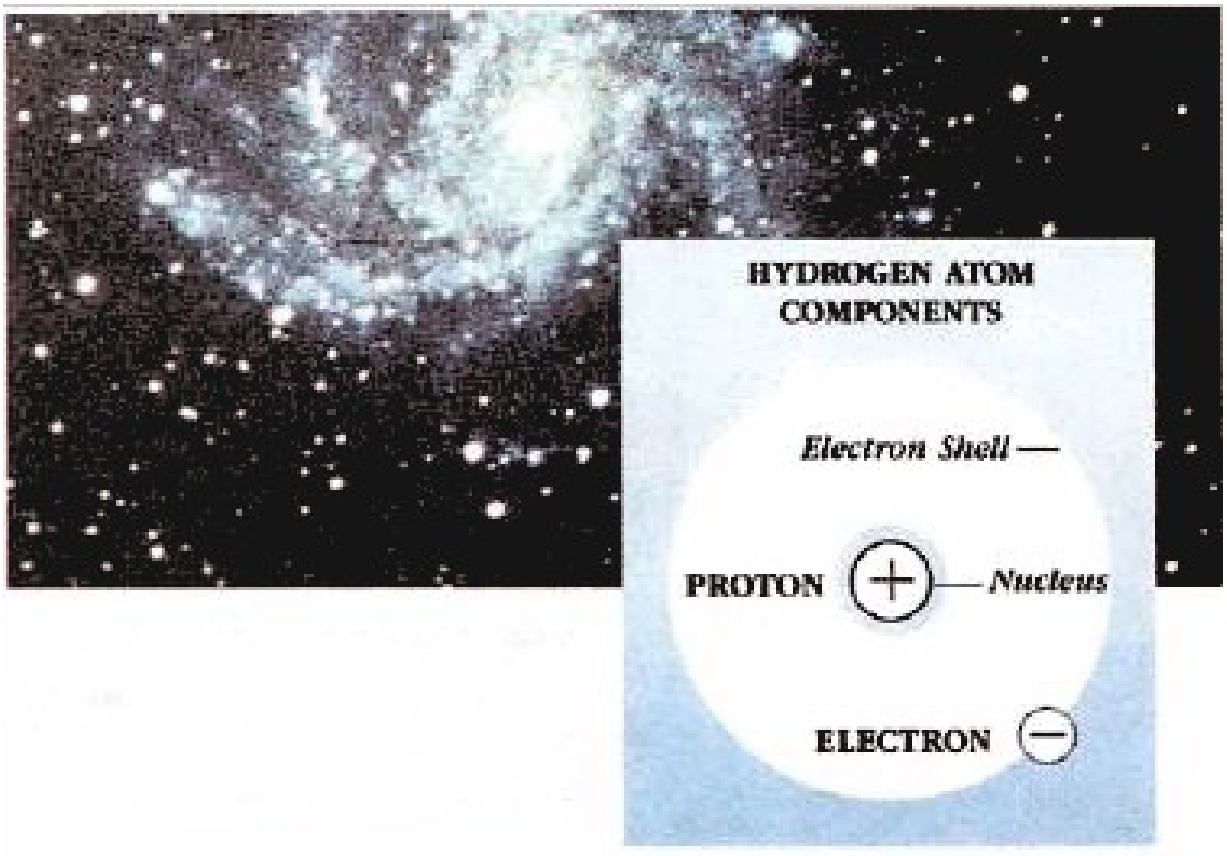
14. (a) How remote is the probability that one simple protein molecule will be formed by chance? (b) How do mathematical calculations affect the idea of life's originating spontaneously?

14 Evolutionists admit that the probability of the right atoms and molecules falling into place to form just one simple protein molecule is 1 in 10^{113}, or 1 followed by 113 zeros. That number is larger than the estimated total number of atoms in the universe! Mathematicians dismiss as never taking place anything that has a probability of occurring of less than 1 in 1050. But far more than one simple protein molecule is needed for life. Some 2,000 different proteins are needed just for a cell to maintain its activity, and the chance that all of them will occur at random is 1 in $10^{40,000}$! "If one is not prejudiced either by social beliefs or by a scientific training into the conviction that life originated [spontaneously] on the Earth, this simple

calculation wipes the idea entirely out of court," says astronomer Fred Hoyle.

15. (a) What have scientists discovered in their study of the physical world? (b) What did a professor of physics say about the laws in nature?

15 On the other hand, by studying the physical world, from the minute subatomic particles to the vast galaxies, scientists have discovered that all known natural phenomena appear to follow certain basic laws. In other words, they have discovered logic and order in everything that is taking place in the universe, and they have been able to express this logic and order in simple mathematical terms. "Few scientists can fail to be impressed by the almost unreasonable simplicity and elegance of these laws," writes a professor of physics, Paul Davies, in the magazine *New Scientist.*



Life and the universe would be impossible if certain design factors were off by even a small fraction

16. (a) What are some fundamental constants in the laws of nature? (b) What would happen if the values of these constants were changed even slightly? (c) What did a professor of physics conclude about the universe and our existence?

16 A most intriguing fact about these laws, however, is that in them there are certain factors whose values must be fixed precisely for the universe, as we know it, to exist. Among these fundamental constants are the unit of electric charge on the proton, the masses of certain fundamental particles, and Newton's universal constant of gravitation, commonly denoted by the letter G. On this, Professor Davies continues: "Even minute variations in the values of some of them would drastically alter the appearance of the Universe. For example, Freeman Dyson has pointed out that if the force between nucleons (protons and neutrons) were only a few per cent stronger, the Universe would be devoid of hydrogen. Stars like the Sun, not to mention water, could not exist. Life, at least as we know it, would be impossible. Brandon Carter has shown that very much smaller changes in *G* would turn all stars into blue giants or red dwarfs, with equally dire consequences for life." Thus, Davies concludes: "In this case it is conceivable that there might be only one possible Universe. If that is so, it is a remarkable thought that *our own existence as conscious beings is an inescapable consequence of logic."*—Italics ours.

The more we know about the world around us, the more evidence we have of an intelligent Creator

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17. (a) What do the design and purpose in the universe clearly indicate? (b) How is this confirmed in the Bible?

17 What can we deduce from all of this? First of all, if the universe is governed by laws, then there must be an intelligent lawmaker who formulated or established the laws. Furthermore, since the laws governing the operation of the universe appear to be made in anticipation of life and conditions favorable to its sustenance, purpose is clearly involved. *Design and purpose*—these are not characteristics of blind chance; they are precisely what an intelligent Creator would manifest. And that is just what the Bible indicates

when it declares: “What may be known about God is manifest among them, for God made it manifest to them. For his invisible qualities are clearly seen from the world’s creation onward, because they are perceived by the things made, even his eternal power and Godship.”—Romans 1:19, 20; Isaiah 45:18; Jeremiah 10:12.

Abundant Evidence Around Us

18. (a) In what else can design and purpose be seen? (b) What familiar examples of intelligent design can you give?

18 Of course, design and purpose are seen not only in the orderly workings of the universe but also in the way living creatures, simple and complex, carry on their daily activities, as well as in the way they interact with one another and with the environment. For example, almost every part of our human body—the brain, the eye, the ear, the hand—shows design so intricate that modern science cannot fully explain it. Then there are the animal and plant worlds. The annual migration of certain birds over thousands of miles of land and sea, the process of photosynthesis in plants, the development of one fertilized egg into a complex organism with millions of differentiated cells with specialized functions—just to give a few examples—are all outstanding evidence of intelligent design. *

19. (a) Does a scientific explanation of how some things work prove that there is no intelligent design or designer? (b) What can we learn by studying the world around us?

19 Some argue, however, that increased knowledge of science has provided explanations for many of these feats. True, science has explained, to a certain extent, many things that were once a mystery. But a child’s discovery of how a watch works does not prove that the watch was not designed and made by someone. Likewise, our understanding the marvelous ways in which many of the things in the physical world function does not prove that there is no intelligent designer behind them. On the contrary, the more we know about the world around us, the more evidence we have for the existence of an intelligent Creator, God. Thus, with an open mind, we can agree with

the psalmist as he acknowledged: “How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions.”—Psalm 104:24.

The Bible—Can You Believe It?

20. What shows that belief in God is not enough to move one to search for him?

20 Belief in the existence of God, however, is not enough to move people to search for him. Today there are millions of people who have not totally rejected belief in God, but that has not moved them to search for God. American pollster George Gallup, Jr., observes that “you really don’t find much difference between the churched and unchurched in terms of cheating, tax evasion, and pilferage, largely because there is a lot of social religion.” He adds that “many are just putting a religion together that is comfortable for them and titillates them and is not necessarily challenging. Somebody called it religion à la carte. That’s the central weakness of Christianity in this country [U.S.A.] today: There is not a sturdiness of belief.”

21, 22. (a) What makes the Bible an outstanding book? (b) What is the basic evidence of the Bible’s authenticity? Explain.

21 That “central weakness” is largely the result of lack of knowledge and faith in the Bible. But what basis is there for believing the Bible? First of all, it should be noted that down through the ages, probably no other book has been more unjustly criticized, abused, hated, and attacked than the Bible. Yet, it has survived all of that and turned out to be the most widely translated and circulated book on record. That in itself makes the Bible an outstanding book. But there is abundant proof, convincing evidence, that the Bible is a book inspired of God and worthy of our belief.—See box *"Evidence of the Bible's Authenticity"* below.

Evidence of the Bible's Authenticity

Unique Authorship: From its first book, Genesis, to its last, Revelation, the Bible is composed of 66 books written by some 40 writers of vastly different social, educational, and professional backgrounds. The writing was done over a period of 16 centuries, from 1513 B.C.E. to 98 C.E. Yet, the end result is a book harmonious and coherent, outlining the logical development of a prominent theme—the vindication of God and his purpose through the Messianic Kingdom.—See box, ch 10, par 5 - *"Who Wrote the Bible?"*.

Historical Accuracy: Events recorded in the Bible are in full harmony with proved historical facts. The book *A Lawyer Examines the Bible* remarks: “While romances, legends and false testimony are careful to place the events related in some distant place and some indefinite time, . . . the Bible narratives give us the date and place of the things related with the utmost precision.” (Ezekiel 1:1-3) And *The New Bible Dictionary* states: “[The writer of Acts] sets his narrative in the framework of contemporary history; his pages are full of references to city magistrates, provincial governors, client kings, and the like, and these references time after time prove to be just right for the place and time in question.”—Acts 4:5, 6; 18:12; 23:26.

Scientific Accuracy: Laws on quarantine and hygiene were given to the Israelites in the book of Leviticus when the surrounding nations knew nothing about such practices. The cycle of rain and evaporation from the ocean, unknown in ancient times, is described at Ecclesiastes 1:7. That the earth is spherical and suspended in space, not confirmed by science until the 16th century, is stated at Isaiah 40:22 and Job 26:7. More than 2,200 years before William

Harvey published his findings about the circulation of the blood, Proverbs 4:23 pointed out the role of the human heart. Thus, while the Bible is not a science textbook, where it touches on matters relating to science, it displays a depth of understanding far in advance of its time.

Unerring Prophecies: The destruction of ancient Tyre, the fall of Babylon, the rebuilding of Jerusalem, and the rise and fall of the kings of Medo-Persia and Greece were foretold in such detail that critics charged, in vain, that they were written after the fact. (Isaiah 13:17-19; 44:27–45:1; Ezekiel 26:3-7; Daniel 8:1-7, 20-22) Prophecies about Jesus that were made centuries before his birth were fulfilled in detail. (See box, ch 10 par 8 - *"The Messiah in Bible Prophecy"* .) Jesus' own prophecies about the destruction of Jerusalem were accurately fulfilled. (Luke 19:41-44; 21:20, 21) Prophecies about the last days given by Jesus and the apostle Paul are being fulfilled in our own time. (Matthew 24; Mark 13; Luke 21; 2 Timothy 3:1-5) Yet, the Bible attributes all the prophecies to one Source, Jehovah God.—2 Peter 1:20, 21.

22 Even though many people have more or less assumed that the Bible is unscientific, contradictory, and out-of-date, the facts show otherwise. Its unique authorship, its historical and scientific accuracy, and its unerring prophecies all point to one inevitable conclusion: The Bible is the inspired Word of God. As the apostle Paul put it: "All Scripture is inspired of God and beneficial."—2 Timothy 3:16.

Meeting the Challenge of Disbelief

23. What can we conclude regarding the Bible when we look at the facts?

23 Having considered the evidence from the book of creation and the Bible, what can we conclude? Simply, that these books are as

valid today as they have always been. When we are willing to look at the matter objectively rather than be swayed by preconceived ideas, we find that any objections can be overcome in a reasonable manner. The answers are there, if only we are willing to search for them. Jesus said, “Keep on seeking, and you will find.”—Matthew 7:7; Acts 17:11.

24. (a) Why have many given up in their search for God? (b) In what can we take comfort? (c) What will be considered in the remainder of this book?

24 In the final analysis, most people who have given up in the search for God have not done so because they have carefully examined the evidence for themselves and found the Bible to be untrue. Rather, many of them have been turned away by Christendom’s failure to present the true God of the Bible. As the French writer P. Valadier stated: “It was the Christian tradition that produced atheism as its fruit; it led to the murder of God in the consciences of men because it presented them with an unbelievable God.” Be that as it may, we can take comfort in the words of the apostle Paul: “What, then, is the case? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? Never may that happen! But let God be found true, though every man be found a liar.” (Romans 3:3, 4) Yes, there is every reason to continue the search for the true God. In the remaining chapters of this book, we will see how the search has been taken to a successful completion and what the future holds for mankind.

Footnotes:

^ For a detailed explanation of these proofs of God’s existence, see the book *Life—How Did It Get Here? By Evolution or by Creation?*

published by the Watchtower Bible and Tract Society of New York, Inc., 1985, pages 142-78.

CHAPTER FIFTEEN

A Return to the True God

> "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35.

1, 2. What should be the effects of love among true Christians?

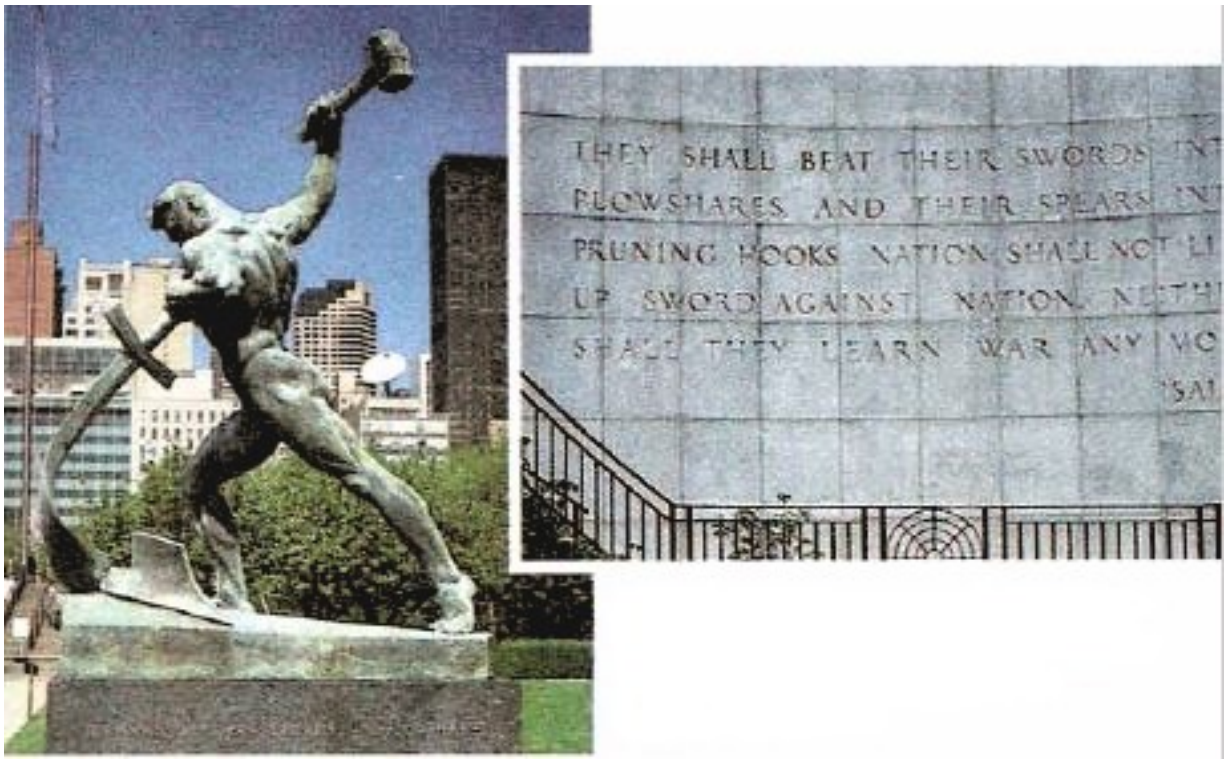
WITH those words, Jesus established a criterion for those claiming to be his true followers. Christian love would have to transcend all racial, tribal, and national divisions. It would require that true Christians should be "no part of the world," just as Jesus was, and is, "no part of the world."—John 17:14, 16; Romans 12:17-21.

2 How does the Christian show himself to be "no part of the world"? For example, how should he act with regard to the turbulent politics, revolutions, and wars of our times? The Christian apostle John wrote, in harmony with Jesus' words above: "Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another." And Jesus himself explained why his disciples did not fight to deliver him, saying: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought . . . But, as it is, my kingdom is not from this source." Even with Jesus' life at stake, those attendants did not get involved in settling the controversy according to the warring ways of the world.—1 John 3:10-12; John 18:36.

3, 4. (a) What did Isaiah prophesy regarding “the final part of the days”? (b) What questions require an answer?

3 Over 700 years before Christ, Isaiah prophesied that people of all nations would gather to Jehovah’s true worship and would learn war no more. He said: “And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, . . . and to it all the nations must stream. And many peoples will certainly go and say: ‘Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.’ For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war anymore.”—Isaiah 2:2-4. *

4 Which of all the religions in the world has been outstanding in meeting these requirements? Who have refused to learn war in spite of prisons, concentration camps, and death sentences?



UN peace statue states: "We shall beat our swords into plowshares"; the "Isaiah Wall" gives the Biblical text

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Christian Love and Neutrality

5. What record of Christian neutrality have Jehovah's Witnesses established as individuals, and why?

5 Jehovah's Witnesses are known worldwide for their individual conscientious stand of Christian neutrality. They have endured prisons, concentration camps, torture, deportations, and persecution throughout the 20th century because they have refused to sacrifice their love and unity as a worldwide congregation of Christians drawn to God. In Nazi Germany during the years 1933-45, about a thousand Witnesses died and thousands were imprisoned, on account of their refusal to cooperate with Hitler's war effort. Likewise, under Franco in formerly Fascist Spain, hundreds of young Witnesses went to prison and many spent an average of ten years each in military prisons rather than learn war. To this day in several countries, many young Witnesses of Jehovah languish in prisons

because of their stand on Christian neutrality. However, Jehovah's Witnesses do not interfere with the governments in their military programs. The Witnesses' unwavering Christian neutrality in political matters has been one of the constants of their beliefs throughout all the conflicts and wars of the 20th century. It stamps them as true followers of Christ and separates them from Christendom's religions. —John 17:16; 2 Corinthians 10:3-5.

6, 7. What have Jehovah's Witnesses come to understand regarding Christianity?

6 By holding to the Bible and to the example of Christ, Jehovah's Witnesses demonstrate they are practicing the worship of the true God, Jehovah. They recognize God's love as reflected in the life and sacrifice of Jesus. They understand that true Christian love results in an indivisible worldwide brotherhood—above political, racial, and national divisions. In other words, Christianity is more than international; it is *supranational*, transcending national boundaries, authority, or interests. It views the human race as one family with a common progenitor and with a common Creator, Jehovah God.—Acts 17:24-28; Colossians 3:9-11.

7 While nearly all other religions have been involved in wars—fratricidal and homicidal—Jehovah's Witnesses have shown that they take to heart the prophecy of Isaiah 2:4, quoted previously. 'But,' you might ask, 'where did Jehovah's Witnesses come from? How do they function?'

God's Long Line of Witnesses

8, 9. What invitation has God extended to mankind?

8 Over 2,700 years ago, the prophet Isaiah also uttered the following invitation: "Search for Jehovah, you people, while he may be found. Call to him while he proves to be near. Let the wicked man leave his way, and the harmful man his thoughts; and let him return

to Jehovah, who will have mercy upon him, and to our God, for he will forgive in a large way.”—Isaiah 55:6, 7.

9 Centuries later, the Christian apostle Paul explained to those Greeks in Athens who were “given to the fear of the [mythological] deities”: “[God] made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us.”—Acts 17:22-28.

10. How do we know that God was not far off from Adam and Eve and their children?

10 Certainly God was not far off from his human creations Adam and Eve. He spoke to them, communicating his commandments and wishes. Furthermore, God did not conceal himself from their sons Cain and Abel. He counseled hateful Cain when he showed envy regarding his brother’s sacrifice to God. However, rather than change his form of worship, Cain showed jealous, religious intolerance and murdered his brother Abel.—Genesis 2:15-17; 3:8-24; 4:1-16.

11. (a) What does the word “martyr” mean? (b) How did Abel become the first martyr?

11 Abel, by his faithfulness to God even to death, became the first martyr. * He was also the first witness of Jehovah and the forerunner of a long line of integrity-keeping witnesses all down through history. Thus Paul could state: “By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.”—Hebrews 11:4.

12. Who are further examples of Jehovah’s faithful witnesses?

12 In that same letter to the Hebrews, Paul lists a whole series of faithful men and women, such as Noah, Abraham, Sarah, and Moses, who, by their record of integrity, came to form a ‘great cloud

of witnesses [Greek, *mar·ty´ron*]' who have served as examples and encouragement for others wanting to know and serve the true God. They were men and women who had a relationship with Jehovah God. They had sought and found him.—Hebrews 11:1–12:1.

13. (a) Why is Jesus an outstanding manifestation of God's love? (b) In what special way is Jesus an example to his followers?

13 Outstanding among such witnesses was the one described in the book of Revelation, "Jesus Christ, 'the Faithful Witness.'" Jesus is yet another clear evidence of God's love, for as John wrote: "We ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world. Whoever makes the confession that Jesus Christ is the Son of God, God remains in union with such one and he in union with God. And we ourselves have come to know and have believed the love that God has in our case." Born a Jew, Jesus was a true witness and died a martyr in faithfulness to his Father, Jehovah. Christ's authentic followers down through the ages would likewise be witnesses of him and of the true God, Jehovah.—Revelation 1:5; 3:14; 1 John 4:14-16; Isaiah 43:10-12; Matthew 28:19, 20; Acts 1:8.

14. What question now requires an answer?

14 Isaiah's prophecy indicated that a return to the true God, Jehovah, would be a feature of "the final part of the days," or what other parts of the Bible term "the last days." * In view of the religious diversity and confusion that we have described in this book, the question arises: Who in these last days in which we live have really searched for the true God, to serve him "with spirit and truth"? To answer that question, we must first turn our attention to events of the 19th century.—Isaiah 2:2-4; 2 Timothy 3:1-5; John 4:23, 24.

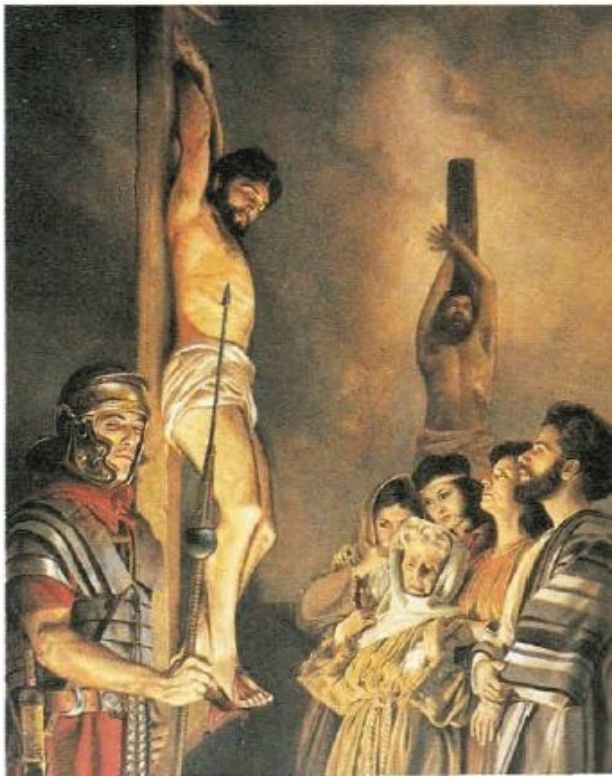
A Young Man in Search of God

15. (a) Who was Charles Taze Russell? (b) What were some of his religious doubts?

15 In 1870 a zealous young man, Charles Taze Russell (1852-1916), began to ask many questions about Christendom's traditional teachings. As a youth, he worked in his father's haberdashery in the bustling industrial city of Allegheny (now part of Pittsburgh), Pennsylvania, U.S.A. His religious background was Presbyterian and Congregational. However, he was perturbed by such teachings as predestination and eternal torment in hellfire. What were his reasons for doubting these basic doctrines of some of Christendom's religions? He wrote: "A God that would use his power to create human beings whom he foreknew and predestinated should be eternally tormented, could be neither wise, just nor loving. His standard would be lower than that of many men."—Jeremiah 7:31; 19:5; 32:35; 1 John 4:8, 9.

16, 17. (a) What teachings deeply interested Russell's Bible study group? (b) What major disagreement arose, and how did Russell answer?

16 While still in his late teens, Russell started a weekly Bible study group with other young men. They began to analyze the Bible's teachings on other subjects, such as immortality of the soul as well as Christ's ransom sacrifice and his second coming. In 1877, at the age of 25, Russell sold his share in his father's prospering business and began a full-time preaching career.



Jehovah's Witnesses believe in Christ's ransom sacrifice for mankind's sins

17 In 1878 Russell had a major disagreement with one of his collaborators, who had rejected the teaching that Christ's death could be an atonement for sinners. In his rebuttal Russell wrote:

“Christ accomplished various good things for us in his death and resurrection. He was our substitute in death; he died the just *for* the unjust—*all* were unjust. Jesus Christ by the grace of God tasted death for [every man]. . . . He became the author of eternal salvation unto all them that obey him.” He continued: “To redeem is to buy back. What did Christ buy back for all men? Life. We lost it by the disobedience of the first Adam. The second Adam [Christ] bought it back with his own life.”—Mark 10:45; Romans 5:7, 8; 1 John 2:2; 4:9, 10.

18. (a) What followed the disagreement over the ransom? (b) What pattern did the Bible Students follow regarding donations?

18 Always a staunch advocate of the ransom doctrine, Russell severed all ties with this former collaborator. In July 1879, Russell started to publish *Zion’s Watch Tower and Herald of Christ’s Presence*, known worldwide today as *The Watchtower—Announcing Jehovah’s Kingdom*. In 1881 he, in association with other dedicated Christians, established a nonprofit Bible society. It was called Zion’s Watch Tower Tract Society, known today as the Watch Tower Bible and Tract Society of Pennsylvania, the legal agency that acts in behalf of Jehovah’s Witnesses. From the very beginning, Russell insisted that there would be no collections taken at congregation meetings nor contributions solicited through the Watch Tower publications. The people who joined Russell in deep Bible study became known simply as the Bible Students.

A Return to Bible Truth

19. What teachings of Christendom did the Bible Students reject?

19 As a result of their Bible study, Russell and his associates came to reject Christendom’s teachings of a mysterious “Most Holy Trinity,” an inherently immortal human soul, and eternal torment in hellfire. They also rejected the need for a separate seminary-trained clergy class. They wanted to return to the humble origins of Christianity,

with spiritually qualified elders to lead the congregations without thought of a salary or remuneration.—1 Timothy 3:1-7; Titus 1:5-9.

20. What did those Bible Students discover regarding Christ's *pa·rou·si´a* and 1914?

20 In their investigation of God's Word, those Bible Students were keenly interested in the prophecies of the Christian Greek Scriptures related to "the end of the world" and to Christ's "coming." (Matthew 24:3, *KJ*) By turning to the Greek text, they discovered that Christ's "coming" was, in fact, a *"pa·rou·si´a,"* or *invisible presence*. Therefore, Christ had given his disciples information about the evidence of his invisible presence in the time of the end, not a future visible coming. Along with this study, those Bible students had a keen desire to understand the Bible's chronology in relation to Christ's presence. Without understanding all the details, Russell and his associates realized that 1914 would be a crucial date in human history.—Matthew 24:3-22; Luke 21:7-33, *Int*.

21. What responsibility did Russell and his fellow believers feel?

21 Russell knew that a great preaching work had to be done. He was conscious of the words of Jesus recorded by Matthew: "And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14; Mark 13:10) There was a sense of urgency to the activity of those Bible Students prior to 1914. They believed that their preaching activity would culminate in that year, and therefore they felt they should expend every effort to help others to know "this good news of the kingdom." Eventually, C. T. Russell's Bible sermons were being published in thousands of newspapers around the world.

Test and Changes

22-24. (a) What was the reaction of most of the Bible Students when C. T. Russell died? (b) Who succeeded Russell as president of the Watch Tower Society?

22 In 1916, at the age of 64, Charles Taze Russell died suddenly in the course of a preaching tour across the United States. Now what would happen to the Bible Students? Would they fold up as if they were followers of a mere man? How would they face the tests of World War I (1914-18), in which slaughter the United States would soon be involved?

23 The reaction of most of the Bible Students was typified by the words of W. E. Van Amburgh, an official of the Watch Tower Society: “This great worldwide work is not the work of one person. It is far too great for that. It is God’s work and it changes not. God has used many servants in the past and He will doubtless use many in the future. Our consecration is not to a man, or to a man’s work, but *to do the will of God,* as He shall reveal it unto us through His Word and providential leadings. God is still at the helm.”—1 Corinthians 3:3-9.

24 In January 1917, Joseph F. Rutherford, a lawyer and keen student of the Bible, was elected as the second president of the Watch Tower Society. He had a dynamic personality and could not be intimidated. He knew that God’s Kingdom had to be preached.—Mark 13:10.

Renewed Zeal and a New Name

25. How did the Bible Students respond to the challenge in the years following the first world war?

25 The Watch Tower Society organized conventions in the United States in 1919 and in 1922. After the persecution of World War I in the United States, it was almost like another Pentecost for the few thousand Bible Students at that time. (Acts 2:1-4) Instead of yielding to fear of man, they took up with even more vigor the Bible call to go out and preach to the nations. In 1919 the Watch Tower Society produced a companion magazine to the *Watch Tower* called *The Golden Age*, known worldwide today as *Awake!* This has served as a

powerful instrument to awaken people to the significance of the times in which we live and to build confidence in the Creator's promise of a peaceful new world.

26. (a) To what responsibility did the Bible Students give more and more emphasis? (b) What clearer understanding of the Bible did the Bible Students receive?

26 During the 1920's and 1930's, the Bible Students gave more and more emphasis to the early Christian method of preaching—from house to house. (Acts 20:20) Each believer had the responsibility to witness to as many people as possible regarding Christ's Kingdom rule. They came to see clearly from the Bible that the great issue before mankind was that of universal sovereignty and that this would be settled by Jehovah God's crushing Satan and all his ruinous works on earth. (Romans 16:20; Revelation 11:17, 18) In the context of this issue, it was appreciated that the salvation of man was secondary to the vindication of God as the rightful Sovereign. Therefore, there would have to be on earth faithful witnesses willing to testify to God's purposes and supremacy. How was this need satisfied?—Job 1:6-12; John 8:44; 1 John 5:19, 20.

27. (a) What momentous event took place in 1931? (b) What are some of the Witnesses' distinctive beliefs?

27 In July 1931, the Bible Students held a convention in Columbus, Ohio, during which the thousands present adopted a resolution. In it they joyfully embraced "the name which the mouth of the Lord God has named," and they declared: "We desire to be known as and called by the name, to wit, 'Jehovah's witnesses.'" Ever since that date, Jehovah's Witnesses have become known worldwide not only for their distinctive beliefs but also for their zealous house-to-house and street ministry. (See box *"What Jehovah's Witnesses Believe"* below.)—Isaiah 43:10-12; Matthew 28:19, 20; Acts 1:8.

What Jehovah's Witnesses Believe

Question: What is a soul?

Answer: In the Bible the soul (Hebrew, *ne·phesh;* Greek, *psy·khe´*) is a person or an animal or the life that a person or an animal enjoys.

"And God went on to say: 'Let the earth put forth living souls according to their kinds, domestic animal and moving animal and wild beast of the earth according to its kind.' And Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul."—Genesis 1:24; 2:7.

Animals and man ARE living souls. The soul is not something with a separate existence. It can and does die. "Look! All the souls—to me they belong. As the soul of the father so likewise the soul of the son—to me they belong. The soul that is sinning—it itself will die."—Ezekiel 18:4.

Question: Is God a Trinity?

Answer: Jehovah's Witnesses believe that Jehovah is the unequaled Sovereign Lord of the universe. "Listen, O Israel: Jehovah our God is one Jehovah." (Deuteronomy 6:4) Christ Jesus as the Word was a spirit creation and came to earth in obedience to his Father's

[Kingdom Hall, Ichihara City, Japan] Jehovah's Witnesses meet regularly in Kingdom Halls for Bible study

will. He is in subjection to Jehovah. “But when all things will have been subjected to him [Christ], then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.”—1 Corinthians 15:28; see also Matthew 24:36; Mark 12:29; John 1:1-3, 14-18; Colossians 1:15-20.

The holy spirit is God’s active force, or energy in action, not a person.—Acts 2:1-4, 17, 18.

Question: Do Jehovah’s Witnesses worship or venerate idols?

Answer: Jehovah’s Witnesses do not practice any form of idolatry, whether it involves idols, persons, or organizations.

“We know that an idol is nothing in the world, and that there is no God but one. For even though there are those who are called ‘gods,’ whether in heaven or on earth, just as there are many ‘gods’ and many ‘lords,’ there is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him.”—1 Corinthians 8:4-6; see also Psalm 135:15-18.

Question: Do Jehovah’s Witnesses celebrate Mass or Communion?

Answer: Jehovah’s Witnesses do not believe in transubstantiation, a Roman Catholic teaching. They do celebrate the Lord’s Evening Meal on the date corresponding to the Jewish Nisan 14 (usually in March or April) as an annual memorial of Christ’s death. At this meeting they pass around the congregation unleavened bread and red wine in symbol of Christ’s sinless body and sacrificial blood. Only those with the hope of reigning with Christ in his heavenly

Kingdom partake of the emblems.—Mark 14:22-26; Luke 22:29; 1 Corinthians 11:23-26; Revelation 14:1-5. *

[Kingdom Hall Boituva, Brizil]

* For a further consideration of this subject, see *Reasoning From the Scriptures*, published by the Watchtower Bible and Tract Society of New York, Inc., 1985, pages 261-9.

28. In 1935 what clearer understanding did the Witnesses receive regarding Kingdom rulership?

28 In 1935 the Witnesses came to a clearer understanding regarding the heavenly Kingdom class, who will reign with Christ, and their subjects on the earth. They already knew that the number of anointed Christians called to rule with Christ from the heavens would be only 144,000. So, what would be the hope for the rest of mankind? A government needs subjects to justify its existence. This heavenly government, the Kingdom, would also have millions of obedient subjects here on earth. These would be the “great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues,” who cry out: “Salvation we owe to our God [Jehovah], who is seated on the throne, and to the Lamb [Christ Jesus].”—Revelation 7:4, 9, 10; 14:1-3; Romans 8:16, 17.

29. What challenge did the Witnesses perceive and accept?

29 This understanding about the great crowd helped Jehovah’s Witnesses to see that they had before them a tremendous challenge

—to find and teach all those millions who were searching for the true God and who would form the “great crowd.” It would involve an international educational campaign. It would require trained speakers and ministers. Schools would be needed. All of this was envisioned by the next president of the Watch Tower Society.

Worldwide Search for Seekers of God

30. What events of the 1930’s and 1940’s affected the Witnesses?

30 In 1931 there were under 50,000 Witnesses in fewer than 50 lands. The events of the 1930’s and 1940’s did not make their preaching any easier. This period saw the rise of Fascism and Nazism and the outbreak of World War II. In 1942 J. F. Rutherford died. The Watch Tower Society would need vigorous leadership in order to give further impetus to the preaching of Jehovah’s Witnesses.

31. What began functioning in 1943 to expand the preaching of the good news?

31 In 1942, at the age of 36, Nathan H. Knorr was chosen to be the third president of the Watch Tower Society. He was an energetic organizer with clear insight into the need to promote the preaching of the good news in all the world as fast as possible, even though the nations were still embroiled in World War II. As a result, he immediately put into effect a plan for a school to train missionaries, called the Watchtower Bible School of Gilead. * The first hundred students, all full-time ministers, were enrolled in January 1943. They studied the Bible and related ministerial subjects intensively for nearly six months before being sent out to their assignments, mainly in foreign countries. Up to 1990, 89 classes have graduated, and thousands of ministers have gone out from Gilead to serve around the world.

32. What progress has been made by Jehovah’s Witnesses since 1943?

32 In 1943 there were only 126,329 Witnesses preaching in 54 countries. In spite of atrocious opposition from Nazism, Fascism, Communism, and Catholic Action as well as from the so-called democracies during World War II, by 1946 Jehovah's Witnesses had reached a peak of over 176,000 Kingdom preachers. Forty-four years later, there were nearly four million active in over 200 lands, islands, and territories. Without a doubt, their clear identification by name and action has served to make them known worldwide. But other factors have been involved that have greatly influenced their effectiveness.—Zechariah 4:6.

A Bible Education Organization

33. Why do Jehovah's Witnesses have Kingdom Halls?

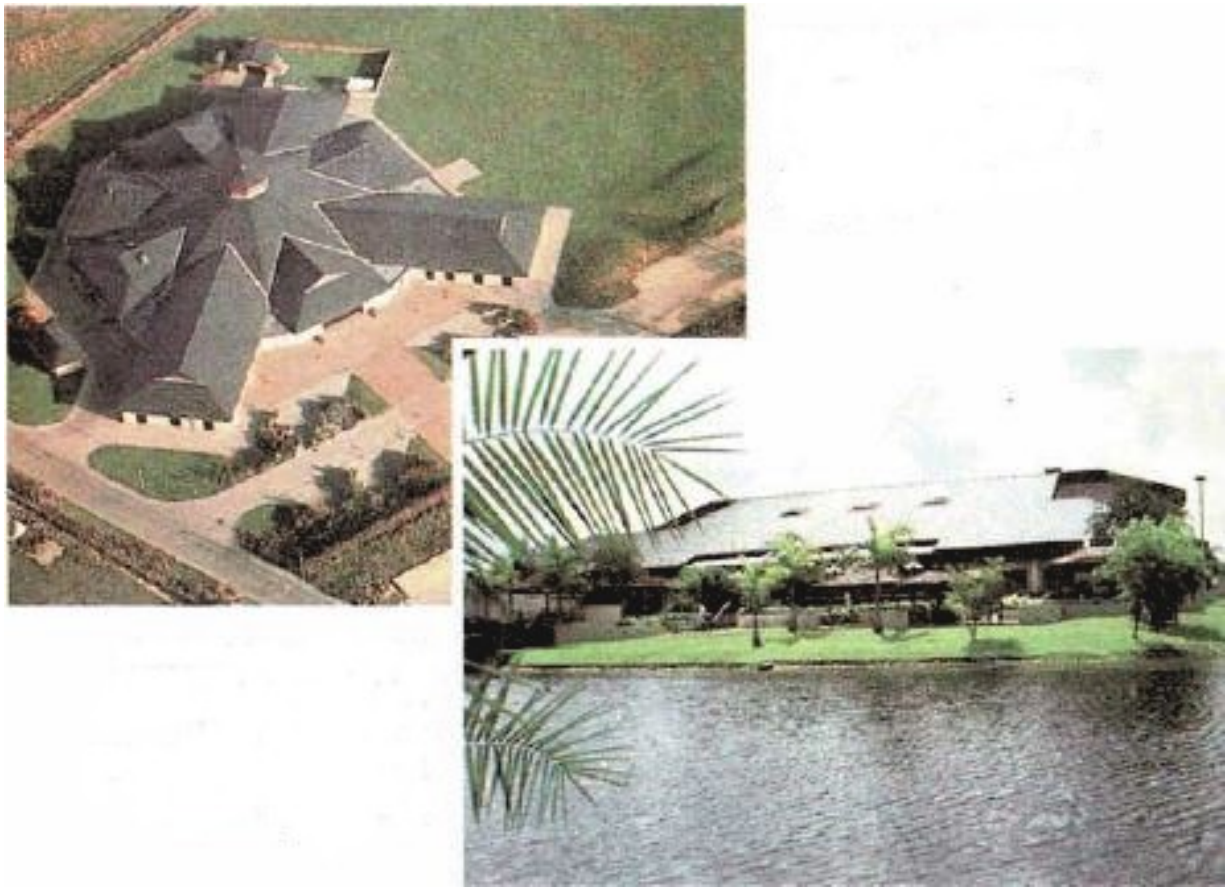
33 Jehovah's Witnesses hold weekly Bible study meetings in their Kingdom Halls that serve over 60,000 congregations throughout the earth. These meetings are not based on ritual or on emotion but on the gaining of accurate knowledge of God, his Word, and his purposes. Therefore, Jehovah's Witnesses come together three times a week to increase their understanding of the Bible and to learn how to preach and teach its message to others.—Romans 12:1, 2; Philippians 1:9-11; Hebrews 10:24, 25.

34. What is the purpose of the Theocratic Ministry School?

34 For example, a midweek meeting includes the Theocratic Ministry School, in which members of the congregation may be enrolled. This school, presided over by a qualified Christian elder, serves to train men, women, and children in the art of teaching and self-expression in accordance with Bible principles. The apostle Paul stated: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." In their Christian meetings, the Witnesses also learn how to express the Kingdom message "with a mild temper and deep respect."—Colossians 4:6; 1 Peter 3:15.

35. What are some other meetings the Witnesses hold, and what are their benefits?

35 On a different day, the Witnesses also meet for a 45-minute Bible discourse followed by a one-hour congregation consideration (by means of questions and answers) of a Bible theme related to Christian teaching or conduct. Members of the congregation are free to participate. Every year the Witnesses also attend three larger meetings, assemblies and conventions of one to four days, where thousands usually gather to listen to Bible discourses. As a result of these and other free meetings, each Witness deepens his or her knowledge of God's promises for this earth and for mankind in addition to acquiring an excellent education in Christian morals. Each one is drawn closer to the true God, Jehovah, by following the teachings and example of Christ Jesus.—John 6:44, 65; 17:3; 1 Peter 1:15, 16.



Assembly Halls of Jehovah's Witnesses: Aerial view of hall in East Pennines, England (top left); Assembly Hall, Fort Lauderdale, Florida, U.S.A., used for Engllish,

Spanish, and French programs (bottom right)

How Are the Witnesses Organized?

36. (a) Do the Witnesses have a paid clergy class? (b) Who, then, take the lead in the congregation?

36 Logically, if Jehovah's Witnesses hold meetings and are organized to preach, they must have someone to take the lead. However, they do not have a paid clergy class nor do they have any charismatic leader on a pedestal. (Matthew 23:10) Jesus said: "You received free, give free." (Matthew 10:8; Acts 8:18-21) In each congregation, there are spiritually qualified elders and ministerial servants, many of whom have secular employment and care for a family, who voluntarily take the lead in teaching and directing the congregation. This is precisely the model set by first-century Christians.—Acts 20:17; Philippians 1:1; 1 Timothy 3:1-10, 12, 13.

37. How are elders and ministerial servants appointed?

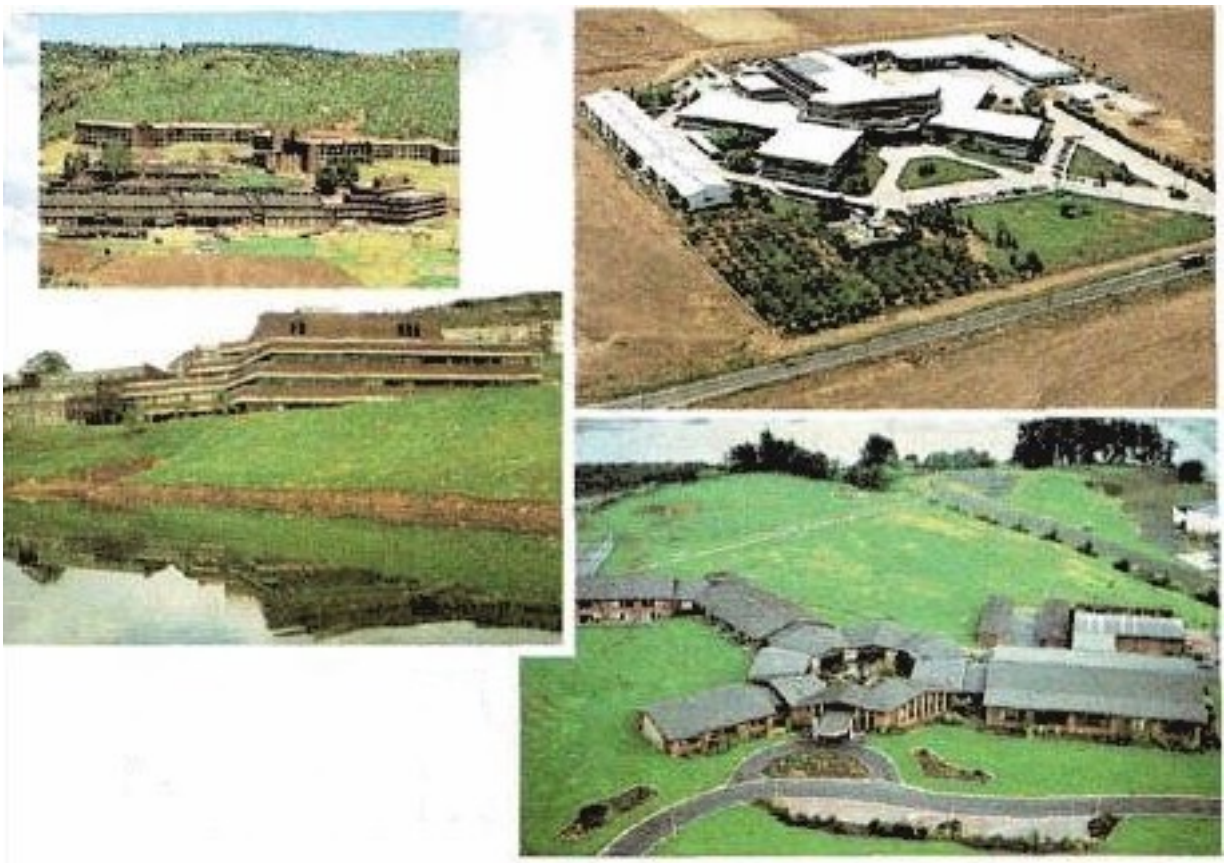
37 How are these elders and ministerial servants appointed? Their appointments are made under the supervision of a governing body of anointed elders from various lands whose function is parallel to that of the body of apostles and elders in Jerusalem who took the lead in the early Christian congregation. As we saw in Chapter 11, no one apostle had the primacy over the others. They came to their decisions as a body, and these were respected by the congregations scattered throughout the ancient Roman world.—Acts 15:4-6, 22, 23, 30, 31.

38. How does the Governing Body function?

38 The same arrangement functions for the Governing Body of Jehovah's Witnesses today. They hold weekly meetings at their world headquarters in Brooklyn, New York, and instructions are then sent from there to the Branch Committees around the world that superintend the ministerial activity in each country. By following the

example of the earliest Christians, Jehovah's Witnesses have been able to cover vast portions of the earth with the preaching of the good news of God's Kingdom. That work continues on a global scale.—Matthew 10:23; 1 Corinthians 15:58.

Watch Tower Society World Headquarters, Brooklyn, New York; (from top left) offices, factories, and residences (highlighted)



Watch Tower branch offices (from top left) in South Africa, Spain, and New Zealand

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Flocking to the True God

39. (a) Why do the Witnesses take a neutral stand on political issues? (b) How have the Witnesses prospered under ban?

39 During the 220th century, Jehovah's Witnesses have prospered throughout the earth. This has even been true in lands where they have been under ban or proscription. These bans were imposed mainly by regimes that failed to understand the neutral position of Jehovah's Witnesses regarding the political and nationalistic allegiances of this world. (See box *"Christian Neutrality in Pagan Rome"* below.) Yet, in such lands, tens of thousands of people have turned to God's Kingdom as the only true hope for peace and security for mankind. In most nations a tremendous witness has been given, and now there are millions of active Witnesses

everywhere.—See chart *"Some Countries Where Witnesses Preach"* below.

Christian Neutrality in Pagan Rome

In accordance with the principles of love and peace that Jesus taught, and based on their personal study of God's Word, early Christians would not participate in wars or in training for them. Jesus had said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—John 18:36.

At as late a date as 295 C.E., Maximilianus of Theveste, son of a Roman army veteran, was conscripted for military service. When the proconsul asked him his name, he answered: "Now, why do you want to know my name? I have a conscientious objection to military service: I am a Christian. . . . I can't serve; I can't sin against my conscience." The proconsul warned him that he would lose his life if he did not obey. "I won't serve. You may behead me, but I won't serve the powers of This World; I *will* serve my God."—*An Historian's Approach to Religion,* by Arnold Toynbee.

In modern times, personal study of the Bible has led individual Witnesses of Jehovah worldwide to follow the dictates of conscience in taking a similar stand. In some countries many paid the supreme price, especially in Nazi Germany, where they were shot, hanged, and beheaded during World War II. But their worldwide unity, based on Christian love, has never been broken. No one has ever died in war at the hands of one of the Christian Witnesses of Jehovah. How different world history might have been if every professing Christian had also lived by Christ's rule of love!—Romans 13:8-10; 1 Peter 5:8, 9.

Some Countries Where Witnesses Preach

Country	Active Witnesses	Country	Active Witnesses
Argentina	79,000	Japan	138,000
Australia	51,000	Korea	57,000
Brazil	267,000	Lebanon	2,500
Britain	117,000	Mexico	277,000
Canada	98,000	Nigeria	137,000
Colombia	42,000	Philippines	102,000
El Salvador	718,000	Poland	91,000
Finland	17,000	Portugal	36,000
France	109,000	Puerto Rico	24,000
Germany, F. R.	129,000	South Africa	46,000
Greece	24,000	Spain	78,000
Hungary	10,000	U.S.A.	818,000
India	9,000	Venezuela	47,000
Italy	172,000	Zambia	72,000
	36 under ban	220,000	

1989 World Figures

60,192 Congregations

2,787,000 Witnesses

40, 41. (a) What do Jehovah's Witnesses now await? (b) What question still must be answered?

40 With their Christian love and their hope of “a new heaven and a new earth,” Jehovah’s Witnesses are looking to the near future for world-stirring events that must soon put an end to all injustice, corruption, and unrighteousness on this earth. For that reason they will continue to visit their neighbors in a sincere effort to bring honesthearted ones nearer to the true God, Jehovah.—Revelation 21:1-4; Mark 13:10; Romans 10:11-15.

41 Meanwhile, according to Bible prophecy, what does the future hold for mankind, for religion, and for this polluted earth? Our final chapter will answer that vital question.—Isaiah 65:17-25; 2 Peter 3:11-14.

Footnotes:

^ These last two sentences are found on the “Isaiah Wall” in front of the UN buildings as well as on a statue in the UN gardens, and in effect, their fulfillment is one of the aims of the UN.

^ The Greek word *mar′tyr*, from which the English word “martyr” is derived (“one who bears witness by his death,” *An Expository Dictionary of New Testament Words,* by W. E. Vine), actually means “witness” (“one who avers, or can aver, what he himself has seen or heard or knows by any other means,” *A Greek-English Lexicon of the New Testament,* by J. H. Thayer).

^ For a detailed consideration of “the last days,” see Y*ou Can Live Forever in Paradise on Earth*, published by the Watchtower Bible and Tract Society of New York, Inc., 1982, chapter 18.

^ Gilead, derived from Gal·‘edh′ in Hebrew, means “Witness Heap.” See also Insight on the Scriptures, Volume 1, pages 882, 942.—

Genesis 31:47-49.

CHAPTER SIXTEEN

The True God and Your Future

> "In this mysterious universe, there is one thing of which Man can feel certain. Man himself is certainly not the greatest spiritual presence in the Universe. . . . There is a presence in the Universe that is spiritually greater than Man himself. . . . Man's goal is to seek communion with the presence behind the phenomena, and to seek it with the aim of bringing his self into harmony with this absolute spiritual reality."—*An Historian's Approach to Religion,* by Arnold Toynbee.

1. (Include introduction.) (a) What did historian Toynbee recognize about man and the universe? (b) How does the Bible identify the "absolute spiritual reality"?

DURING most of the last six thousand years, mankind has searched, with greater or lesser zeal, to find that "absolute spiritual reality." Each major religion has given that reality a different name. Depending on what your religion may be—Hindu, Muslim, Buddhist, Shinto, Confucian, Taoist, Jewish, Christian, or any other—you have a name for the "absolute spiritual reality." But the Bible gives this reality name, gender, and personality—Jehovah, the living God. That unique God said to Cyrus the Great of Persia: "I am Jehovah, and there is no one else. With the exception of me there is no God. . . . I myself have made the earth and have created even man upon it."—Isaiah 45:5, 12, 18; Psalm 68:19, 20.

Jehovah—God of Reliable Prophecy

2. If we want to have reliable information on the future, to whom should we turn, and why?

2 Jehovah is the true end of mankind's search for God. Jehovah has revealed himself as the God of prophecy who can tell the end from the beginning. He said through Isaiah the prophet: "Remember the first things of a long time ago, that I am the Divine One and there is no other God, nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do'; . . . I have even spoken it; I shall also bring it in. I have formed it, I shall also do it."—Isaiah 46:9-11; 55:10, 11.

3. (a) What events can we foresee through Bible prophecy? (b) What has Satan done to the unbelievers, and why?

3 With such a reliable God of prophecy, we can know what is going to happen to the world system of divisive religions. We can also predict what will befall the powerful political organizations that seem to control the world's destiny. Even more, we can foretell what end awaits "the god of this system of things," Satan, who "has blinded the minds of the unbelievers" by a multitude of religions that have led mankind away from the true God, Jehovah. And why has Satan done this blinding work? In order "that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through."—2 Corinthians 4:3, 4; 1 John 5:19.

4. What questions about the earth and man's future need to be answered?

4 We can also know what lies beyond these foretold events. In what condition will the earth finally be found? Polluted? Ruined? Deforested? Or will there be a regeneration of the earth and the human race? As we shall see, the Bible answers all these questions. But first let us turn our attention to events of the immediate future.

"Babylon the Great" Identified

5. What did John see in vision?

5 The Bible book of Revelation was revealed to the apostle John on the island of Patmos in the year 96 C.E. It paints vivid pictures of major events to take place in the time of the end, the time in which, according to Biblical evidence, mankind has been living since 1914. * Of those symbolic pictures that John saw in vision, one is of a gaudy, brash harlot, called “Babylon the Great, the mother of the harlots and of the disgusting things of the earth.” In what condition was she? “I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus.”—Revelation 17:5, 6.

6. Why does Babylon the Great not represent the ruling political elements of the world?

6 Whom does this woman represent? We are not left to guess her identity. By a process of elimination, she can be unmasked. In that same vision, John hears an angel say: “Come, I will show you the judgment upon the great harlot who sits on many waters, with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication.” If the kings, or rulers, of the earth fornicate with her, then it means that the harlot cannot represent the ruling political elements of the world. —Revelation 17:1, 2, 18.

7. (a) Why does Babylon the Great not represent the commercial elements? (b) What does Babylon the Great represent?

7 The same account tells us that “the traveling merchants of the earth became rich due to the power of her shameless luxury.” Therefore Babylon the Great cannot represent the business, or “merchant,” elements of the world. Yet, the inspired text says: “The waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues.” What other principal element of this world system is left that fits the description of a symbolic harlot fornicating with the political rulers, trading with business interests, and sitting in glory over the peoples, crowds, nations, and tongues? It is false religion in all its different guises!—Revelation 17:15; 18:2, 3.

8. What further facts confirm Babylon the Great's identification?

8 This identification of Babylon the Great is confirmed by an angel's condemnation of her for her "spiritistic practice [by which] all the nations were misled." (Revelation 18:23) All forms of spiritism are religious and demon-inspired. (Deuteronomy 18:10-12) Thus, Babylon the Great must symbolize a religious entity. Biblical evidence shows that she is Satan's entire world empire of false religion, promoted by him in the minds of men in order to divert attention from the true God, Jehovah.—John 8:44-47; 2 Corinthians 11:13-15; Revelation 21:8; 22:15.

9. What common threads are found in many religions?

9 As we have seen throughout this book, there are common threads going right through the confused tapestry of the world's religions. Many religions have their roots in mythology. Nearly all are tied together by some form of belief in a supposed immortal human soul that survives death and goes to a hereafter or transmigrates to another creature. Many have the common denominator of belief in a dreadful place of torment and torture called hell. Others are connected by ancient pagan beliefs in triads, trinities, and mother goddesses. Therefore, it is only appropriate that they should all be grouped together under the one composite symbol of the harlot "Babylon the Great."—Revelation 17:5.

Time to Flee From False Religion

10. What end is prophesied for the religious harlot?

10 What does the Bible foretell will be the final destiny of this globe-encircling harlot? In symbolic language, the book of Revelation describes her destruction at the hands of political elements. These are symbolized by "ten horns" that support the United Nations, "a scarlet-colored wild beast" that is the image of Satan's bloodstained political system.—Revelation 16:2; 17:3-16. *

11. (a) Why is false religion condemned by God? (b) What will happen to Babylon the Great?

11 This destruction of Satan's world empire of false religion will be the result of God's adverse judgment of these religions. They will have been found guilty of spiritual fornication because of complicity with their oppressive political paramours and their support of them. False religion has stained its skirts with innocent blood as it has patriotically played along with the elite ruling class of each nation in its wars. Therefore, Jehovah puts it into the hearts of the political elements to perform his will against Babylon the Great and devastate her.—Revelation 17:16-18.

12. (a) What must you do now to be spared when Babylon is destroyed? (b) What teachings distinguish the true religion?

12 With such a future staring world religions in the face, what should you do? The answer is in what John heard a voice out of heaven saying: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind." Therefore, now is the time to obey the angel's injunction to get out of Satan's empire of false religion and join in Jehovah's true worship. (See box *"How to Identify the True Religion"* below.)—Revelation 17:17; 18:4, 5; compare Jeremiah 2:34; 51:12, 13.

How to Identify the True Religion

1. **The true religion worships the only true God, Jehovah.**—Deuteronomy 6:4, 5; Psalm 146:5-10; Matthew 22:37, 38.

2. **The true religion offers access to God by means of Christ Jesus.**—John 17:3, 6-8; 1 Timothy 2:5, 6; 1 John 4:15.

3. **The true religion teaches and practices unselfish love.**—John 13:34, 35; 1 Corinthians 13:1-8; 1 John 3:10-12.

4. **The true religion remains untainted by worldly politics and conflicts. It is neutral in time of war.**—John 18:36; James 1:27.

5. **The true religion lets God be true by accepting the Bible as God's Word.**—Romans 3:3, 4; 2 Timothy 3:16, 17; 1 Thessalonians 2:13.

Witnesses preaching in the Netherlands

6. **The true religion does not condone war or personal violence.**—Micah 4:2-4; Romans 12:17-21; Colossians 3:12-14.

7. **The true religion successfully unites people of every race, language, and tribe. It does not preach nationalism or hatred, but love.**—Isaiah 2:2-4; Colossians 3:10, 11; Revelation 7:9, 10.

8. **The true religion advocates serving God, not for selfish gain or a salary, but out of love. It does not glorify men. It glorifies God.**—1 Peter 5:1-4; 1 Corinthians 9:18; Matthew 23:5-12.

9. **The true religion proclaims the Kingdom of God as man's sure hope, not some political or social philosophy.**—Mark 13:10; Acts 8:12; 28:23, 30, 31.

10. **The true religion teaches the truth regarding God's purpose for man and the earth. It does not teach the religious lies of immortal soul and eternal torment in hell. It teaches that God is love.**—Judges 16:30; Isaiah 45:12, 18; Matthew 5:5; 1 John 4:7-11; Revelation 20:13, 14.

Armageddon Near

13. What events must soon take place?

13 Revelation states that "in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire." By all the Bible's prophetic indications, that "one day," or short time of swift execution, is now near. In fact, the destruction of Babylon the Great will usher in a period of "great tribulation" that culminates in "the war of the great day of God the Almighty . . . Har–Magedon." That war, or battle, of Armageddon will lead to defeat for Satan's political system and to his being abyssed. A righteous new world will dawn!—Revelation 16:14-16; 18:7, 8; 21:1-4; Matthew 24:20-22.

14, 15. What Bible prophecy is apparently approaching fulfillment?

14 Already, another outstanding Bible prophecy is approaching fulfillment before our eyes. The apostle Paul prophesied and warned: "Now as for the times and the seasons, brothers, you need nothing

to be written to you. For you yourselves know quite well that Jehovah's day is coming exactly as a thief in the night. Whenever it is that they are saying: 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape."—1 Thessalonians 5:1-3.

15 It would appear that the nations that were formerly belligerent and suspicious of one another are now moving cautiously toward a situation in which they will be able to declare world peace and security. Therefore, from still another angle, we know that the day of Jehovah's judgment upon false religion, the nations, and their ruler, Satan, is near.—Zephaniah 2:3; 3:8, 9; Revelation 20:1-3.

16. Why is John's counsel so pertinent today?

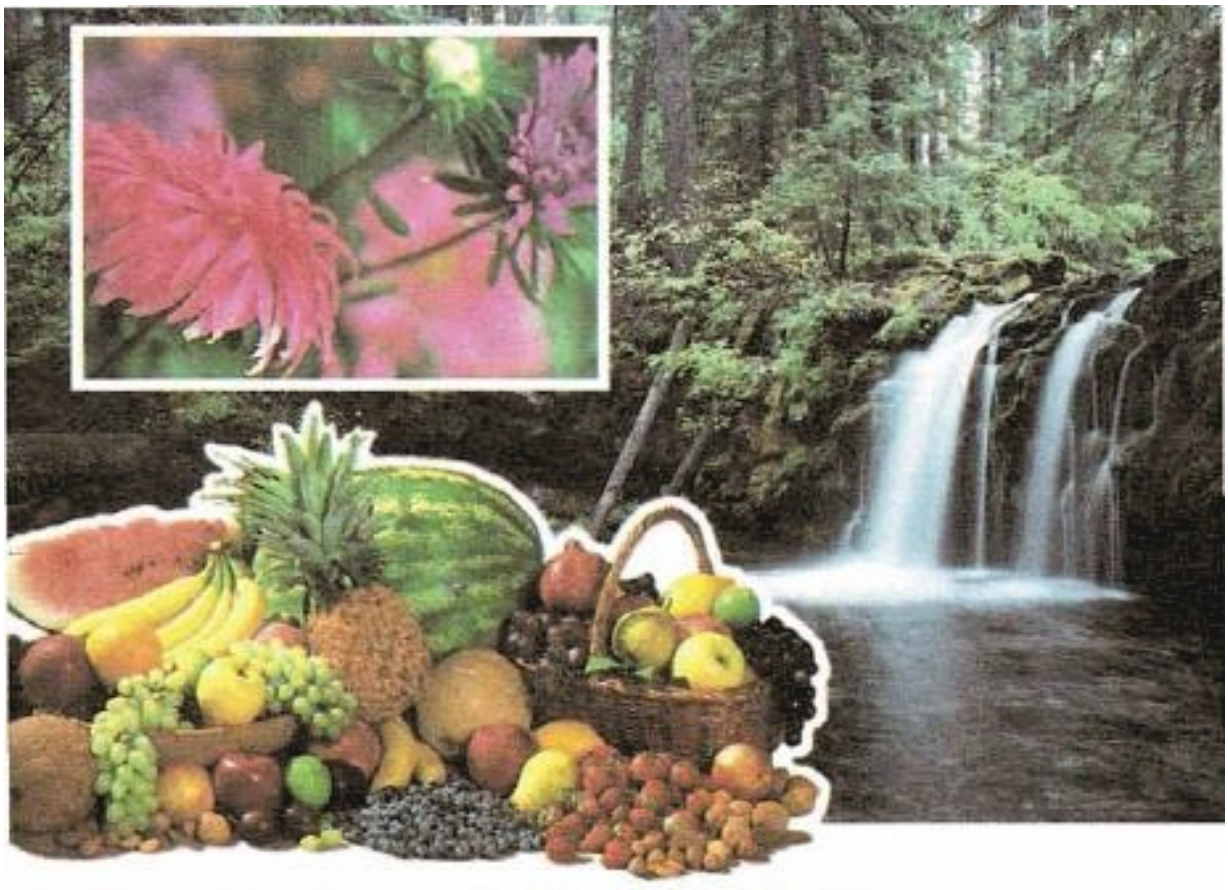
16 Millions today are living their lives as if only material values were lasting and worth while. Yet, what this corrupt world offers is shallow and transient. That is why John's counsel is so pertinent: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever." Would you not prefer to remain forever?—1 John 2:15-17.

A Promised New World

17. What does the future hold for those who seek the true God?

17 Since God is going to judge the world through Christ Jesus, what will follow? Long ago, in the Hebrew Scriptures, God prophesied that he would carry out his original purpose toward mankind on this earth, namely, to have an obedient human family enjoy perfect life on a

paradise earth. Satan's attempted subversion of that purpose has not annulled God's promise. Thus, King David could write: "For evildoers themselves will be cut off, but those hoping in Jehovah are the ones that will possess the earth. And just a little while longer, and the wicked one will be no more . . . The righteous themselves will possess the earth, and they will reside forever upon it."—Psalm 37:9-11, 29; John 5:21-30.



The earth has the potential to be a paradise — for this a permanent, righteous world government is needed, and it is promised by God

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18-20. What changes will take place on this earth?

18 In what condition will the earth be thereafter? Totally polluted? Burned out? Deforested? Not at all! Jehovah originally intended that the earth should be a clean, balanced, paradise park. The potential for that exists in spite of man's abuses of the earth. But Jehovah has

promised that he will “bring to ruin those ruining the earth.” A situation approaching global ruin has existed only in the 20th century. All the more reason, then, to believe that soon Jehovah will take action to protect his property, his creation.—Revelation 11:18; Genesis 1:27, 28.

19 This change is to take place shortly under God’s arrangement of “a new heaven and a new earth.” It will not mean a new sky and a new planet but, rather, a new spiritual rulership over a renewed earth inhabited by a society of regenerated humankind. In that new world, there will be no room for exploitation of fellow humans or of animals. There will be no violence or bloodshed. There will be no homelessness, no starvation, no oppression.—Revelation 21:1; 2 Peter 3:13.

20 God’s Word states: “‘And they will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. . . . The wolf and the lamb themselves will feed as one, and the lion will eat straw just like the bull; and as for the serpent, his food will be dust. They will do no harm nor cause any ruin in all my holy mountain,’ Jehovah has said.”—Isaiah 65:17-25.

Before returning to heaven, Jesus commanded his disciples to preach and teach the good news in all the earth

The Foundation of the New World

21. Why is the new world a certainty?

21 ‘How will all of this be possible?’ you might ask. Because “God, who cannot lie, promised before times long lasting” that mankind would be restored and have everlasting life in perfection. And the basis of this hope is that which the apostle Peter expressed in his first letter to fellow anointed Christians: “Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope *through the resurrection of Jesus Christ from the dead,* to an incorruptible and undefiled and unfading inheritance.”—Titus 1:1, 2; 1 Peter 1:3, 4.

22. What is fundamental to the new world hope, and why?

22 The resurrection of Jesus Christ is fundamental to the hope of a righteous new world because he has been appointed by God to rule from the heavens over a cleansed earth. Paul also emphasized how vital Christ's resurrection is when he wrote: "However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive."—1 Corinthians 15:20-22.

23. (a) Why is Christ's resurrection vital? (b) What command did the resurrected Jesus give to his followers?

23 Christ's sacrificial death as a corresponding ransom and his resurrection laid the basis for the hope of "a new heaven," Kingdom rulership, and a transformed, regenerated human race, "a new earth" society. His resurrection also gave impetus to the preaching and teaching done by his faithful apostles. The account tells us: "However, the eleven disciples went into Galilee to the mountain where [the resurrected] Jesus had arranged for them, and when they saw him they did obeisance, but some doubted. And Jesus approached and spoke to them, saying: 'All authority has been given me in heaven and on the earth. Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things.'"—Matthew 19:28, 29; 28:16-20; 1 Timothy 2:6.

24. What further blessing does Jesus' resurrection guarantee?

24 The resurrection of Jesus also guarantees another blessing for mankind—the resurrection of the dead. Jesus' raising of Lazarus from the dead was a token of a more all-embracing resurrection in the future. (See chapter 10, par 21-25 under *"Hope of Everlasting Life"*.) Jesus had said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life,

those who practiced vile things to a resurrection of judgment.”—John 5:28, 29; 11:39-44; Acts 17:30, 31.

25. (a) What choice will be available to all in the new world? (b) What form of religion will prevail in the new world?

25 What joy to be able to welcome back our loved ones, each generation likely doing that successively! There in the new world, each person will then be able to decide under perfect conditions whether he or she will worship the true God, Jehovah, or lose life as an opposer. Yes, in the new world, there will be only one religion, one form of worship. All praise will go to the loving Creator, and every obedient human will echo the words of the psalmist: “I will exalt you, O my God the King, and I will bless your name to time indefinite, even forever. . . . Jehovah is great and very much to be praised, and his greatness is unsearchable.”—Psalm 145:1-3; Revelation 20:7-10.

26. Why should you examine God’s Word, the Bible?

26 Now that you have made a comparison of the major religions of the world, we invite you to investigate further God’s Word, the Bible, on which the beliefs of Jehovah’s Witnesses are based. Prove for yourself that the true God can be found. Whether you are Hindu, Muslim, Buddhist, Shinto, Confucian, Taoist, Jewish, Christian, or of any other faith, now is the time to examine your relationship to the true and living God. Probably your religion was decided for you by your place of birth, over which you had no control. Surely, nothing is lost by examining what the Bible says about God. This could be your opportunity of a lifetime really to know the Sovereign Lord God’s purpose for this earth and mankind upon it. Yes, your sincere search for the true God can be satisfied by studying the Bible with Jehovah’s messengers, his Witnesses, who brought you this book.

27. (a) What invitation does Jesus extend to you? (b) In harmony with the theme of this book, what does Isaiah invite everyone to do?

27 Not in vain did Jesus say: “Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you.” You can be among those who have found the true God if you heed the prophet Isaiah’s message: “Search for Jehovah, you people, while he may be found. Call to him while he proves to be near. Let the wicked man leave his way, and the harmful man his thoughts; and let him return to Jehovah, who will have mercy upon him, and to our God, for he will forgive in a large way.”—Matthew 7:7; Isaiah 55:6, 7.

The resurrection of the dead will bring joy to the human family earth wide

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28. Who can help you to find the true God?

28 If you are searching for the true God, feel free to contact Jehovah’s Witnesses. * Without cost they will be happy to help you

to know intimately the Father and his will while there is yet time.—Zephaniah 2:3.

Footnotes:

^ For a detailed coverage of the last days, see *You Can Live Forever in Paradise on Earth*, published by the Watchtower Bible and Tract Society of New York, Inc., 1982, pages 148-54.

^ For a detailed consideration of these prophecies in Revelation, see the book *Revelation—Its Grand Climax At Hand!*, published by the Watchtower Bible and Tract Society of New York, Inc., 1988, chapters 33-37.

^ For list of addresses, see printed copy on page 384.

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error on line 2 at column 92: xmlns:epub: 'http://http://www.idpf.org/2007/ops' is not a valid URI
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Below is a rendering of the page up to the first error.

^ box (**Deuteronomy 8:3**) So he humbled you and let you go hungry and fed you with the manna, which neither you had known nor your fathers had known, in order to make you know that man does not live by bread alone but man lives by every expression from Jehovah’s mouth.

^ par. 22 (**Acts 17:16**) Now while Paul was waiting for them in Athens, his spirit within him became irritated on seeing that the city was full of idols.

^ par. 23 (**Acts 17:24, 25**) The God who made the world and all the things in it, being, as he is, Lord of heaven and earth, does not dwell in handmade temples; [25] nor is he served by human hands as if he needed anything, because he himself gives to all people life and breath and all things.

^ par. 24 (**Acts 17:26, 27**) And he made out of one man every nation of men to dwell on the entire surface of the earth, and he decreed the appointed times and the set limits of where men would dwell, [27] so that they would seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us.

This page contains the following errors:

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error on line 2 at column 92: xmlns:epub: 'http://http://www.idpf.org/2007/ops' is not a valid URI
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Below is a rendering of the page up to the first error.

^ par. 8 (**Genesis 11:1-9**) Now all the earth continued to be of one language and of one set of words. [2] As they traveled eastward, they discovered a valley plain in the land of Shi′nar, and they began dwelling there. [3] Then they said to one another: “Come! Let us make bricks and bake them with fire.” So they used bricks instead of stone, and bitumen as mortar. [4] They now said: “Come! Let us build a city for ourselves and a tower with its top in the heavens, and let us make a celebrated name for ourselves, so that we will not be scattered over the entire face of the earth.” [5] Then Jehovah went down to see the city and the tower that the sons of men had built. [6] Jehovah then said: “Look! They are one people with one language, and this is what they have started to do. Now there is nothing that they may have in mind to do that will be impossible for them. [7] Come! Let us go down there and confuse their language in order that they may not understand one another’s language.” [8] So Jehovah scattered them from there over the entire face of the earth, and they gradually left off building the city. [9] That is why it was named Ba′bel, because there Jehovah confused the language of all the earth, and Jehovah scattered them from there over the entire face of the earth.

^ par. 8 (**Genesis 7:17-24**) The flooding continued for 40 days on the earth, and the waters kept increasing and began carrying the ark, and it was floating high above the earth. [18] The waters became overwhelming and kept increasing greatly upon the earth, but the ark floated on the surface of the waters. [19] The waters overwhelmed the earth so greatly that all the tall mountains under the whole heavens were covered. [20] The waters rose up to 15 cubits above the mountains. [21] So all living creatures that were moving on the earth perished—the flying creatures, the domestic animals, the wild animals, the swarming creatures, and all mankind. [22] Everything on dry land that had the breath of life in its nostrils died. [23] So He wiped every living thing from the surface of the earth, including man, animals, creeping animals, and the flying creatures of the sky. They were all wiped off the earth; only Noah and those with him in the ark survived. [24] And the waters continued overwhelming the earth for 150 days.

^ par. 9 (**Genesis 6:1-8, 13–8:22**) Now when men started to grow in number on the surface of the ground and daughters were born to them, [2] the sons of the true God began to notice that the daughters of men were beautiful. So they began taking as wives all whom they chose. [3] Then Jehovah said: “My spirit will not tolerate man indefinitely, because he is only

flesh. Accordingly, his days will amount to 120 years.” [4] The Neph′i·lim were on the earth in those days and afterward. During that time the sons of the true God continued to have relations with the daughters of men, and these bore sons to them. They were the mighty ones of old times, the men of fame. [5] Consequently, Jehovah saw that man’s wickedness was great on the earth and that every inclination of the thoughts of his heart was only bad all the time. [6] Jehovah regretted that he had made men on the earth, and his heart was saddened. [7] So Jehovah said: “I am going to wipe men whom I have created off the surface of the ground, man together with domestic animals, creeping animals, and flying creatures of the heavens, for I regret that I have made them.” [8] But Noah found favor in the eyes of Jehovah.

[13] After that God said to Noah: “I have decided to put an end to all flesh, because the earth is full of violence on account of them, so I am bringing them to ruin together with the earth. [14] Make for yourself an ark from resinous wood. You will make compartments in the ark and cover it with tar inside and outside. [15] This is how you will make it: The ark should be 300 cubits long, 50 cubits wide, and 30 cubits high. [16] You will make a window for light for the ark, one cubit from the top. You should put the entrance of the ark in its side and make it with a lower deck, a second deck, and a third deck. [17] “As for me, I am going to bring floodwaters upon the earth to destroy from under the heavens all flesh that has the breath of life. Everything on the earth will perish. [18] And I am establishing my covenant with you, and you must go into the ark, you, your sons, your wife, and your sons’ wives with you. [19] And bring into the ark two of every sort of living creature in order to preserve them alive with you, a male and a female; [20] of the flying creatures according to their kinds, the domestic animals according to their kinds, and all creeping animals of the ground according to their kinds, two of each will go in there to you to preserve them alive. [21] For your part, you are to collect and take with you every kind of food to eat, to serve as food for you and for the animals.” [22] And Noah did according to all that God had commanded him. He did just so. **7:**[1] After that Jehovah said to Noah: “Go into the ark, you and all your household, because you are the one I have found to be righteous before me among this generation. [2] You must take with you every kind of clean animal by sevens, the male and its mate; and of every animal that is not clean just two, the male and its mate; [3] also of the flying creatures of the sky by sevens, male and female, to preserve their offspring alive over all the earth. [4] For in just seven days, I will make it rain on the earth for 40 days and 40 nights, and I will wipe from the surface of the ground every living thing that I have made.” [5] Then Noah did everything that Jehovah had commanded him. [6] Noah was 600 years old when the floodwaters came upon the earth. [7] So Noah, along with his sons, his wife, and his sons’ wives, went into the ark ahead of the floodwaters. [8] Of every clean animal and of every animal that is not clean and of the flying creatures and of everything that moves on the ground, [9] they went inside the ark to Noah by twos, male and female, just as God had commanded Noah. [10] And seven days later the floodwaters came upon the earth. [11] In the 600th year of Noah’s life, in the second month, on the 17th day of the month, on that day all the springs of the vast watery deep burst open and the floodgates of

the heavens were opened. [12] And the rain poured down on the earth for 40 days and 40 nights. [13] On that very day, Noah went into the ark along with his sons, Shem, Ham, and Ja′pheth, and his wife and the three wives of his sons. [14] They went in with every wild animal according to its kind, and every domestic animal according to its kind, and every creeping animal of the earth according to its kind, and every flying creature according to its kind, every bird, every winged creature. [15] They kept going to Noah inside the ark, two by two, of every sort of flesh that has the breath of life. [16] So they went in, male and female of every sort of flesh, just as God had commanded him. After that Jehovah shut the door behind him. [17] The flooding continued for 40 days on the earth, and the waters kept increasing and began carrying the ark, and it was floating high above the earth. [18] The waters became overwhelming and kept increasing greatly upon the earth, but the ark floated on the surface of the waters. [19] The waters overwhelmed the earth so greatly that all the tall mountains under the whole heavens were covered. [20] The waters rose up to 15 cubits above the mountains. [21] So all living creatures that were moving on the earth perished—the flying creatures, the domestic animals, the wild animals, the swarming creatures, and all mankind. [22] Everything on dry land that had the breath of life in its nostrils died. [23] So He wiped every living thing from the surface of the earth, including man, animals, creeping animals, and the flying creatures of the sky. They were all wiped off the earth; only Noah and those with him in the ark survived. [24] And the waters continued overwhelming the earth for 150 days. **8:**[1] But God gave attention to Noah and to all the wild animals and domestic animals that were with him in the ark, and God caused a wind to blow over the earth, and the waters began to subside. [2] The springs of the watery deep and the floodgates of the heavens were stopped up, so the rain from the heavens stopped falling. [3] Then the waters began to recede progressively from the earth. By the end of 150 days, the waters had subsided. [4] In the seventh month, on the 17th day of the month, the ark came to rest on the mountains of Ar′a·rat. [5] And the waters were steadily decreasing until the tenth month. In the tenth month, on the first of the month, the tops of the mountains appeared. [6] So at the end of 40 days, Noah opened the window that he had made in the ark [7] and sent out a raven; it continued flying outside and returning, until the waters dried off the earth. [8] Later he sent out a dove to see whether the waters had receded from the surface of the ground. [9] The dove did not find any resting-place to perch, so it returned to him into the ark because the waters were still covering the surface of the whole earth. So he reached his hand out and brought it inside the ark. [10] He waited seven more days, and once again he sent out the dove from the ark. [11] When the dove came to him toward evening, he saw that there was a freshly plucked olive leaf in its bill! So Noah knew that the waters had receded from the earth. [12] He waited still another seven days. Then he sent out the dove, but it did not return to him anymore. [13] Now in the 601st year, in the first month, on the first day of the month, the waters had drained from the earth; and Noah removed the covering of the ark and saw that the surface of the ground was drying. [14] In the second month, on the 27th day of the month, the earth had dried off. [15] God now said to Noah: [16] “Go out of the ark, you, your wife, your sons, and your sons’ wives. [17] Bring out

with you all the living creatures of every sort of flesh, of the flying creatures and of the animals and of all the creeping animals of the earth, that they may multiply on the earth and be fruitful and become many on the earth.” [18] So Noah went out, together with his sons, his wife, and his sons’ wives. [19] Every living creature, every creeping animal and every flying creature, everything that moves on the earth, went out of the ark by families. [20] Then Noah built an altar to Jehovah and took some of all the clean animals and of all the clean flying creatures and offered burnt offerings on the altar. [21] And Jehovah began to smell a pleasing aroma. So Jehovah said in his heart: “Never again will I curse the ground on man’s account, for the inclination of the heart of man is bad from his youth up; and never again will I strike down every living thing as I have done. [22] From now on, the earth will never cease to have seed-sowing and harvest, cold and heat, summer and winter, and day and night.”

^ par. 9 (**1 Peter 3:19, 20**) And in this state he went and preached to the spirits in prison, [20] who had formerly been disobedient when God was patiently waiting in Noah’s day, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water.

^ par. 9 (**2 Peter 2:4**) Certainly God did not refrain from punishing the angels who sinned, but threw them into Tar′ta·rus, putting them in chains of dense darkness to be reserved for judgment.

^ par. 9 (**Jude 6**) And the angels who did not keep their original position but forsook their own proper dwelling place, he has reserved with eternal bonds in dense darkness for the judgment of the great day

^ par. 10 (**Isaiah 54:9**) “This is like the days of Noah to me. Just as I have sworn that the waters of Noah will no more cover the earth, So I swear that I will no more become indignant toward you or rebuke you.

^ par. 10 (**Ezekiel 14:20**) even if Noah, Daniel, and Job were in it, as surely as I am alive,’ declares the Sovereign Lord Jehovah, ‘they would save neither their sons nor their daughters; they would save only themselves because of their righteousness.’”

^ par. 10 (**Matthew 24:37**) For just as the days of Noah were, so the presence of the Son of man will be.

^ par. 10 (**Hebrews 11:7**) By faith Noah, after receiving divine warning of things not yet seen, showed godly fear and constructed an ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that results from faith.

^ question 12 (**Genesis 6:1, 2**) Now when men started to grow in number on the surface of the ground and daughters were born to them, [2] the sons of the true God began to notice that

the daughters of men were beautiful. So they began taking as wives all whom they chose.

^ box (**1 Kings 11:5, 33**) And Sol′o·mon followed after Ash′to·reth, the goddess of the Si·do′ni·ans, and Mil′com, the disgusting god of the Am′mon·ites.
33 I will do this because they have left me and are bowing down to Ash′to·reth the goddess of the Si·do′ni·ans, to Che′mosh the god of Mo′ab, and to Mil′com the god of the Am′mon·ites, and they have not walked in my ways by doing what is right in my eyes and observing my statutes and my judgments as his father David did.

^ question 14 (**Genesis 6:13-16**) After that God said to Noah: “I have decided to put an end to all flesh, because the earth is full of violence on account of them, so I am bringing them to ruin together with the earth. 14 Make for yourself an ark from resinous wood. You will make compartments in the ark and cover it with tar inside and outside. 15 This is how you will make it: The ark should be 300 cubits long, 50 cubits wide, and 30 cubits high. 16 You will make a window for light for the ark, one cubit from the top. You should put the entrance of the ark in its side and make it with a lower deck, a second deck, and a third deck.

^ par. 17 (**Genesis 6:4**) The Neph′i·lim were on the earth in those days and afterward. During that time the sons of the true God continued to have relations with the daughters of men, and these bore sons to them. They were the mighty ones of old times, the men of fame.

^ question 18 (**Genesis 6:7, 8**) So Jehovah said: “I am going to wipe men whom I have created off the surface of the ground, man together with domestic animals, creeping animals, and flying creatures of the heavens, for I regret that I have made them.” 8 But Noah found favor in the eyes of Jehovah.

^ question 18 (**2 Peter 2:5**) And he did not refrain from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a flood upon a world of ungodly people.

^ par. 22 (**Ecclesiastes 9:5, 10**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten. 10 Whatever your hand finds to do, do with all your might, for there is no work nor planning nor knowledge nor wisdom in the Grave, where you are going.

^ par. 22 (**Isaiah 38:18, 19**) For the Grave cannot glorify you, Death cannot praise you. Those who go down into the pit cannot hope for your faithfulness. 19 The living, the living can praise you, Just as I can this day. A father can give his sons knowledge about your faithfulness.

^ par. 26 (**Judges 16:30**) Samson called out: “Let me die with the Phi·lis′tines!” Then he pushed with all his might, and the house fell on the lords and all the people in it. So he killed more at his death than he had killed during his life.

^ par. 26 (**Ezekiel 18:4, 20**) Look! All the souls—to me they belong. As the soul of the father so also the soul of the son—to me they belong. The soul who sins is the one who will die.
20 The soul who sins is the one who will die. A son will bear no guilt because of the error of his father, and a father will bear no guilt because of the error of his son. The righteousness of the righteous one will be accounted to him alone, and the wickedness of the wicked one will be accounted to him alone.

^ par. 27 (**Isaiah 38:18**) For the Grave cannot glorify you, Death cannot praise you. Those who go down into the pit cannot hope for your faithfulness.

^ par. 27 (**Acts 3:23**) Indeed, anyone who does not listen to that Prophet will be completely destroyed from among the people.’

^ question 29 (**Genesis 2:15-17**) Jehovah God took the man and settled him in the garden of E′den to cultivate it and to take care of it. 16 Jehovah God also gave this command to the man: “From every tree of the garden you may eat to satisfaction. 17 But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die.”

^ question 29 (**Genesis 3:1-5**) Now the serpent was the most cautious of all the wild animals of the field that Jehovah God had made. So it said to the woman: “Did God really say that you must not eat from every tree of the garden?” 2 At this the woman said to the serpent: “We may eat of the fruit of the trees of the garden. 3 But God has said about the fruit of the tree that is in the middle of the garden: ‘You must not eat from it, no, you must not touch it; otherwise you will die.’” 4 At this the serpent said to the woman: “You certainly will not die. 5 For God knows that in the very day you eat from it, your eyes will be opened and you will be like God, knowing good and bad.”

^ question 33 (**2 Kings 23:5, 11**) So he put out of business the foreign-god priests, whom the kings of Judah had appointed to make sacrificial smoke on the high places in the cities of Judah and the surroundings of Jerusalem, as well as those making sacrificial smoke to Ba′al, to the sun, to the moon, to the constellations of the zodiac, and to all the army of the heavens.
11 And he prohibited the horses that the kings of Judah had dedicated to the sun from entering the house of Jehovah by the chamber of Na′than-mel′ech the court official, which was in the porticoes; and he burned the chariots of the sun in the fire.

^ question 33 (**Jeremiah 32:35**) Furthermore, they built the high places of Baʹal in the Valley of the Son of Hinʹnom, in order to make their sons and their daughters pass through the fire to Moʹlech, something that I had not commanded them and that had never come into my heart to do such a detestable thing, causing Judah to sin.’

^ question 33 (**Ezekiel 8:16**) So he brought me to the inner courtyard of the house of Jehovah. There at the entrance of the temple of Jehovah, between the porch and the altar, were about 25 men with their backs to the temple of Jehovah and their faces to the east; they were bowing down to the sun in the east.

^ par. 36 (**Romans 1:21-23**) For although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their senseless hearts became darkened. 22 Although claiming they were wise, they became foolish 23 and turned the glory of the incorruptible God into something like the image of corruptible man and birds and four-footed creatures and reptiles.

^ par. 36 (**Exodus 7:14–12:36**) Then Jehovah said to Moses: “Pharʹaoh’s heart is unresponsive. He has refused to send the people away. 15 Go to Pharʹaoh in the morning. Look! He is going out to the water! And you should station yourself to meet him by the edge of the Nile River; and take with you in your hand the rod that turned into a serpent. 16 And you must say to him, ‘Jehovah the God of the Hebrews has sent me to you, and he says: “Send my people away so that they may serve me in the wilderness,” but you have not obeyed until now. 17 This is what Jehovah says: “By this you will know that I am Jehovah. Here I am striking the water that is in the Nile River with the rod that is in my hand, and it will turn into blood. 18 And the fish that are in the Nile will die, and the Nile will stink, and the Egyptians will find it impossible to drink water from the Nile.”’”
19 Then Jehovah said to Moses: “Say to Aaron, ‘Take your rod and stretch out your hand over the waters of Egypt, over its rivers, over its canals, over its marshes, and over all its reservoirs, that they may become blood.’ There will be blood in all the land of Egypt, even in the wooden and stone containers.” 20 Immediately Moses and Aaron did just as Jehovah had commanded. He lifted up the rod and struck the water that was in the Nile River before the eyes of Pharʹaoh and his servants, and all the water that was in the river was turned into blood. 21 And the fish that were in the river died, and the river began to stink, and the Egyptians were unable to drink water from the Nile, and there was blood throughout the land of Egypt.
22 Nevertheless, the magic-practicing priests of Egypt did the same thing with their secret arts, so that Pharʹaoh’s heart continued to be obstinate, and he did not listen to them, just as Jehovah had said. 23 Then Pharʹaoh returned to his house, and he did not take this to heart either. 24 So all the Egyptians were digging all around the Nile for water to drink, because they could not drink any water of the Nile. 25 And seven full days passed after Jehovah struck the Nile.

8:1 Then Jehovah said to Moses: “Go in to Pharʹaoh and say to him, ‘This is what Jehovah

says: “Send my people away so that they may serve me. 2 If you keep refusing to send them
away, I will plague all your territory with frogs. 3 And the Nile River will swarm with frogs,
and they will come up and enter into your house, into your bedroom, on your bed, into the
houses of your servants and on your people, into your ovens, and into your kneading
troughs. 4 On you, on your people, and on all your servants, the frogs will come up.”’”
5 Jehovah later said to Moses: “Say to Aaron, ‘Stretch out your hand with your rod over the
rivers, the Nile canals, and the marshes, and make the frogs come up over the land of
Egypt.’” 6 So Aaron stretched out his hand over the waters of Egypt, and the frogs began to
come up and to cover the land of Egypt. 7 However, the magic-practicing priests did the
same thing by their secret arts, and they too made the frogs come up over the land of Egypt.
8 Phar′aoh then called Moses and Aaron and said: “Plead with Jehovah to remove the frogs
from me and my people, as I want to send the people away so that they may sacrifice to
Jehovah.” 9 Then Moses said to Phar′aoh: “I leave to you the honor of telling me when I
should plead to have the frogs removed from you, your servants, your people, and your
houses. Only in the Nile River will they be left.” 10 To this he said: “Tomorrow.” So he
said: “It will be according to your word so that you may know that there is no one else like
Jehovah our God. 11 The frogs will depart from you, your houses, your servants, and your
people. They will be left only in the Nile.”
12 So Moses and Aaron went out from Phar′aoh, and Moses pleaded with Jehovah about the
frogs that He had brought upon Phar′aoh. 13 Then Jehovah did as Moses asked, and the
frogs began to die in the houses, the courtyards, and the fields. 14 They were piling them up
in countless heaps, and the land began to stink. 15 When Phar′aoh saw that there was relief,
he hardened his heart and he refused to listen to them, just as Jehovah had said.
16 Jehovah now said to Moses: “Say to Aaron, ‘Stretch out your rod and strike the dust of
the earth, and it must become gnats in all the land of Egypt.’” 17 And they did this. Aaron
stretched out his hand with his rod and struck the dust of the earth, and the gnats came on
man and beast. All the dust of the earth became gnats in all the land of Egypt. 18 The magic-
practicing priests tried to do the same and produce gnats by their secret arts, but they could
not. And the gnats came on man and beast. 19 So the magic-practicing priests said to
Phar′aoh: “It is the finger of God!” But Phar′aoh’s heart continued to be obstinate, and he
did not listen to them, just as Jehovah had said.
20 Then Jehovah said to Moses: “Get up early in the morning and station yourself in front of
Phar′aoh. Look! He is coming out to the water! And you must say to him, ‘This is what
Jehovah has said: “Send my people away so that they may serve me. 21 But if you do not
send my people away, I will send on you, your servants, and your people and into your
houses the gadfly; and the houses of Egypt will be full of gadflies, and they will even cover
the ground they stand on. 22 On that day I will certainly set apart the land of Go′shen, where
my people are dwelling. No gadflies will exist there, and by this you will know that I,
Jehovah, am here in the land. 23 And I will make a distinction between my people and your
people. Tomorrow this sign will take place.”’”
24 And Jehovah did so, and heavy swarms of gadflies began to invade the house of Phar′aoh
and the houses of his servants and all the land of Egypt. The land was ruined by the

gadflies. [25] Finally, Phar′aoh called Moses and Aaron and said: “Go, sacrifice to your God in the land.” [26] But Moses said: “It is not proper to do so, because what we would sacrifice to Jehovah our God would be detestable to the Egyptians. If we would make a sacrifice that was detestable to the Egyptians right before their eyes, would they not stone us? [27] We will make a three-day journey into the wilderness, and there we will sacrifice to Jehovah our God, just as he has said to us.”
[28] Phar′aoh now said: “I will send you away to sacrifice to Jehovah your God in the wilderness. Only, you must not go so far away. Plead in my behalf.” [29] Then Moses said: “Now I am going away from you, and I will plead with Jehovah, and the gadflies will depart from Phar′aoh, his servants, and his people tomorrow. But Phar′aoh must stop trifling with us by refusing to send the people away to sacrifice to Jehovah.” [30] Moses then went out from Phar′aoh and pleaded with Jehovah. [31] So Jehovah did according to Moses’ word, and the gadflies departed from Phar′aoh, his servants, and his people. Not one was left. [32] However, Phar′aoh again hardened his heart and did not send the people away.

9:[1] So Jehovah said to Moses: “Go in to Phar′aoh and say to him, ‘This is what Jehovah the God of the Hebrews has said: “Send my people away so that they may serve me. [2] But if you refuse to send them away and you keep holding them, [3] look! Jehovah’s hand will come against your livestock in the field. On the horses, the donkeys, the camels, the herd, and the flock, there will be a devastating plague. [4] And Jehovah will certainly make a distinction between the livestock of Israel and the livestock of Egypt, and nothing that belongs to the Israelites will die.”’” [5] Moreover, Jehovah set an appointed time, saying: “Tomorrow Jehovah will do this in the land.”
[6] And Jehovah did this on the very next day, and all sorts of livestock of Egypt began to die, but not one of Israel’s livestock died. [7] When Phar′aoh inquired, look! not so much as one of Israel’s livestock had died. Nevertheless, Phar′aoh’s heart continued to be unresponsive, and he did not send the people away.
[8] Jehovah then said to Moses and Aaron: “Fill both of your hands with soot from a kiln, and Moses must throw it into the air in front of Phar′aoh. [9] And it will become a fine dust on all the land of Egypt, and it will become festering boils on man and beast in all the land of Egypt.”
[10] So they took soot from a kiln and stood before Phar′aoh, and Moses tossed it into the air, and it became festering boils breaking out on man and beast. [11] The magic-practicing priests were unable to stand before Moses because of the boils, for they had developed on the magic-practicing priests and on all the Egyptians. [12] But Jehovah allowed Phar′aoh’s heart to become obstinate, and he did not listen to them, just as Jehovah had told Moses.
[13] Then Jehovah said to Moses: “Get up early in the morning and station yourself in front of Phar′aoh, and say to him, ‘This is what Jehovah the God of the Hebrews has said: “Send my people away so that they may serve me. [14] For now I am directing all my blows to strike your heart, your servants, and your people, so that you may know that there is no one like me in all the earth. [15] For by now I could have thrust my hand out to strike you and your people with a devastating plague, and you would have been wiped out from the earth.

16 But for this very reason I have kept you in existence: to show you my power and to have
my name declared in all the earth. 17 Are you still behaving arrogantly against my people by
not sending them away? 18 Here I will cause a very great hail to rain down tomorrow about
this time, such as has never occurred in Egypt from the day it was founded until now.
19 Therefore, send word to bring all your livestock and all that is yours in the field under
shelter. Every man and beast caught in the field and not brought into the house will die
when the hail comes down on them.”””
20 Anyone among Phar′aoh’s servants who feared Jehovah’s word quickly brought his own
servants and his livestock into the houses, 21 but whoever did not take Jehovah’s word to
heart left his servants and his livestock in the field.
22 Jehovah now said to Moses: “Stretch out your hand toward the heavens, so that hail may
come down on all the land of Egypt, on man and beast and all the vegetation of the field in
the land of Egypt.” 23 So Moses stretched out his rod toward the heavens, and Jehovah sent
thunder and hail, and fire fell down to the earth, and Jehovah kept making it rain down hail
on the land of Egypt. 24 There was hail, and there was fire flashing in the midst of the hail.
It was very heavy; there had never been any like it in the land since Egypt had become a
nation. 25 The hail struck everything in the field throughout the land of Egypt, from man to
beast, and it struck down all the vegetation and shattered all the trees of the field. 26 Only in
the land of Go′shen, where the Israelites were, there was no hail.
27 So Phar′aoh sent for Moses and Aaron and said to them: “I have sinned this time.
Jehovah is righteous, and I and my people are in the wrong. 28 Plead with Jehovah that
there may be an end to God’s thunder and hail. Then I will be willing to send you away,
and you will not stay any longer.” 29 So Moses said to him: “As soon as I go out of the city,
I will spread out my hands before Jehovah. The thunder will stop and the hail will not
continue any longer, so that you may know that the earth belongs to Jehovah. 30 But as for
you and your servants, I know already that even then, you will not fear Jehovah God.”
31 Now the flax and the barley had been struck down, because the barley was in the ear and
the flax had flower buds. 32 But the wheat and the spelt had not been struck down, because
they were later crops. 33 Moses now went out of the city from Phar′aoh and spread out his
hands before Jehovah, and the thunder and the hail stopped and the rain quit pouring down
on the earth. 34 When Phar′aoh saw that the rain, the hail, and the thunder had stopped, he
sinned again and hardened his heart, he as well as his servants. 35 And Phar′aoh’s heart
continued obstinate, and he did not send the Israelites away, just as Jehovah had stated
through Moses.

10:1 Then Jehovah said to Moses: “Go in to Phar′aoh, for I have allowed his heart and the
hearts of his servants to become unresponsive, so that I may display these signs of mine
right before him, 2 and in order that you may declare to your sons and your grandsons how
severely I have dealt with Egypt and what signs I have performed among them; and you
will certainly know that I am Jehovah.”
3 So Moses and Aaron went in to Phar′aoh and said to him: “This is what Jehovah the God
of the Hebrews has said, ‘How long will you refuse to submit to me? Send my people away

so that they may serve me. [4] For if you keep refusing to send my people away, here I am bringing locusts within your boundaries tomorrow. [5] And they will cover the surface of the earth, and it will not be possible to see the ground. They will eat up what escaped the hail and was left for you, and they will eat all your trees that are growing in the field. [6] They will fill your houses, the houses of all your servants, and the houses of all Egypt to an extent that your fathers and your grandfathers never saw from the time they have been in this land until today.’” With that he turned and went out from Phar′aoh.
[7] Then Phar′aoh’s servants said to him: “How long will this man continue to menace us? Send the men away so that they may serve Jehovah their God. Do you not yet realize that Egypt has been ruined?” [8] So Moses and Aaron were brought back to Phar′aoh, and he said to them: “Go, serve Jehovah your God. But just who will be going?” [9] Then Moses said: “We will go with our young people, our old people, our sons, our daughters, our sheep, and our cattle, because we will hold a festival to Jehovah.” [10] He said to them: “If I ever send you and your children away, then Jehovah is indeed with you! It is clear that you intend to do something evil. [11] No! Only your men may go and serve Jehovah, for that is what you requested.” With that they were driven out from before Phar′aoh.
[12] Jehovah now said to Moses: “Stretch out your hand over the land of Egypt for the locusts, so that they may come up over the land of Egypt and eat up all the vegetation of the land, everything that the hail has let remain.” [13] At once Moses stretched out his rod over the land of Egypt, and Jehovah caused an east wind to blow on the land all that day and all night. The morning came, and the east wind brought the locusts. [14] And the locusts came up over all the land of Egypt and settled down on the whole territory of Egypt. It was extremely severe; never before had there been so many locusts, nor would there ever be so many again. [15] They covered the surface of the entire land, and the land grew dark with them; they devoured all the vegetation of the land and all the fruit of the trees that the hail had left; nothing green was left on the trees or on the vegetation of the field in all the land of Egypt.
[16] So Phar′aoh quickly called Moses and Aaron and said: “I have sinned against Jehovah your God and against you. [17] Now, please, pardon my sin just this once, and plead with Jehovah your God that he just remove this deadly plague from upon me.” [18] So he went out from Phar′aoh and pleaded with Jehovah. [19] Then Jehovah caused the wind to shift, and it became a very stiff west wind, and it carried the locusts away and drove them into the Red Sea. Not a single locust remained in all the territory of Egypt. [20] However, Jehovah allowed Phar′aoh’s heart to become obstinate, and he did not send the Israelites away.
[21] Jehovah then said to Moses: “Stretch out your hand toward the heavens so that there may be darkness over the land of Egypt, a darkness so thick that it can be felt.” [22] Moses immediately stretched out his hand toward the heavens, and there was a dense darkness in all the land of Egypt for three days. [23] They did not see one another, and none of them got up from where they were for three days; but all the Israelites had light in their dwellings.
[24] Phar′aoh then called Moses and said: “Go, serve Jehovah. Only your sheep and your cattle will remain behind. Even your children may go with you.” [25] But Moses said: “You yourself will also provide us with sacrifices and burnt offerings, and we will offer them to

Jehovah our God. [26] Our livestock will also go with us. Not an animal will be allowed to remain, because we will be using some of them to worship Jehovah our God, and we do not know what we will offer in worship to Jehovah until we arrive there.” [27] So Jehovah allowed Phar′aoh’s heart to become obstinate, and he did not consent to send them away.
[28] Phar′aoh said to him: “Get out of my sight! Make sure that you do not try to see my face again, for on the day you see my face, you will die.” [29] To this Moses said: “Just as you have spoken, I will not try to see your face again.”

11:[1] Then Jehovah said to Moses: “One more plague I am going to bring upon Phar′aoh and Egypt. After that he will send you away from here. When he does send you away, he will literally drive you out of here. [2] Now tell the people that all the men and women should ask their neighbor for articles of silver and of gold.” [3] And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, Moses himself had become highly esteemed in the land of Egypt among Phar′aoh’s servants and among the people.
[4] Moses then said: “This is what Jehovah has said, ‘About midnight I am going out into the midst of Egypt, [5] and every firstborn in the land of Egypt will die, from the firstborn of Phar′aoh who is sitting on his throne to the firstborn of the slave girl who is working at the hand mill, and every firstborn of the livestock. [6] Throughout all the land of Egypt, there will be a great outcry such as has never occurred nor will ever occur again. [7] But not even a dog will bark at the Israelites, at the men or their livestock, so that you may know that Jehovah can make a distinction between the Egyptians and the Israelites.’ [8] And all your servants will certainly come down to me and prostrate themselves to me, saying, ‘Go, you and all the people who follow you.’ And after that I will go out.” With that he went out from Phar′aoh in the heat of anger.
[9] Jehovah then said to Moses: “Phar′aoh will not listen to you, in order for my miracles to be multiplied in the land of Egypt.” 10 Moses and Aaron performed all these miracles before Phar′aoh, but Jehovah allowed Phar′aoh’s heart to become obstinate, so that he did not send the Israelites away from his land.

12:[1] Jehovah now said to Moses and Aaron in the land of Egypt: [2] “This month will be the beginning of the months for you. It will be the first of the months of the year for you.
[3] Speak to the entire assembly of Israel, saying, ‘On the tenth day of this month, they should each take for themselves a sheep for their father’s house, a sheep to a house. [4] But if the household is too small for the sheep, they and their nearest neighbor should share it between themselves in their house according to the number of people. When making the calculation, determine how much of the sheep each one will eat. [5] Your sheep should be a sound, one-year-old male. You may choose from the young rams or from the goats. [6] You must care for it until the 14th day of this month, and the whole congregation of the assembly of Israel must slaughter it at twilight. [7] They must take some of the blood and splash it on the two doorposts and the upper part of the doorway of the houses in which they eat it.
[8] “‘They must eat the meat on this night. They should roast it over the fire and eat it along

with unleavened bread and bitter greens. [9] Do not eat any of it raw or boiled, cooked in water, but roast it over the fire, its head together with its shanks and its inner parts. [10] You must not save any of it until morning, but any of it left over until morning you should burn with fire. [11] And this is how you should eat it, with your belt fastened, sandals on your feet, and your staff in your hand; and you should eat it in a hurry. It is Jehovah's Passover. [12] For I will pass through the land of Egypt on this night and strike every firstborn in the land of Egypt, from man to beast; and I will execute judgment on all the gods of Egypt. I am Jehovah. [13] The blood will serve as your sign on the houses where you are; and I will see the blood and pass over you, and the plague will not come on you to destroy you when I strike the land of Egypt.
[14] "'This day will serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations. As a lasting statute, you should celebrate it. [15] Seven days you are to eat unleavened bread. Yes, on the first day you are to remove the sourdough from your houses, because anyone eating what is leavened from the first day down to the seventh, that person must be cut off from Israel. [16] On the first day you will hold a holy convention, and on the seventh day, another holy convention. No work is to be done on these days. Only what every person needs to eat, that alone may be prepared for you.
[17] "'You must keep the Festival of Unleavened Bread, for on this very day, I will bring your multitudes out of the land of Egypt. And you must keep this day throughout your generations as a lasting statute. [18] In the first month, on the 14th day of the month, in the evening, you are to eat unleavened bread until the 21st day of the month, in the evening.
[19] No sourdough is to be found in your houses for seven days, because if anyone eats what is leavened, whether he is a foreigner or a native of the land, that person must be cut off from the assembly of Israel. [20] You should not eat anything leavened. In all your homes, you are to eat unleavened bread.'"
[21] Moses promptly called all the elders of Israel and said to them: "Go and select young animals for each of your families, and slaughter the Passover sacrifice. [22] Then you must dip a bunch of hyssop into the blood that is in a basin and strike the upper part of the doorway and the two doorposts with the blood; and none of you should go out of the entrance of his house until morning. [23] Then when Jehovah passes through to plague the Egyptians and sees the blood on the upper part of the doorway and on the two doorposts, Jehovah will certainly pass over the entrance, and he will not allow the plague of death to enter into your houses.
[24] "You must observe this event as a lasting regulation for you and your sons. [25] And when you come into the land that Jehovah will give you just as he has stated, you must keep this observance. [26] And when your sons ask you, 'What does this observance mean to you?'
[27] you must say, 'It is the sacrifice of the Passover to Jehovah, who passed over the houses of the Israelites in Egypt when he plagued the Egyptians, but he spared our houses.'"
Then the people bowed low and prostrated themselves. [28] So the Israelites went and did just as Jehovah had commanded Moses and Aaron. They did just so.
[29] Then at midnight, Jehovah struck down every firstborn in the land of Egypt, from the firstborn of Phar'aoh who was sitting on his throne to the firstborn of the captive who was

in the prison, and every firstborn of the animals. [30] Phar′aoh got up that night along with all his servants and all the other Egyptians, and there was a great outcry among the Egyptians, because there was not a house where someone was not dead. [31] At once he called Moses and Aaron by night and said: “Get up, get out from among my people, both you and the other Israelites. Go and serve Jehovah, just as you have said. [32] Take also your flocks and your herds and go, just as you have said. But you must also bless me.”
[33] And the Egyptians began to urge the people to depart quickly out of the land “because,” as they said, “we are all as good as dead!” [34] So the people carried their flour dough before it was leavened, with their kneading troughs wrapped up in their clothing on their shoulder.
[35] The Israelites did what Moses had told them and asked the Egyptians for articles of silver and of gold as well as clothing. [36] Jehovah gave the people favor in the eyes of the Egyptians, so that they gave them what they asked for, and they plundered the Egyptians.

^ box (**Acts 14:8-18**) Now in Lys′tra there was a man sitting down whose feet were crippled. He was lame from birth and had never walked. [9] This man was listening to Paul as he was speaking. Paul, looking intently at him and seeing that he had faith to be made well, [10] said with a loud voice: “Stand up on your feet.” So the man leaped up and began walking. [11] When the crowds saw what Paul had done, they cried out in the Lyc·a·o′ni·an language: “The gods have become like humans and have come down to us!” [12] And they started calling Bar′na·bas Zeus, but Paul Her′mes, since he was taking the lead in speaking.
[13] And the priest of Zeus, whose temple was at the entrance of the city, brought bulls and garlands to the gates and wanted to offer sacrifices with the crowds. [14] However, when the apostles Bar′na·bas and Paul heard of it, they ripped their garments and leaped out into the crowd and cried out: [15] “Men, why are you doing these things? We too are humans having the same infirmities as you have. And we are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them. [16] In past generations he permitted all the nations to go on in their ways, [17] although he did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, satisfying you with food and filling your hearts with gladness.” [18] And yet despite saying these things, they barely restrained the crowds from sacrificing to them.

^ par. 38 (**Acts 19:23-28**) At that time quite a disturbance arose concerning The Way. [24] For a man named De·me′tri·us, a silversmith who made silver shrines of Ar′te·mis, brought considerable profit to the craftsmen. [25] He gathered them and others who worked at such things and said: “Men, you well know that from this business comes our prosperity. [26] Now you see and hear how, not only in Eph′e·sus but in nearly all the province of Asia, this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the gods made by hands are not really gods. [27] Moreover, the danger exists not only that this business of ours will come into disrepute but also that the temple of the great goddess Ar′te·mis will be viewed as nothing, and she who is worshipped in the whole province of

Asia and the inhabited earth will be deprived of her magnificence.” [28] Hearing this and becoming full of anger, the men began crying out: “Great is Ar′te·mis of the E·phe′sians!”

^ box (**Luke 20:21-25**) And they questioned him, saying: “Teacher, we know you speak and teach correctly and show no partiality, but you teach the way of God in line with truth: [22] Is it lawful for us to pay head tax to Caesar or not?” [23] But he detected their cunning and said to them: [24] “Show me a de·nar′i·us. Whose image and inscription does it have?” They said: “Caesar’s.” [25] He said to them: “By all means, then, pay back Caesar’s things to Caesar but God’s things to God.”

^ box (**Luke 23:1, 2**) So the multitude got up, one and all, and led him to Pilate. [2] Then they began to accuse him, saying: “We found this man subverting our nation, forbidding the paying of taxes to Caesar, and saying he himself is Christ a king.”

^ box (**Acts 10:1, 2, 22**) Now there was a man in Caes·a·re′a named Cornelius, an army officer in what was called the Italian unit. 2 He was a devout man who feared God together with all his household, and he made many gifts of mercy to the people and made supplication to God continually.
[22] They said: “Cornelius, an army officer, a righteous and God-fearing man who is well-reported-on by the whole nation of the Jews, was given divine instructions by a holy angel to send for you to come to his house and to hear what you have to say.”

^ par. 41 (**Mark 1:14**) Now after John was arrested, Jesus went into Gal′i·lee, preaching the good news of God

^ par. 41 (**Mark 6:14-29**) Now King Herod heard of this, for the name of Jesus became well-known, and people were saying: “John the Baptizer has been raised up from the dead, and that is why the powerful works are operating in him.” [15] But others were saying: “It is E·li′jah.” Still others were saying: “It is a prophet like one of the prophets of old.” [16] But when Herod heard it, he said: “The John whom I beheaded, this one has been raised up.” [17] For Herod himself had sent out and arrested John and had bound him in prison on account of He·ro′di·as, the wife of Philip his brother, because he had married her. [18] For John had been saying to Herod: “It is not lawful for you to have your brother’s wife.” [19] So He·ro′di·as was nursing a grudge against him and wanted to kill him, but she could not. [20] For Herod was in fear of John, knowing him to be a righteous and holy man, and he was keeping him safe. After hearing him, he was at a great loss as to what to do, yet he continued to hear him gladly. [21] But a convenient day arrived when Herod spread an evening meal on his birthday for his high officials and the military commanders and the most prominent men of Gal′i·lee. [22] And the daughter of He·ro′di·as came in and danced and pleased Herod and those dining with him. The king said to the girl: “Ask me for whatever you want, and I will give it to you.” [23] Yes, he swore to her: “Whatever you ask me for, I will give it to you, up to half my kingdom.” [24] So she went out and said to her mother:

“What should I ask for?” She said: “The head of John the Baptizer.” [25] She immediately rushed in to the king and made her request, saying: “I want you to give me right away on a platter the head of John the Baptist.” [26] Although this deeply grieved him, the king did not want to disregard her request, because of his oaths and his guests. [27] So the king immediately sent a bodyguard and commanded him to bring John’s head. So he went off and beheaded him in the prison [28] and brought his head on a platter. He gave it to the girl, and the girl gave it to her mother. [29] When his disciples heard of it, they came and took his body and laid it in a tomb.

^ par. 42 (**Mark 15:1-5, 22-26**) Immediately at dawn, the chief priests with the elders and the scribes, indeed, the whole San′he·drin, consulted together, and they bound Jesus and led him off and handed him over to Pilate. [2] So Pilate put the question to him: “Are you the King of the Jews?” In answer he said: “You yourself say it.” [3] But the chief priests were accusing him of many things. [4] Now Pilate began questioning him again, saying: “Have you no reply to make? See how many charges they are bringing against you.” [5] But Jesus made no further answer, so that Pilate was amazed.
[22] So they brought him to the place called *Gol′go·tha*, which means, when translated, “Skull Place.” [23] Here they tried to give him wine drugged with myrrh, but he would not take it. [24] And they nailed him to the stake and distributed his outer garments by casting lots over them to decide who would take what. [25] It was now the third hour, and they nailed him to the stake. [26] And the inscription of the charge against him was written: “The King of the Jews.”

^ par. 42 (**Acts 11:26**) After he found him, he brought him to Antioch. So for a whole year they assembled with them in the congregation and taught quite a crowd, and it was first in Antioch that the disciples were by divine providence called Christians.

^ par. 43 (**2 Peter 1:16-18**) No, it was not by following artfully contrived false stories that we made known to you the power and presence of our Lord Jesus Christ, but rather, we were eyewitnesses of his magnificence. [17] For he received from God the Father honor and glory when words such as these were conveyed to him by the magnificent glory: “This is my Son, my beloved, whom I myself have approved.” [18] Yes, these words we heard coming from heaven while we were with him in the holy mountain.

^ par. 44 (**Romans 3:3, 4**) What, then, is the case? If some lacked faith, will their lack of faith invalidate the faithfulness of God? [4] Certainly not! But let God be found true, even if every man be found a liar, just as it is written: “That you might be proved righteous in your words and might win when you are being judged.”

^ par. 46 (**Genesis 11:1-9**) Now all the earth continued to be of one language and of one set of words. [2] As they traveled eastward, they discovered a valley plain in the land of Shi′nar, and they began dwelling there. [3] Then they said to one another: “Come! Let us make bricks

and bake them with fire.” So they used bricks instead of stone, and bitumen as mortar.
4 They now said: “Come! Let us build a city for ourselves and a tower with its top in the heavens, and let us make a celebrated name for ourselves, so that we will not be scattered over the entire face of the earth.” 5 Then Jehovah went down to see the city and the tower that the sons of men had built. 6 Jehovah then said: “Look! They are one people with one language, and this is what they have started to do. Now there is nothing that they may have in mind to do that will be impossible for them. 7 Come! Let us go down there and confuse their language in order that they may not understand one another’s language.” 8 So Jehovah scattered them from there over the entire face of the earth, and they gradually left off building the city. 9 That is why it was named Ba′bel, because there Jehovah confused the language of all the earth, and Jehovah scattered them from there over the entire face of the earth.

This page contains the following errors:

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error on line 2 at column 92: xmlns:epub: 'http://http://www.idpf.org/2007/ops' is not a valid URI
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Below is a rendering of the page up to the first error.

^ box (**Acts 18:1, 2**) After this he departed from Athens and came to Corinth. 2 And he found a Jew named Aq′ui·la, a native of Pon′tus who had recently come from Italy with Pris·cil′la his wife, because Claudius had ordered all the Jews to leave Rome. So he went to them,

^ picture (**Matthew 13:3-47**) Then he told them many things by illustrations, saying: "Look! A sower went out to sow. 4 As he was sowing, some seeds fell alongside the road, and the birds came and ate them up. 5 Others fell on rocky ground where there was not much soil, and they immediately sprang up because the soil was not deep. 6 But when the sun rose, they were scorched, and they withered because they had no root. 7 Others fell among the thorns, and the thorns came up and choked them. 8 Still others fell on the fine soil, and they began to yield fruit, this one 100 times more, that one 60, the other 30. 9 Let the one who has ears listen." 10 So the disciples came and said to him: "Why do you speak to them by the use of illustrations?" 11 In reply he said: "To you it is granted to understand the sacred secrets of the Kingdom of the heavens, but to them it is not granted. 12 For whoever has, more will be given him, and he will be made to abound; but whoever does not have, even what he has will be taken from him. 13 That is why I speak to them by the use of illustrations; for looking, they look in vain, and hearing, they hear in vain, nor do they get the sense of it. 14 And the prophecy of Isaiah is being fulfilled in their case. It says: 'You will indeed hear but by no means get the sense of it, and you will indeed look but by no means see. 15 For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes, so that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back and I heal them.' 16 "However, happy are your eyes because they see and your ears because they hear. 17 For truly I say to you, many prophets and righteous men desired to see the things you are observing but did not see them, and to hear the things you are hearing but did not hear them. 18 "Now listen to the illustration of the man who sowed. 19 Where anyone hears the word of the Kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart; this is the one sown alongside the road. 20 As for the one sown on rocky ground, this is the one hearing the word and at once accepting it with joy. 21 Yet, he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word, he is at once stumbled. 22 As for the one sown among the thorns, this is the one hearing the word, but the anxiety of

this system of things and the deceptive power of riches choke the word, and it becomes unfruitful. [23] As for the one sown upon the fine soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one 100 times more, that one 60, the other 30." [24] He presented another illustration to them, saying: "The Kingdom of the heavens may be likened to a man who sowed fine seed in his field. [25] While men were sleeping, his enemy came and oversowed weeds in among the wheat and left. [26] When the stalk sprouted and produced fruit, then the weeds also appeared. [27] So the slaves of the master of the house came and said to him, 'Master, did you not sow fine seed in your field? How, then, does it have weeds?' [28] He said to them, 'An enemy, a man, did this.' The slaves said to him, 'Do you want us, then, to go out and collect them?' [29] He said, 'No, for fear that while collecting the weeds, you uproot the wheat with them. [30] Let both grow together until the harvest, and in the harvest season, I will tell the reapers: First collect the weeds and bind them in bundles to burn them up; then gather the wheat into my storehouse.'" [31] He presented another illustration to them, saying: "The Kingdom of the heavens is like a mustard grain that a man took and planted in his field. [32] It is, in fact, the tiniest of all the seeds, but when it has grown, it is the largest of the vegetable plants and becomes a tree, so that the birds of heaven come and find lodging among its branches." [33] He told them another illustration: "The Kingdom of the heavens is like leaven that a woman took and mixed with three large measures of flour until the whole mass was fermented." [34] All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them, [35] in order to fulfill what was spoken through the prophet who said: "I will open my mouth with illustrations; I will proclaim things hidden since the founding." [36] Then after dismissing the crowds, he went into the house. His disciples came to him and said: "Explain to us the illustration of the weeds in the field." [37] In response he said: "The sower of the fine seed is the Son of man; [38] the field is the world. As for the fine seed, these are the sons of the Kingdom, but the weeds are the sons of the wicked one, [39] and the enemy who sowed them is the Devil. The harvest is a conclusion of a system of things, and the reapers are angels. [40] Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. [41] The Son of man will send his angels, and they will collect out from his Kingdom all things that cause stumbling and people who practice lawlessness, [42] and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. [43] At that time the righteous ones will shine as brightly as the sun in the Kingdom of their Father. Let the one who has ears listen. [44] "The Kingdom of the heavens is like a treasure, hidden in the field, that a man found and hid; and because of his joy, he goes and sells everything he has and buys that field. [45] "Again the Kingdom of the heavens is like a traveling merchant seeking fine pearls. [46] Upon finding one pearl of high value, he went away and promptly sold all the things he had and bought it. [47] "Again the Kingdom of the heavens is like a dragnet let down into the sea and gathering fish of every kind.

^ picture (**Matthew 25:32**) All the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats.

^ par. 5 (**Matthew 1:1**) The book of the history of Jesus Christ, son of David, son of Abraham:

^ par. 5 (**Matthew 1:2-16**) Abraham became father to Isaac; Isaac became father to Jacob; Jacob became father to Judah and his brothers; [3] Judah became father to Pe′rez and Ze′rah by Ta′mar; Pe′rez became father to Hez′ron; Hez′ron became father to Ram; [4] Ram became father to Am·min′a·dab; Am·min′a·dab became father to Nah′shon; Nah′shon became father to Sal′mon; [5] Sal′mon became father to Bo′az by Ra′hab; Bo′az became father to O′bed by Ruth; O′bed became father to Jes′se; [6] Jes′se became father to David the king. David became father to Sol′o·mon by the wife of U·ri′ah; [7] Sol′o·mon became father to Re·ho·bo′am; Re·ho·bo′am became father to A·bi′jah; A·bi′jah became father to A′sa; [8] A′sa became father to Je·hosh′a·phat; Je·hosh′a·phat became father to Je·ho′ram; Je·ho′ram became father to Uz·zi′ah; [9] Uz·zi′ah became father to Jo′tham; Jo′tham became father to A′haz; A′haz became father to Hez·e·ki′ah; [10] Hez·e·ki′ah became father to Ma·nas′seh; Ma·nas′seh became father to A′mon; A′mon became father to Jo·si′ah; [11] Jo·si′ah became father to Jec·o·ni′ah and to his brothers at the time of the deportation to Babylon. [12] After the deportation to Babylon, Jec·o·ni′ah became father to She·al′ti·el; She·al′ti·el became father to Ze·rub′ba·bel; [13] Ze·rub′ba·bel became father to A·bi′ud; A·bi′ud became father to E·li′a·kim; E·li′a·kim became father to A′zor; [14] A′zor became father to Za′dok; Za′dok became father to A′chim; A′chim became father to E·li′ud; [15] E·li′ud became father to El·e·a′zar; El·e·a′zar became father to Mat′than; Mat′than became father to Jacob; [16] Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

^ par. 5 (**Genesis 3:15**) And I will put enmity between you and the woman and between your offspring and her offspring. He will crush your head, and you will strike him in the heel.”

^ par. 5 (**Genesis 22:18**) And by means of your offspring all nations of the earth will obtain a blessing for themselves because you have listened to my voice.’”

^ par. 5 (**Genesis 49:10**) The scepter will not depart from Judah, neither the commander’s staff from between his feet, until Shi′loh comes, and to him the obedience of the peoples will belong.

^ par. 5 (**1 Chronicles 17:11**) When your days come to an end and you go to be with your forefathers, I will raise up your offspring after you, one of your sons, and I will firmly establish his kingship.

^ box (**Colossians 4:14**) Luke, the beloved physician, sends you his greetings, and so does De′mas.

^ box (**2 Timothy 3:16, 17**) All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, 17 so that the man of God may be fully competent, completely equipped for every good work.

^ par. 6 (**Matthew 2:1**) After Jesus had been born in Beth′le·hem of Ju·de′a in the days of Herod the king, look! astrologers from the East came to Jerusalem,

^ par. 6 (**Luke 2:4, 5**) Of course, Joseph also went up from Gal′i·lee, from the city of Naz′a·reth, into Ju·de′a, to David's city, which is called Beth′le·hem, because of his being a member of the house and family of David. 5 He went to get registered with Mary, who had been given him in marriage as promised and who was soon to give birth.

^ par. 7 (**Micah 5:2**) And you, O Beth′le·hem Eph′ra·thah, The one too little to be among the thousands of Judah, From you will come out for me the one to be ruler in Israel, Whose origin is from ancient times, from the days of long ago.

^ par. 7 (**John 7:42**) Does the scripture not say that the Christ is coming from the offspring of David and from Beth′le·hem, the village where David was?"

^ box (**Gen. 49:10**) The scepter will not depart from Judah, neither the commander's staff from between his feet, until Shi′loh comes, and to him the obedience of the peoples will belong.

^ box (**Matt. 1:2-16**) Abraham became father to Isaac; Isaac became father to Jacob; Jacob became father to Judah and his brothers; 3 Judah became father to Pe′rez and Ze′rah by Ta′mar; Pe′rez became father to Hez′ron; Hez′ron became father to Ram; 4 Ram became father to Am·min′a·dab; Am·min′a·dab became father to Nah′shon; Nah′shon became father to Sal′mon; 5 Sal′mon became father to Bo′az by Ra′hab; Bo′az became father to O′bed by Ruth; O′bed became father to Jes′se; 6 Jes′se became father to David the king. David became father to Sol′o·mon by the wife of U·ri′ah; 7 Sol′o·mon became father to Re·ho·bo′am; Re·ho·bo′am became father to A·bi′jah; A·bi′jah became father to A′sa; 8 A′sa became father to Je·hosh′a·phat; Je·hosh′a·phat became father to Je·ho′ram; Je·ho′ram became father to Uz·zi′ah; 9 Uz·zi′ah became father to Jo′tham; Jo′tham became father to A′haz; A′haz became father to Hez·e·ki′ah; 10 Hez·e·ki′ah became father to Ma·nas′seh; Ma·nas′seh became father to A′mon; A′mon became father to Jo·si′ah; 11 Jo·si′ah became father to Jec·o·ni′ah and to his brothers at the time of the deportation to Babylon. 12 After the deportation to Babylon, Jec·o·ni′ah became father to She·al′ti·el; She·al′ti·el became father to Ze·rub′ba·bel; 13 Ze·rub′ba·bel became father to A·bi′ud; A·bi′ud became father to E·li′a·kim; E·li′a·kim became father to A′zor; 14 A′zor became father to Za′dok; Za′dok became father to A′chim; A′chim became father to E·li′ud; 15 E·li′ud became father to El·e·a′zar; El·e·a′zar became father to Mat′than; Mat′than became father to Jacob; 16 Jacob

became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

^ box (**Luke 3:23-33**) When Jesus began his work, he was about 30 years old, being the son, as the opinion was, of Joseph, son of He′li, [24] son of Mat′that, son of Le′vi, son of Mel′chi, son of Jan′na·i, son of Joseph, [25] son of Mat·ta·thi′as, son of A′mos, son of Na′hum, son of Es′li, son of Nag′ga·i, [26] son of Ma′ath, son of Mat·ta·thi′as, son of Sem′e·in, son of Jo′sech, son of Jo′da, [27] son of Jo·an′an, son of Rhe′sa, son of Ze·rub′ba·bel, son of She·al′ti·el, son of Ne′ri, [28] son of Mel′chi, son of Ad′di, son of Co′sam, son of El·ma′dam, son of Er, [29] son of Jesus, son of E·li·e′zer, son of Jo′rim, son of Mat′that, son of Le′vi, [30] son of Sym′e·on, son of Judas, son of Joseph, son of Jo′nam, son of E·li′a·kim, [31] son of Me′le·a, son of Men′na, son of Mat′ta·tha, son of Nathan, son of David, [32] son of Jes′se, son of O′bed, son of Bo′az, son of Sal′mon, son of Nah′shon, [33] son of Am·min′a·dab, son of Ar′ni, son of Hez′ron, son of Pe′rez, son of Judah,

^ box (**Ps. 132:11**) Jehovah has sworn to David; He will surely not go back on his word: “One of your offspring, I will place on your throne.

^ box (**Isa. 9:7**) To the increase of his rulership And to peace, there will be no end, On the throne of David and on his kingdom In order to establish it firmly and to sustain it Through justice and righteousness, From now on and forever. The zeal of Jehovah of armies will do this.

^ box (**Matt. 1:1, 6-16**) The book of the history of Jesus Christ, son of David, son of Abraham:
[6] Jes′se became father to David the king. David became father to Sol′o·mon by the wife of U·ri′ah; [7] Sol′o·mon became father to Re·ho·bo′am; Re·ho·bo′am became father to A·bi′jah; A·bi′jah became father to A′sa; [8] A′sa became father to Je·hosh′a·phat; Je·hosh′a·phat became father to Je·ho′ram; Je·ho′ram became father to Uz·zi′ah; [9] Uz·zi′ah became father to Jo′tham; Jo′tham became father to A′haz; A′haz became father to Hez·e·ki′ah; [10] Hez·e·ki′ah became father to Ma·nas′seh; Ma·nas′seh became father to A′mon; A′mon became father to Jo·si′ah; [11] Jo·si′ah became father to Jec·o·ni′ah and to his brothers at the time of the deportation to Babylon. [12] After the deportation to Babylon, Jec·o·ni′ah became father to She·al′ti·el; She·al′ti·el became father to Ze·rub′ba·bel; [13] Ze·rub′ba·bel became father to A·bi′ud; A·bi′ud became father to E·li′a·kim; E·li′a·kim became father to A′zor; [14] A′zor became father to Za′dok; Za′dok became father to A′chim; A′chim became father to E·li′ud; [15] E·li′ud became father to El·e·a′zar; El·e·a′zar became father to Mat′than; Mat′than became father to Jacob; [16] Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

^ box (**Matt. 9:27**) As Jesus moved on from there, two blind men followed him, shouting out: “Have mercy on us, Son of David.”

^ box (**Acts 13:22, 23**) After removing him, he raised up for them David as king, about whom he bore witness and said: ‘I have found David the son of Jes′se a man agreeable to my heart; he will do all the things I desire.’ [23] According to his promise, from the offspring of this man, God has brought to Israel a savior, Jesus.

^ box (**Mic. 5:2**) And you, O Beth′le·hem Eph′ra·thah, The one too little to be among the thousands of Judah, From you will come out for me the one to be ruler in Israel, Whose origin is from ancient times, from the days of long ago.

^ box (**Luke 2:4-11**) Of course, Joseph also went up from Gal′i·lee, from the city of Naz′a·reth, into Ju·de′a, to David’s city, which is called Beth′le·hem, because of his being a member of the house and family of David. [5] He went to get registered with Mary, who had been given him in marriage as promised and who was soon to give birth. [6] While they were there, the time came for her to give birth. [7] And she gave birth to her son, the firstborn, and she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the lodging place. [8] There were also in the same region shepherds living out of doors and keeping watch in the night over their flocks. [9] Suddenly Jehovah’s angel stood before them, and Jehovah’s glory gleamed around them, and they became very fearful. [10] But the angel said to them: “Do not be afraid, for look! I am declaring to you good news of a great joy that all the people will have. [11] For today there was born to you in David’s city a savior, who is Christ the Lord.

^ box (**John 7:42**) Does the scripture not say that the Christ is coming from the offspring of David and from Beth′le·hem, the village where David was?”

^ box (**Isa. 7:14**) Therefore, Jehovah himself will give you a sign: Look! The young woman will become pregnant and will give birth to a son, and she will name him Im·man′u·el.

^ box (**Matt. 1:18-23**) But this is how the birth of Jesus Christ took place. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. [19] However, because her husband Joseph was righteous and did not want to make her a public spectacle, he intended to divorce her secretly. [20] But after he had thought these things over, look! Jehovah’s angel appeared to him in a dream, saying: “Joseph, son of David, do not be afraid to take your wife Mary home, for what has been conceived in her is by holy spirit. [21] She will give birth to a son, and you are to name him Jesus, for he will save his people from their sins.” [22] All of this actually came about to fulfill what was spoken by Jehovah through his prophet, saying: [23] “Look! The virgin will become pregnant and will give birth to a son, and they will name him Im·man′u·el,” which means, when translated, “With Us Is God.”

^ box (**Luke 1:30-35**) So the angel said to her: “Do not be afraid, Mary, for you have found favor with God. [31] And look! you will become pregnant and give birth to a son, and you are to name him Jesus. [32] This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, [33] and he will rule as King over the house of Jacob forever, and there will be no end to his Kingdom.” [34] But Mary said to the angel: “How is this to be, since I am not having sexual relations with a man?” [35] In answer the angel said to her: “Holy spirit will come upon you, and power of the Most High will overshadow you. And for that reason the one who is born will be called holy, God’s Son.

^ box (**Hos. 11:1**) “When Israel was a boy, I loved him, And out of Egypt I called my son.

^ box (**Matt. 2:15**) He stayed there until the death of Herod. This fulfilled what was spoken by Jehovah through his prophet, saying: “Out of Egypt I called my son.”

^ box (**Isa. 61:1, 2**) The spirit of the Sovereign Lord Jehovah is upon me, Because Jehovah anointed me to declare good news to the meek. He sent me to bind up the brokenhearted, To proclaim liberty to the captives And the wide opening of the eyes to the prisoners, [2] To proclaim the year of Jehovah’s goodwill And the day of vengeance of our God, To comfort all who mourn,

^ box (**Luke 4:18-21**) “Jehovah’s spirit is upon me, because he anointed me to declare good news to the poor. He sent me to proclaim liberty to the captives and a recovery of sight to the blind, to send the crushed ones away free, [19] to preach Jehovah’s acceptable year.” [20] With that he rolled up the scroll, handed it back to the attendant, and sat down; and the eyes of all in the synagogue were intently fixed on him. [21] Then he began to say to them: “Today this scripture that you just heard is fulfilled.”

^ box (**Isa. 53:4**) Truly he himself carried our sicknesses, And he bore our pains. But we considered him as plagued, stricken by God and afflicted.

^ box (**Matt. 8:16, 17**) But after it became evening, people brought him many demon-possessed ones; and he expelled the spirits with a word, and he cured all who were suffering, [17] in order to fulfill what was spoken through Isaiah the prophet: “He himself took our sicknesses and carried our diseases.”

^ box (**Ps. 69:9**) Zeal for your house has consumed me, And the reproaches of those reproaching you have fallen upon me.

^ box (**Matt. 21:12, 13**) Jesus entered the temple and threw out all those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves. [13] And he said to them: “It is written, ‘My house will be called a house of prayer,’ but you are making it a cave of robbers.”

^ box (**John 2:13-17**) Now the Passover of the Jews was near, and Jesus went up to Jerusalem. [14] He found in the temple those selling cattle and sheep and doves, and the money brokers in their seats. [15] So after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money changers and overturned their tables. [16] And he said to those selling the doves: "Take these things away from here! Stop making the house of my Father a house of commerce!" [17] His disciples recalled that it is written: "The zeal for your house will consume me."

^ box (**Isa. 53:1**) Who has put faith in the thing heard from us? And as for the arm of Jehovah, to whom has it been revealed?

^ box (**John 12:37, 38**) Although he had performed so many signs before them, they were not putting faith in him, [38] so that the word of Isaiah the prophet might be fulfilled, who said: "Jehovah, who has put faith in the thing heard from us? And as for the arm of Jehovah, to whom has it been revealed?"

^ box (**Rom. 10:11, 16**) For the scripture says: "No one who rests his faith on him will be disappointed."
[16] Nevertheless, they did not all obey the good news. For Isaiah says: "Jehovah, who has put faith in the thing heard from us?"

^ box (**Zech. 9:9**) Rejoice greatly, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king is coming to you. He is righteous, bringing salvation, Humble and riding on a donkey, On a colt, the foal of a female donkey.

^ box (**Ps. 118:26**) Blessed is the one who comes in the name of Jehovah; We bless you from the house of Jehovah.

^ box (**Matt. 21:1-9**) When they got close to Jerusalem and arrived at Beth′pha·ge on the Mount of Olives, then Jesus sent two disciples, [2] saying to them: "Go into the village that is within sight, and you will at once find a donkey tied and a colt with her. Untie them and bring them to me. [3] If someone says anything to you, you must say, 'The Lord needs them.' At that he will immediately send them." [4] This actually took place to fulfill what was spoken through the prophet, who said: [5] "Tell the daughter of Zion: 'Look! Your king is coming to you, mild-tempered and mounted on a donkey, yes, on a colt, the offspring of a beast of burden.'" [6] So the disciples went and did just as Jesus had instructed them. [7] They brought the donkey and its colt, and they put their outer garments on them, and he sat on them. [8] Most of the crowd spread their outer garments on the road, while others were cutting down branches from the trees and spreading them on the road. [9] Moreover, the crowds going ahead of him and those following him kept shouting: "Save, we pray, the Son of David! Blessed is the one who comes in Jehovah's name! Save him, we pray, in the heights above!"

^ box (**Mark 11:7-11**) And they brought the colt to Jesus, and they put their outer garments on it, and he sat on it. [8] Also, many spread their outer garments on the road, but others cut down foliage from the fields. [9] And those going in front and those coming behind kept shouting: “Save, we pray! Blessed is the one who comes in Jehovah’s name! [10] Blessed is the coming Kingdom of our father David! Save, we pray, in the heights above!” [11] And he entered Jerusalem and went into the temple, and he looked around at everything, but since the hour was already late, he went out to Beth′a·ny with the Twelve.

^ box (**Isa. 28:16**) Therefore this is what the Sovereign Lord Jehovah says: “Here I am laying as a foundation in Zion a tested stone, The precious cornerstone of a sure foundation. No one exercising faith will panic.

^ box (**Ps. 118:22, 23**) The stone that the builders rejected Has become the chief cornerstone. [23] This has come from Jehovah; It is wonderful in our eyes.

^ box (**Matt. 21:42, 45, 46**) Jesus said to them: “Did you never read in the Scriptures, ‘The stone that the builders rejected, this has become the chief cornerstone. This has come from Jehovah, and it is marvelous in our eyes’?
[45] When the chief priests and the Pharisees heard his illustrations, they knew that he was speaking about them. [46] Although they wanted to seize him, they feared the crowds, because these regarded him as a prophet.

^ box (**Acts 3:14**) Yes, you disowned that holy and righteous one, and you asked for a man who was a murderer to be given to you,

^ box (**Acts 4:11**) This is ‘the stone that was treated by you builders as of no account that has become the chief cornerstone.’

^ box (**1 Pet. 2:7**) It is to you, therefore, that he is precious, because you are believers; but to those not believing, “the stone that the builders rejected, this has become the chief cornerstone”

^ box (**Ps. 41:9**) Even the man at peace with me, one whom I trusted, Who was eating my bread, has lifted his heel against me.

^ box (**Ps. 109:8**) Let his days be few; His office of oversight let someone else take.

^ box (**Matt. 26:47-50**) While he was still speaking, look! Judas, one of the Twelve, came and with him a large crowd with swords and clubs, sent from the chief priests and the elders of the people. [48] Now his betrayer had given them a sign, saying: “Whoever it is I kiss, he is the one; take him into custody.” [49] And going straight up to Jesus, he said: “Greetings, Rabbi!” and gave him a tender kiss. [50] But Jesus said to him: “Fellow, for what

purpose are you present?" Then they came forward and seized Jesus and took him into custody.

^ box (**John 13:18, 26-30**) I am not talking about all of you; I know the ones I have chosen. But this was so that the scripture might be fulfilled: 'The one who was eating my bread has lifted his heel against me.'
26 Jesus answered: "It is the one to whom I will give the piece of bread that I dip." So after dipping the bread, he took it and gave it to Judas, the son of Simon Is·car′i·ot. 27 After Judas took the piece of bread, then Satan entered into him. So Jesus said to him: "What you are doing, do it more quickly." 28 However, none of those reclining at the table knew why he said this to him. 29 Some, in fact, were thinking that since Judas was holding the money box, Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. 30 So after he received the piece of bread, he went out immediately. And it was night.

^ box (**Zech. 11:12**) Then I said to them: "If it seems good to you, give me my wages; but if not, withhold them." And they paid my wages, 30 pieces of silver.

^ box (**Matt. 26:15**) and said: "What will you give me to betray him to you?" They stipulated to him 30 silver pieces.

^ box (**Matt. 27:3-10**) Then Judas, his betrayer, seeing that Jesus had been condemned, felt remorse and brought the 30 pieces of silver back to the chief priests and elders, 4 saying: "I sinned when I betrayed innocent blood." They said: "What is that to us? You must see to it!" 5 So he threw the silver pieces into the temple and departed. Then he went off and hanged himself. 6 But the chief priests took the silver pieces and said: "It is not lawful to put them into the sacred treasury, because they are the price of blood." 7 After consulting together, they used the money to buy the potter's field as a burial place for strangers. 8 Therefore, that field has been called Field of Blood to this very day. 9 Then what was spoken through Jeremiah the prophet was fulfilled: "And they took the 30 silver pieces, the price that was set on the man, the one on whom a price was set by some of the sons of Israel, 10 and they gave them for the potter's field, according to what Jehovah had commanded me."

^ box (**Mark 14:10, 11**) And Judas Is·car′i·ot, one of the Twelve, went off to the chief priests in order to betray him to them. 11 When they heard it, they were delighted and promised to give him silver money. So he began seeking an opportunity to betray him.

^ box (**Isa. 53:8**) Because of restraint and judgment he was taken away; And who will concern himself with the details of his generation? For he was cut off from the land of the living; Because of the transgression of my people he received the stroke.

^ box (**Matt. 26:57-68**) Those who took Jesus into custody led him away to Ca′ia·phas the high priest, where the scribes and the elders were gathered together. [58] But Peter kept following him from a good distance, as far as the courtyard of the high priest, and after going inside, he sat with the house attendants to see the outcome. [59] Now the chief priests and the entire San′he·drin were looking for false testimony against Jesus in order to put him to death. [60] But they found none, although many false witnesses came forward. Later two came forward [61] and said: “This man said, ‘I am able to throw down the temple of God and build it up in three days.’” [62] With that the high priest stood up and said to him: “Do you say nothing in reply? What is it these men are testifying against you?” [63] But Jesus kept silent. So the high priest said to him: “I put you under oath by the living God to tell us whether you are the Christ, the Son of God!” [64] Jesus said to him: “You yourself said it. But I say to you: From now on you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven.” [65] Then the high priest ripped his outer garments, saying: “He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. [66] What is your opinion?” They answered: “He deserves to die.” [67] Then they spat in his face and hit him with their fists. Others slapped him on the face, [68] saying: “Prophesy to us, you Christ. Who struck you?”

^ box (**Matt. 27:1, 2, 11-26**) When morning came, all the chief priests and the elders of the people consulted together against Jesus to put him to death. [2] After binding him, they led him off and handed him over to Pilate, the governor.
[11] Jesus now stood before the governor, and the governor put the question to him: “Are you the King of the Jews?” Jesus replied: “You yourself say it.” [12] But while he was being accused by the chief priests and elders, he made no answer. [13] Then Pilate said to him: “Do you not hear how many things they are testifying against you?” [14] But he did not answer him, no, not a word, so that the governor was very surprised. [15] Now from festival to festival, it was the custom of the governor to release a prisoner to the crowd, whomever they wanted. [16] Just at that time they were holding a notorious prisoner called Bar·ab′bas. [17] So when they were gathered together, Pilate said to them: “Which one do you want me to release to you, Bar·ab′bas or Jesus the so-called Christ?” [18] For Pilate was aware that out of envy they had handed him over. [19] Moreover, while he was sitting on the judgment seat, his wife sent a message to him, saying: “Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him.” [20] But the chief priests and the elders persuaded the crowds to ask for Bar·ab′bas, but to have Jesus put to death. [21] In response the governor said to them: “Which of the two do you want me to release to you?” They said: “Bar·ab′bas.” [22] Pilate said to them: “What, then, should I do with Jesus the so-called Christ?” They all said: “To the stake with him!” [23] He said: “Why? What bad thing did he do?” Still they kept shouting out all the more: “To the stake with him!” [24] Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed his hands before the crowd, saying: “I am innocent of the blood of this man. You yourselves must see to it.” [25] At that all the people said in answer: “Let his blood come upon us and upon our

children.” [26] Then he released Bar·ab′bas to them, but he had Jesus whipped and handed him over to be executed on the stake.

^ box (**Isa. 53:7**) He was oppressed and he let himself be afflicted, But he would not open his mouth. He was brought like a sheep to the slaughter, Like a ewe that is silent before its shearers, And he would not open his mouth.

^ box (**Matt. 27:12-14**) But while he was being accused by the chief priests and elders, he made no answer. [13] Then Pilate said to him: “Do you not hear how many things they are testifying against you?” [14] But he did not answer him, no, not a word, so that the governor was very surprised.

^ box (**Mark 14:61**) But he kept silent and made no reply at all. Again the high priest began to question him and said to him: “Are you the Christ the Son of the Blessed One?”

^ box (**Mark 15:4, 5**) Now Pilate began questioning him again, saying: “Have you no reply to make? See how many charges they are bringing against you.” [5] But Jesus made no further answer, so that Pilate was amazed.

^ box (**Ps. 69:4**) Those hating me without cause Are more numerous than the hairs of my head. Those who would do away with me, My treacherous enemies, have become many. I was forced to hand over what I had not stolen.

^ box (**Luke 23:13-25**) Pilate then called together the chief priests, the rulers, and the people [14] and said to them: “You brought this man to me as one inciting the people to revolt. Now look! I examined him in front of you but found in this man no grounds for the charges you are bringing against him. [15] In fact, neither did Herod, for he sent him back to us, and look! he has done nothing deserving of death. [16] I will therefore punish him and release him.” [17] —— [18] But the whole crowd shouted out: “Do away with this man, and release Bar·ab′bas to us!” [19] (This man had been thrown into prison for sedition that had occurred in the city and for murder.) [20] Again Pilate called out to them, because he wanted to release Jesus. [21] Then they began to yell, saying: “To the stake with him! To the stake with him!” [22] The third time he said to them: “Why? What bad thing did this man do? I found in him nothing deserving of death; I will therefore punish him and release him.” [23] At this they became insistent, demanding with loud voices that he be executed, and their voices prevailed. [24] So Pilate made the decision that their demand be met. [25] He released the man whom they were demanding, who had been thrown into prison for sedition and murder, but he surrendered Jesus to their will.

^ box (**John 15:24, 25**) If I had not done among them the works that no one else did, they would have no sin; but now they have both seen me and hated me as well as my Father. [25] But this happened in order to fulfill the word written in their Law: ‘They hated me without cause.’

^ box (**Isa. 50:6**) I offered my back to those striking me And my cheeks to those who plucked them bare. I did not hide my face from humiliating things and from spit.

^ box (**Mic. 5:1**) “Now you are slashing yourself, O daughter under attack; A siege is laid against us. With a rod they strike the judge of Israel on the cheek.

^ box (**Matt. 26:67**) Then they spat in his face and hit him with their fists. Others slapped him on the face,

^ box (**Matt. 27:26, 30**) Then he released Bar·ab′bas to them, but he had Jesus whipped and handed him over to be executed on the stake.
30 And they spat on him and took the reed and began hitting him on his head.

^ box (**John 19:3**) and they kept coming up to him and saying: “Greetings, you King of the Jews!” They also kept slapping him in the face.

^ box (**Ps. 22:18**) They divide my garments among themselves, And they cast lots for my clothing.

^ box (**Matt. 27:35**) When they had nailed him to the stake, they distributed his outer garments by casting lots,

^ box (**John 19:23, 24**) Now when the soldiers had nailed Jesus to the stake, they took his outer garments and divided them into four parts, one for each soldier, and they also took the inner garment. But the inner garment was without a seam, being woven from top to bottom.
24 So they said to one another: “Let us not tear it, but let us cast lots over it to decide whose it will be.” This was to fulfill the scripture: “They divided my garments among themselves, and they cast lots for my clothing.” So the soldiers actually did these things.

^ box (**Isa. 53:12**) For that reason I will assign him a portion among the many, And he will apportion the spoil with the mighty, Because he poured out his life even to death And was counted among the transgressors; He carried the sin of many people, And he interceded for the transgressors.

^ box (**Matt. 26:55, 56**) In that hour Jesus said to the crowds: “Did you come out to arrest me with swords and clubs as against a robber? Day after day I used to sit in the temple teaching, and yet you did not take me into custody.
56 But all of this has taken place for the writings of the prophets to be fulfilled.” Then all the disciples abandoned him and fled.

^ box (**Matt. 27:38**) Then two robbers were put on stakes alongside him, one on his right and one on his left.

^ box (**Luke 22:37**) For I tell you that what is written must be accomplished in me, namely, ‘He was counted with lawless ones.’ For this is being fulfilled concerning me.”

^ box (**Ps. 69:21**) But for food they gave me poison, And for my thirst they gave me vinegar to drink.

^ box (**Matt. 27:34, 48**) they gave him wine mixed with gall to drink; but after tasting it, he refused to drink it.
48 And immediately one of them ran and took a sponge and soaked it in sour wine and put it on a reed and gave it to him to drink.

^ box (**Mark 15:23, 36**) Here they tried to give him wine drugged with myrrh, but he would not take it.
36 Then someone ran, soaked a sponge in sour wine, put it on a reed, and gave it to him to drink, saying: “Let him be! Let us see whether E·li′jah comes to take him down.”

^ box (**Ps. 22:1**) My God, my God, why have you forsaken me? Why are you far from saving me, Far from my cries of anguish?

^ box (**Matt. 27:46**) About the ninth hour, Jesus called out with a loud voice, saying: *“E′li, E′li, la′ma sa·bach·tha′ni?”* that is, “My God, my God, why have you forsaken me?”

^ box (**Mark 15:34**) And at the ninth hour, Jesus called out with a loud voice: *“E′li, E′li, la′ma sa·bach·tha′ni?*” which means, when translated: “My God, my God, why have you forsaken me?”

^ box (**Ps. 34:20**) He is guarding all his bones; Not one of them has been broken.

^ box (**Ex. 12:46**) In one house it is to be eaten. You must not take any of the meat outside of the house, and you must not break any of its bones.

^ box (**John 19:33, 36**) But on coming to Jesus, they saw that he was already dead, so they did not break his legs.

^ box (**Isa. 53:5**) But he was pierced for our transgression; He was crushed for our errors. He bore the punishment for our peace, And because of his wounds we were healed.

^ box (**Zech. 12:10**) “I will pour out on the house of David and on the inhabitants of Jerusalem the spirit of favor and supplication, and they will look to the one whom they pierced, and they will wail over him as they would wail over an only son; and they will grieve bitterly over him as they would grieve over a firstborn son.

^ box (**Matt. 27:49**) But the rest of them said: “Let him be! Let us see whether E·li′jah comes to save him.”

^ box (**John 19:34, 37**) But one of the soldiers jabbed his side with a spear, and immediately blood and water came out.
37 And again, a different scripture says: “They will look to the one whom they pierced.”

^ box (**Rev. 1:7**) Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him. Yes, Amen.

^ box (**Isa. 53:5, 8, 11, 12**) But he was pierced for our transgression; He was crushed for our errors. He bore the punishment for our peace, And because of his wounds we were healed.
8 Because of restraint and judgment he was taken away; And who will concern himself with the details of his generation? For he was cut off from the land of the living; Because of the transgression of my people he received the stroke.
11 Because of his anguish, he will see and be satisfied. By means of his knowledge the righteous one, my servant, Will bring a righteous standing to many people, And their errors he will bear. 12 For that reason I will assign him a portion among the many, And he will apportion the spoil with the mighty, Because he poured out his life even to death And was counted among the transgressors; He carried the sin of many people, And he interceded for the transgressors.

^ box (**Matt. 20:28**) Just as the Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many.”

^ box (**John 1:29**) The next day he saw Jesus coming toward him, and he said: “See, the Lamb of God who takes away the sin of the world!

^ box (**Rom. 3:24**) and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus.

^ box (**Rom. 4:25**) He was handed over for the sake of our trespasses and was raised up for the sake of declaring us righteous.

^ box (**Isa. 53:9**) And he was given a burial place with the wicked, And with the rich in his death, Although he had done no wrong And there was no deception in his mouth.

^ box (**Matt. 27:57-60**) Now as it was late in the afternoon, a rich man of Ar·i·ma·the′a came, named Joseph, who had also become a disciple of Jesus. 58 This man approached Pilate and asked for the body of Jesus. Then Pilate commanded that it be given to him.
59 Joseph took the body, wrapped it up in clean, fine linen, 60 and laid it in his new tomb, which he had quarried in the rock. And after rolling a big stone to the entrance of the tomb, he left

^ box (**John 19:38-42**) Now after these things, Joseph of Ar·i·ma·the′a, who was a disciple of Jesus but a secret one because of his fear of the Jews, asked Pilate if he could take away the body of Jesus, and Pilate gave him permission. So he came and took the body away. 39 Nic·o·de′mus, the man who had come to him in the night the first time, also came, bringing a mixture of myrrh and aloes weighing about a hundred pounds. 40 So they took the body of Jesus and wrapped it in linen cloths with the spices, according to the burial custom of the Jews. 41 Incidentally, there was a garden at the place where he was executed, and in the garden was a new tomb in which no one had ever yet been laid. 42 Because it was the day of Preparation of the Jews and the tomb was nearby, they laid Jesus there.

^ box (**Jonah 1:17**) Jehovah now sent a huge fish to swallow Jo′nah, so that Jo′nah came to be in the belly of the fish for three days and three nights.

^ box (**Jonah 2:10**) In time Jehovah commanded the fish, and it vomited Jo′nah out onto the dry land.

^ box (**Matt. 12:39, 40**) In reply he said to them: “A wicked and adulterous generation keeps on seeking a sign, but no sign will be given it except the sign of Jo′nah the prophet. 40 For just as Jo′nah was in the belly of the huge fish for three days and three nights, so the Son of man will be in the heart of the earth for three days and three nights.

^ box (**Matt. 16:21**) From that time forward, Jesus began explaining to his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed, and on the third day be raised up.

^ box (**Matt. 17:23**) and they will kill him, and on the third day he will be raised up.” And they were very much grieved.

^ box (**Matt. 27:64**) Therefore, command that the grave be made secure until the third day, so that his disciples may not come and steal him and say to the people, ‘He was raised up from the dead!’ Then this last deception will be worse than the first.”

^ par. 9 (**Luke 2:41-52**) Now his parents were accustomed to go from year to year to Jerusalem for the festival of the Passover. 42 And when he was 12 years old, they went up according to the custom of the festival. 43 When the days of the festival were over and they were returning, the boy Jesus remained behind in Jerusalem, and his parents did not notice it. 44 Assuming that he was in the group traveling together, they went a day’s journey and then began to search for him among the relatives and acquaintances. 45 But not finding him, they returned to Jerusalem and made a diligent search for him. 46 Well, after three days they found him in the temple, sitting in the midst of the teachers and listening to them and asking them questions. 47 But all those listening to him were in constant amazement at his understanding and his answers. 48 Now when his parents saw him, they were astounded, and his mother said to him: “Child, why did you treat us this way? Here your father and I

have been frantically looking for you.” [49] But he said to them: “Why were you looking for me? Did you not know that I must be in the house of my Father?” [50] However, they did not understand what he was saying to them. [51] Then he went down with them and returned to Naz′a·reth, and he continued subject to them. Also, his mother carefully kept all these sayings in her heart. [52] And Jesus went on progressing in wisdom and in physical growth and in favor with God and men.

^ par. 9 (**Luke 3:21-23**) Now when all the people were baptized, Jesus too was baptized. As he was praying, the heaven was opened up, [22] and the holy spirit in bodily form like a dove came down upon him, and a voice came out of heaven: “You are my Son, the beloved; I have approved you.” [23] When Jesus began his work, he was about 30 years old, being the son, as the opinion was, of Joseph, son of He′li,

^ par. 9 (**John 1:32-34**) John also bore witness, saying: “I viewed the spirit coming down as a dove out of heaven, and it remained upon him. [33] Even I did not know him, but the very One who sent me to baptize in water said to me: ‘Whoever it is upon whom you see the spirit coming down and remaining, this is the one who baptizes in holy spirit.’ [34] And I have seen it, and I have given witness that this one is the Son of God.”

^ par. 10 (**Matthew 8:20**) But Jesus said to him: “Foxes have dens and birds of heaven have nests, but the Son of man has nowhere to lay down his head.”

^ par. 10 (**Matthew 10:7-13**) As you go, preach, saying: ‘The Kingdom of the heavens has drawn near.’ [8] Cure the sick, raise up the dead, make lepers clean, expel demons. You received free, give free. [9] Do not acquire gold or silver or copper for your money belts, [10] or a food pouch for the trip, or two garments, or sandals, or a staff, for the worker deserves his food. [11] “Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. [12] When you enter the house, greet the household. [13] If the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you.

^ par. 10 (**Acts 20:35**) I have shown you in all things that by working hard in this way, you must assist those who are weak and must keep in mind the words of the Lord Jesus, when he himself said: ‘There is more happiness in giving than there is in receiving.’”

^ par. 11 (**Matthew 5:1–7:29**) When he saw the crowds, he went up on the mountain; and after he sat down, his disciples came to him. [2] Then he opened his mouth and began teaching them, saying: [3] “Happy are those conscious of their spiritual need, since the Kingdom of the heavens belongs to them. [4] “Happy are those who mourn, since they will be comforted. [5] “Happy are the mild-tempered, since they will inherit the earth. [6] “Happy are those hungering and thirsting for righteousness, since they will be filled. [7] “Happy are the merciful, since they will be shown mercy. [8] “Happy are the pure in heart, since they will

see God. [9] “Happy are the peacemakers, since they will be called sons of God. [10] “Happy
are those who have been persecuted for righteousness’ sake, since the Kingdom of the
heavens belongs to them. [11] “Happy are you when people reproach you and persecute you
and lyingly say every sort of wicked thing against you for my sake. [12] Rejoice and be
overjoyed, since your reward is great in the heavens, for in that way they persecuted the
prophets prior to you. [13] “You are the salt of the earth, but if the salt loses its strength, how
will its saltiness be restored? It is no longer usable for anything except to be thrown outside
to be trampled on by men. [14] “You are the light of the world. A city cannot be hid when
located on a mountain. [15] People light a lamp and set it, not under a basket, but on the
lampstand, and it shines on all those in the house. [16] Likewise, let your light shine before
men, so that they may see your fine works and give glory to your Father who is in the
heavens. [17] “Do not think I came to destroy the Law or the Prophets. I came, not to destroy,
but to fulfill. [18] Truly I say to you that sooner would heaven and earth pass away than for
one smallest letter or one stroke of a letter to pass away from the Law until all things take
place. [19] Whoever, therefore, breaks one of these least commandments and teaches others to
do so will be called least in relation to the Kingdom of the heavens. But whoever does them
and teaches them will be called great in relation to the Kingdom of the heavens. [20] For I say
to you that if your righteousness does not surpass that of the scribes and the Pharisees, you
will by no means enter into the Kingdom of the heavens. [21] “You heard that it was said to
those of ancient times: ‘You must not murder, but whoever commits a murder will be
accountable to the court of justice.’ 22 However, I say to you that everyone who continues
wrathful with his brother will be accountable to the court of justice; and whoever addresses
his brother with an unspeakable word of contempt will be accountable to the Supreme
Court; whereas whoever says, ‘You despicable fool!’ will be liable to the fiery Ge·hen′na.
[23] “If, then, you are bringing your gift to the altar and there you remember that your brother
has something against you, [24] leave your gift there in front of the altar, and go away. First
make your peace with your brother, and then come back and offer your gift. [25] “Be quick to
settle matters with your legal opponent, while you are with him on the way there, so that
somehow the opponent may not turn you over to the judge, and the judge to the court
attendant, and you get thrown into prison. [26] I say to you for a fact, you will certainly not
come out of there until you have paid over your last small coin. [27] “You heard that it was
said: ‘You must not commit adultery.’ [28] But I say to you that everyone who keeps on
looking at a woman so as to have a passion for her has already committed adultery with her
in his heart. [29] If, now, your right eye is making you stumble, tear it out and throw it away
from you. For it is better for you to lose one of your members than for your whole body to
be pitched into Ge·hen′na. [30] Also, if your right hand is making you stumble, cut it off and
throw it away from you. For it is better for you to lose one of your members than for your
whole body to land in Ge·hen′na. [31] “Moreover, it was said: ‘Whoever divorces his wife, let
him give her a certificate of divorce.’ [32] However, I say to you that everyone divorcing his
wife, except on account of sexual immorality, makes her a subject for adultery, and
whoever marries a divorced woman commits adultery. [33] “Again you heard that it was said
to those of ancient times: ‘You must not swear without performing, but you must pay your

vows to Jehovah.’ [34] However, I say to you: Do not swear at all, neither by heaven, for it is God’s throne; [35] nor by earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. [36] Do not swear by your head, since you cannot turn one hair white or black. [37] Just let your word ‘Yes’ mean yes, your ‘No,’ no, for what goes beyond these is from the wicked one. [38] “You heard that it was said: ‘Eye for eye and tooth for tooth.’ [39] However, I say to you: Do not resist the one who is wicked, but whoever slaps you on your right cheek, turn the other also to him. [40] And if a person wants to take you to court and get possession of your inner garment, let him also have your outer garment; [41] and if someone in authority compels you into service for a mile, go with him two miles. [42] Give to the one asking you, and do not turn away from one who wants to borrow from you. [43] “You heard that it was said: ‘You must love your neighbor and hate your enemy.’ [44] However, I say to you: Continue to love your enemies and to pray for those who persecute you, [45] so that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise on both the wicked and the good and makes it rain on both the righteous and the unrighteous. [46] For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? [47] And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? [48] You must accordingly be perfect, as your heavenly Father is perfect.

6:[1] “Take care not to practice your righteousness in front of men to be noticed by them; otherwise you will have no reward with your Father who is in the heavens. [2] So when you make gifts of mercy, do not blow a trumpet ahead of you, as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, they have their reward in full. [3] But you, when making gifts of mercy, do not let your left hand know what your right hand is doing, [4] so that your gifts of mercy may be in secret. Then your Father who looks on in secret will repay you. [5] “Also, when you pray, do not act like the hypocrites, for they like to pray standing in the synagogues and on the corners of the main streets to be seen by men. Truly I say to you, they have their reward in full. [6] But when you pray, go into your private room and, after shutting your door, pray to your Father who is in secret. Then your Father who looks on in secret will repay you. [7] When praying, do not say the same things over and over again as the people of the nations do, for they imagine they will get a hearing for their use of many words. [8] So do not be like them, for your Father knows what you need even before you ask him. [9] “You must pray, then, this way: “‘Our Father in the heavens, let your name be sanctified. [10] Let your Kingdom come. Let your will take place, as in heaven, also on earth. [11] Give us today our bread for this day; [12] and forgive us our debts, as we also have forgiven our debtors. [13] And do not bring us into temptation, but deliver us from the wicked one.’ [14] “For if you forgive men their trespasses, your heavenly Father will also forgive you; [15] whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses. [16] “When you fast, stop becoming sad-faced like the hypocrites, for they disfigure their faces so they may appear to men to be fasting. Truly I say to you, they have their reward in full. [17] But you, when fasting, put oil on your head and wash your face, [18] so that you may not appear to be fasting

to men but only to your Father who is in secret. Then your Father who looks on in secret will repay you. 19 "Stop storing up for yourselves treasures on the earth, where moth and rust consume and where thieves break in and steal. 20 Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 "The lamp of the body is the eye. If, then, your eye is focused, your whole body will be bright. 23 But if your eye is envious, your whole body will be dark. If the light that is in you is really darkness, how great that darkness is! 24 "No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot slave for God and for Riches. 25 "On this account I say to you: Stop being anxious about your lives as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not life mean more than food and the body than clothing? 26 Observe intently the birds of heaven; they do not sow seed or reap or gather into storehouses, yet your heavenly Father feeds them. Are you not worth more than they are? 27 Who of you by being anxious can add one cubit to his life span? 28 Also, why are you anxious about clothing? Take a lesson from the lilies of the field, how they grow; they do not toil, nor do they spin; 29 but I tell you that not even Sol′o·mon in all his glory was arrayed as one of these. 30 Now if this is how God clothes the vegetation of the field that is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? 31 So never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to wear?' 32 For all these are the things the nations are eagerly pursuing. Your heavenly Father knows that you need all these things. 33 "Keep on, then, seeking first the Kingdom and his righteousness, and all these other things will be added to you. 34 So never be anxious about the next day, for the next day will have its own anxieties. Each day has enough of its own troubles.

7:1 "Stop judging that you may not be judged; 2 for with the judgment you are judging, you will be judged, and with the measure that you are measuring out, they will measure out to you. 3 Why, then, do you look at the straw in your brother's eye but do not notice the rafter in your own eye? 4 Or how can you say to your brother, 'Allow me to remove the straw from your eye,' when look! a rafter is in your own eye? 5 Hypocrite! First remove the rafter from your own eye, and then you will see clearly how to remove the straw from your brother's eye. 6 "Do not give what is holy to dogs nor throw your pearls before swine, so that they may never trample them under their feet and turn around and rip you open. 7 "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you; 8 for everyone asking receives, and everyone seeking finds, and to everyone knocking, it will be opened. 9 Indeed, which one of you, if his son asks for bread, will hand him a stone? 10 Or if he asks for a fish, he will not hand him a serpent, will he? 11 Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him! 12 "All things, therefore, that you want men to do to you, you also must do to them. This, in fact, is what the Law and the Prophets mean. 13 "Go in

through the narrow gate, because broad is the gate and spacious is the road leading off into destruction, and many are going in through it; [14] whereas narrow is the gate and cramped the road leading off into life, and few are finding it. [15] "Be on the watch for the false prophets who come to you in sheep's covering, but inside they are ravenous wolves. [16] By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? [17] Likewise, every good tree produces fine fruit, but every rotten tree produces worthless fruit. [18] A good tree cannot bear worthless fruit, nor can a rotten tree produce fine fruit. [19] Every tree not producing fine fruit is cut down and thrown into the fire. [20] Really, then, by their fruits you will recognize those men. [21] "Not everyone saying to me, 'Lord, Lord,' will enter into the Kingdom of the heavens, but only the one doing the will of my Father who is in the heavens will. [22] Many will say to me in that day: 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' [23] And then I will declare to them: 'I never knew you! Get away from me, you workers of lawlessness!' [24] "Therefore, everyone who hears these sayings of mine and does them will be like a discreet man who built his house on the rock. [25] And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded on the rock. [26] Furthermore, everyone hearing these sayings of mine and not doing them will be like a foolish man who built his house on the sand. [27] And the rain poured down and the floods came and the winds blew and struck against that house, and it caved in, and its collapse was great." [28] When Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching, [29] for he was teaching them as a person having authority, and not as their scribes.

^ par. 11 (**Matthew 13:3-53**) Then he told them many things by illustrations, saying: "Look! A sower went out to sow. [4] As he was sowing, some seeds fell alongside the road, and the birds came and ate them up. [5] Others fell on rocky ground where there was not much soil, and they immediately sprang up because the soil was not deep. [6] But when the sun rose, they were scorched, and they withered because they had no root. [7] Others fell among the thorns, and the thorns came up and choked them. [8] Still others fell on the fine soil, and they began to yield fruit, this one 100 times more, that one 60, the other 30. [9] Let the one who has ears listen." [10] So the disciples came and said to him: "Why do you speak to them by the use of illustrations?" [11] In reply he said: "To you it is granted to understand the sacred secrets of the Kingdom of the heavens, but to them it is not granted. [12] For whoever has, more will be given him, and he will be made to abound; but whoever does not have, even what he has will be taken from him. [13] That is why I speak to them by the use of illustrations; for looking, they look in vain, and hearing, they hear in vain, nor do they get the sense of it. [14] And the prophecy of Isaiah is being fulfilled in their case. It says: 'You will indeed hear but by no means get the sense of it, and you will indeed look but by no means see. [15] For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes, so that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn

back and I heal them.’ [16] “However, happy are your eyes because they see and your ears because they hear. [17] For truly I say to you, many prophets and righteous men desired to see the things you are observing but did not see them, and to hear the things you are hearing but did not hear them. [18] “Now listen to the illustration of the man who sowed. [19] Where anyone hears the word of the Kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart; this is the one sown alongside the road. [20] As for the one sown on rocky ground, this is the one hearing the word and at once accepting it with joy. [21] Yet, he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word, he is at once stumbled. [22] As for the one sown among the thorns, this is the one hearing the word, but the anxiety of this system of things and the deceptive power of riches choke the word, and it becomes unfruitful. [23] As for the one sown upon the fine soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one 100 times more, that one 60, the other 30.” [24] He presented another illustration to them, saying: “The Kingdom of the heavens may be likened to a man who sowed fine seed in his field. [25] While men were sleeping, his enemy came and oversowed weeds in among the wheat and left. [26] When the stalk sprouted and produced fruit, then the weeds also appeared. [27] So the slaves of the master of the house came and said to him, ‘Master, did you not sow fine seed in your field? How, then, does it have weeds?’ [28] He said to them, ‘An enemy, a man, did this.’ The slaves said to him, ‘Do you want us, then, to go out and collect them?’ [29] He said, ‘No, for fear that while collecting the weeds, you uproot the wheat with them. [30] Let both grow together until the harvest, and in the harvest season, I will tell the reapers: First collect the weeds and bind them in bundles to burn them up; then gather the wheat into my storehouse.’” [31] He presented another illustration to them, saying: “The Kingdom of the heavens is like a mustard grain that a man took and planted in his field. [32] It is, in fact, the tiniest of all the seeds, but when it has grown, it is the largest of the vegetable plants and becomes a tree, so that the birds of heaven come and find lodging among its branches.” [33] He told them another illustration: “The Kingdom of the heavens is like leaven that a woman took and mixed with three large measures of flour until the whole mass was fermented.” [34] All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them, [35] in order to fulfill what was spoken through the prophet who said: “I will open my mouth with illustrations; I will proclaim things hidden since the founding.” [36] Then after dismissing the crowds, he went into the house. His disciples came to him and said: “Explain to us the illustration of the weeds in the field.” [37] In response he said: “The sower of the fine seed is the Son of man; [38] the field is the world. As for the fine seed, these are the sons of the Kingdom, but the weeds are the sons of the wicked one, [39] and the enemy who sowed them is the Devil. The harvest is a conclusion of a system of things, and the reapers are angels. [40] Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. [41] The Son of man will send his angels, and they will collect out from his Kingdom all things that cause stumbling and people who practice lawlessness, [42] and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth

will be. [43] At that time the righteous ones will shine as brightly as the sun in the Kingdom of their Father. Let the one who has ears listen. [44] "The Kingdom of the heavens is like a treasure, hidden in the field, that a man found and hid; and because of his joy, he goes and sells everything he has and buys that field. [45] "Again the Kingdom of the heavens is like a traveling merchant seeking fine pearls. [46] Upon finding one pearl of high value, he went away and promptly sold all the things he had and bought it. [47] "Again the Kingdom of the heavens is like a dragnet let down into the sea and gathering fish of every kind. [48] When it was full, they hauled it up onto the beach, and sitting down, they collected the fine ones into containers, but the unsuitable they threw away. [49] That is how it will be in the conclusion of the system of things. The angels will go out and separate the wicked from among the righteous [50] and will cast them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. [51] "Did you get the sense of all these things?" They said to him: "Yes." [52] Then he said to them: "That being the case, every public instructor who is taught about the Kingdom of the heavens is like a man, the master of the house, who brings out of his treasure store things both new and old." [53] When Jesus had finished these illustrations, he departed from there.

^ par. 11 (**Luke 6:17-49**) And he came down with them and stood on a level place, and there was a large crowd of his disciples, and a great multitude of people from all Ju·de′a and Jerusalem and the coastal region of Tyre and Si′don, who came to hear him and to be healed of their sicknesses. [18] Even those troubled with unclean spirits were cured. [19] And all the crowd were seeking to touch him, because power was going out of him and healing them all. [20] And he looked up at his disciples and began to say: "Happy are you who are poor, for yours is the Kingdom of God. [21] "Happy are you who hunger now, for you will be filled. "Happy are you who weep now, for you will laugh. [22] "Happy are you whenever men hate you, and when they exclude you and reproach you and denounce your name as wicked for the sake of the Son of man. [23] Rejoice in that day and leap for joy, for look! your reward is great in heaven, for those are the same things their forefathers used to do to the prophets. [24] "But woe to you who are rich, for you are having your consolation in full. [25] "Woe to you who are filled up now, for you will go hungry. "Woe, you who are laughing now, for you will mourn and weep. [26] "Woe whenever all men speak well of you, for this is what their forefathers did to the false prophets. [27] "But I say to you who are listening: Continue to love your enemies, to do good to those hating you, [28] to bless those cursing you, to pray for those who are insulting you. [29] To him who strikes you on the one cheek, offer the other also; and from him who takes away your outer garment, do not withhold the inner garment either. [30] Give to everyone asking you, and from the one taking your things away, do not ask them back. [31] "Also, just as you want men to do to you, do the same way to them. [32] "If you love those loving you, of what credit is it to you? For even the sinners love those loving them. [33] And if you do good to those doing good to you, of what credit is it to you? Even the sinners do the same. [34] Also, if you lend to those from whom you expect repayment, of what credit is it to you? Even sinners lend to sinners so that they may get

back as much. [35] On the contrary, continue to love your enemies and to do good and to lend without hoping for anything back; and your reward will be great, and you will be sons of the Most High, for he is kind toward the unthankful and wicked. [36] Continue being merciful, just as your Father is merciful. [37] "Moreover, stop judging, and you will by no means be judged; and stop condemning, and you will by no means be condemned. Keep on forgiving, and you will be forgiven. [38] Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together, and overflowing. For with the measure that you are measuring out, they will measure out to you in return." [39] Then he also told them an illustration: "A blind man cannot guide a blind man, can he? Both will fall into a pit, will they not? [40] A student is not above his teacher, but everyone who is perfectly instructed will be like his teacher. [41] Why, then, do you look at the straw in your brother's eye but do not notice the rafter in your own eye? [42] How can you say to your brother, 'Brother, allow me to remove the straw that is in your eye,' while you yourself do not see the rafter in your own eye? Hypocrite! First remove the rafter from your own eye, and then you will see clearly how to remove the straw that is in your brother's eye. [43] "For no fine tree produces rotten fruit, and no rotten tree produces fine fruit. [44] For each tree is known by its own fruit. For example, people do not gather figs from thorns, nor do they cut grapes off a thornbush. [45] A good man brings good out of the good treasure of his heart, but a wicked man brings what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks. [46] "Why, then, do you call me 'Lord! Lord!' but do not do the things I say? [47] Everyone who comes to me and hears my words and does them, I will show you whom he is like: [48] He is like a man who in building a house dug and went down deep and laid a foundation on the rock. Consequently, when a flood came, the river dashed against that house but was not strong enough to shake it, for it was well-built. [49] On the other hand, whoever hears and does nothing is like a man who built a house on the ground without a foundation. The river dashed against it, and immediately it collapsed, and the ruin of that house was great."

^ box (**Matthew 6:9, 10**) "You must pray, then, this way: "'Our Father in the heavens, let your name be sanctified. 10 Let your Kingdom come. Let your will take place, as in heaven, also on earth.

^ box (**John 5:43**) I have come in the name of my Father, but you do not receive me. If someone else came in his own name, you would receive that one.

^ box (**John 10:25**) Jesus answered them: "I told you, and yet you do not believe. The works that I am doing in my Father's name, these bear witness about me

^ box (**Mark 12:29, 30**) Jesus answered: "The first is, 'Hear, O Israel, Jehovah our God is one Jehovah, [30] and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.'

^ box (**John 12:28**) Father, glorify your name.” Then a voice came out of heaven: “I have glorified it and will glorify it again.”

^ box (**John 17:6, 26**) “I have made your name manifest to the men whom you gave me out of the world. They were yours, and you gave them to me, and they have observed your word.
26 I have made your name known to them and will make it known, so that the love with which you loved me may be in them and I in union with them.”

^ box (**Isaiah 43:10, 12**) “You are my witnesses,” declares Jehovah, “Yes, my servant whom I have chosen, So that you may know and have faith in me And understand that I am the same One. Before me no God was formed, And after me there has been none.
12 “I am the One who declared and saved and made known When there was no foreign god among you. So you are my witnesses,” declares Jehovah, “and I am God.

^ box (**Revelation 3:14**) “To the angel of the congregation in La·o·di·ceʹa write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God:

^ box (**Matthew 22:44**) ‘Jehovah said to my Lord: “Sit at my right hand until I put your enemies beneath your feet”’?

^ box (**Psalm 110:1**) Jehovah declared to my Lord: “Sit at my right hand Until I place your enemies as a stool for your feet.”

^ box (**Mark 7:9-13**) Further, he said to them: “You skillfully disregard the commandment of God in order to keep your tradition. 10 For example, Moses said, ‘Honor your father and your mother,’ and, ‘Let the one who speaks abusively of his father or mother be put to death.’ 11 But you say, ‘If a man says to his father or his mother: “Whatever I have that could benefit you is corban (that is, a gift dedicated to God),”’ 12 you no longer let him do a single thing for his father or his mother. 13 Thus you make the word of God invalid by your tradition that you have handed down. And you do many things like this.”

^ box (**John 1:1-3, 18**) In the beginning was the Word, and the Word was with God, and the Word was a god. 2 This one was in the beginning with God. 3 All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence
18 No man has seen God at any time; the only-begotten god who is at the Father’s side is the one who has explained Him.

^ box (**Colossians 1:15, 16**) He is the image of the invisible God, the firstborn of all creation; 16 because by means of him all other things were created in the heavens and on the

earth, the things visible and the things invisible, whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him.

^ par. 12 (**Mark 6:30-34**) The apostles gathered around Jesus and reported to him all the things they had done and taught. [31] And he said to them: “Come, you yourselves, privately into an isolated place and rest up a little.” For there were many coming and going, and they had no leisure time even to eat a meal. [32] So they set off in the boat for an isolated place to be by themselves. [33] But people saw them going and many got to know it, and from all the cities they ran together on foot and got there ahead of them. [34] Well, on getting out, he saw a large crowd, and he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things.

^ par. 12 (**John 13:34, 35**) I am giving you a new commandment, that you love one another; just as I have loved you, you also love one another. [35] By this all will know that you are my disciples—if you have love among yourselves.”

^ par. 12 (**Matthew 22:37-40**) He said to him: “‘You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.’ [38] This is the greatest and first commandment. [39] The second, like it, is this: ‘You must love your neighbor as yourself.’ [40] On these two commandments the whole Law hangs, and the Prophets.”

^ par. 12 (**Luke 6:27-31**) “But I say to you who are listening: Continue to love your enemies, to do good to those hating you, [28] to bless those cursing you, to pray for those who are insulting you. [29] To him who strikes you on the one cheek, offer the other also; and from him who takes away your outer garment, do not withhold the inner garment either. [30] Give to everyone asking you, and from the one taking your things away, do not ask them back. [31] “Also, just as you want men to do to you, do the same way to them.

^ par. 12 (**Romans 12:17-21**) Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. [18] If possible, as far as it depends on you, be peaceable with all men. [19] Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: “‘Vengeance is mine; I will repay,’ says Jehovah.” [20] But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” [21] Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

^ par. 12 (**Romans 13:8-10**) Do not owe anything to anyone except to love one another; for whoever loves his fellow man has fulfilled the law. [9] For the law code, “You must not commit adultery, you must not murder, you must not steal, you must not covet,” and whatever other commandment there is, is summed up in this saying: “You must love your

neighbor as yourself.” [10] Love does not work evil to one’s neighbor; therefore, love is the law’s fulfillment.

^ par. 13 (**John 3:16, 17**) “For God loved the world so much that he gave his only-begotten Son, so that everyone exercising faith in him might not be destroyed but have everlasting life. [17] For God did not send his Son into the world for him to judge the world, but for the world to be saved through him.

^ par. 14 (**John 14:6-28**) Jesus said to him: “I am the way and the truth and the life. No one comes to the Father except through me. [7] If you men had known me, you would have known my Father also; from this moment on you know him and have seen him.” [8] Philip said to him: “Lord, show us the Father, and it is enough for us.” [9] Jesus said to him: “Even after I have been with you men for such a long time, Philip, have you not come to know me? Whoever has seen me has seen the Father also. How is it you say, ‘Show us the Father’? [10] Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you I do not speak of my own originality, but the Father who remains in union with me is doing his works. [11] Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe because of the works themselves. [12] Most truly I say to you, whoever exercises faith in me will also do the works that I do; and he will do works greater than these, because I am going my way to the Father. [13] Also, whatever you ask in my name, I will do this, so that the Father may be glorified in connection with the Son. [14] If you ask anything in my name, I will do it. [15] “If you love me, you will observe my commandments. [16] And I will ask the Father and he will give you another helper to be with you forever, [17] the spirit of the truth, which the world cannot receive, because it neither sees it nor knows it. You know it, because it remains with you and is in you. [18] I will not leave you bereaved. I am coming to you. [19] In a little while the world will see me no more, but you will see me, because I live and you will live. [20] In that day you will know that I am in union with my Father and you are in union with me and I am in union with you. [21] Whoever has my commandments and observes them is the one who loves me. In turn, whoever loves me will be loved by my Father, and I will love him and will clearly show myself to him.” [22] Judas, not Is·car′i·ot, said to him: “Lord, what has happened that you intend to show yourself clearly to us and not to the world?” [23] In answer Jesus said to him: “If anyone loves me, he will observe my word, and my Father will love him, and we will come to him and make our dwelling with him. [24] Whoever does not love me does not observe my words. The word that you are hearing is not mine, but belongs to the Father who sent me. [25] “I have spoken these things to you while I am still with you. [26] But the helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you. [27] I leave you peace; I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink out of fear. [28] You heard that I said to you, ‘I am going away and I am coming back to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I am.

^ par. 14 (**John 1:9-14**) The true light that gives light to every sort of man was about to come into the world. [10] He was in the world, and the world came into existence through him, but the world did not know him. [11] He came to his own home, but his own people did not accept him. [12] However, to all who did receive him, he gave authority to become God's children, because they were exercising faith in his name. [13] And they were born, not from blood or from a fleshly will or from man's will, but from God. [14] So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of divine favor and truth.

^ par. 14 (**John 6:44**) No man can come to me unless the Father, who sent me, draws him, and I will resurrect him on the last day.

^ par. 14 (**John 8:31, 32**) Then Jesus went on to say to the Jews who had believed him: "If you remain in my word, you are really my disciples, [32] and you will know the truth, and the truth will set you free."

^ par. 15 (**Acts 17:26-28**) And he made out of one man every nation of men to dwell on the entire surface of the earth, and he decreed the appointed times and the set limits of where men would dwell, [27] so that they would seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. [28] For by him we have life and move and exist, even as some of your own poets have said, 'For we are also his children.'

^ par. 15 (**Matthew 7:7, 8**) "Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you; [8] for everyone asking receives, and everyone seeking finds, and to everyone knocking, it will be opened.

^ par. 15 (**Matthew 5:43-45**) "You heard that it was said: 'You must love your neighbor and hate your enemy.' [44] However, I say to you: Continue to love your enemies and to pray for those who persecute you, [45] so that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise on both the wicked and the good and makes it rain on both the righteous and the unrighteous.

^ par. 15 (**Acts 14:16, 17**) In past generations he permitted all the nations to go on in their ways, [17] although he did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, satisfying you with food and filling your hearts with gladness."

^ par. 15 (**Romans 3:23-26**) For all have sinned and fall short of the glory of God, [24] and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. [25] God presented him as an offering for propitiation through faith in his blood. This was to demonstrate his own righteousness,

because God in his forbearance was forgiving the sins that occurred in the past. [26] This was to demonstrate his own righteousness in this present season, so that he might be righteous even when declaring righteous the man who has faith in Jesus.

^ par. 16 (**1 Corinthians 13:4-8**) Love is patient and kind. Love is not jealous. It does not brag, does not get puffed up, [5] does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. [6] It does not rejoice over unrighteousness, but rejoices with the truth. [7] It bears all things, believes all things, hopes all things, endures all things. [8] Love never fails. But if there are gifts of prophecy, they will be done away with; if there are tongues, they will cease; if there is knowledge, it will be done away with.

^ par. 17 (**Matthew 10:7**) As you go, preach, saying: 'The Kingdom of the heavens has drawn near.'

^ par. 17 (**Mark 13:10**) Also, in all the nations, the good news has to be preached first.

^ par. 18 (**Matthew 5:14-16**) "You are the light of the world. A city cannot be hid when located on a mountain. [15] People light a lamp and set it, not under a basket, but on the lampstand, and it shines on all those in the house. [16] Likewise, let your light shine before men, so that they may see your fine works and give glory to your Father who is in the heavens.

^ par. 18 (**Luke 4:43**) But he said to them: "I must also declare the good news of the Kingdom of God to other cities, because for this I was sent."

^ par. 18 (**Luke 8:1**) Shortly afterward he traveled from city to city and from village to village, preaching and declaring the good news of the Kingdom of God. And the Twelve were with him,

^ par. 18 (**Luke10:1-12**) After these things the Lord designated 70 others and sent them out by twos ahead of him into every city and place where he himself was to go. [2] Then he said to them: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest. [3] Go! Look! I am sending you out as lambs in among wolves. [4] Do not carry a money bag or a food pouch or sandals, and do not greet anyone along the road. [5] Wherever you enter into a house, say first: 'May this house have peace.' [6] And if a friend of peace is there, your peace will rest upon him. But if there is not, it will return to you. [7] So stay in that house, eating and drinking the things they provide, for the worker is worthy of his wages. Do not keep transferring from house to house. [8] "Also, wherever you enter into a city and they receive you, eat what is set before you [9] and cure the sick ones in it and tell them: 'The Kingdom of God has come near to you.' [10] But wherever you enter into a city and they do not receive you, go out into its main streets and say: [11] 'We wipe off against you even the dust that sticks to our feet from your city.

Nevertheless, know this, that the Kingdom of God has come near.’ [12] I tell you that it will be more endurable for Sod′om in that day than for that city.

^ par. 18 (**Matthew 24:3-14**) While he was sitting on the Mount of Olives, the disciples approached him privately, saying: “Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?” [4] In answer Jesus said to them: “Look out that nobody misleads you, [5] for many will come on the basis of my name, saying, ‘I am the Christ,’ and will mislead many. [6] You are going to hear of wars and reports of wars. See that you are not alarmed, for these things must take place, but the end is not yet. [7] “For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. [8] All these things are a beginning of pangs of distress. [9] “Then people will hand you over to tribulation and will kill you, and you will be hated by all the nations on account of my name. [10] Then, too, many will be stumbled and will betray one another and will hate one another. [11] Many false prophets will arise and mislead many; 12 and because of the increasing of lawlessness, the love of the greater number will grow cold. [13] But the one who has endured to the end will be saved. [14] And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations, and then the end will come.

^ par. 19 (**Matthew 28:18-20**) Jesus approached and spoke to them, saying: “All authority has been given me in heaven and on the earth. [19] Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, [20] teaching them to observe all the things I have commanded you. And look! I am with you all the days until the conclusion of the system of things.”

^ par. 19 (**Acts 19:23-41**) At that time quite a disturbance arose concerning The Way. [24] For a man named De·me′tri·us, a silversmith who made silver shrines of Ar′te·mis, brought considerable profit to the craftsmen. [25] He gathered them and others who worked at such things and said: “Men, you well know that from this business comes our prosperity. [26] Now you see and hear how, not only in Eph′e·sus but in nearly all the province of Asia, this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the gods made by hands are not really gods. [27] Moreover, the danger exists not only that this business of ours will come into disrepute but also that the temple of the great goddess Ar′te·mis will be viewed as nothing, and she who is worshipped in the whole province of Asia and the inhabited earth will be deprived of her magnificence.” [28] Hearing this and becoming full of anger, the men began crying out: “Great is Ar′te·mis of the E·phe′sians!” [29] So the city became filled with confusion, and all together they rushed into the theater, dragging along with them Ga′ius and Ar·is·tar′chus, Mac·e·do′ni·ans, traveling companions of Paul. [30] For his part, Paul was willing to go inside to the people, but the disciples would not permit him. [31] Even some of the commissioners of festivals and games who were friendly to him sent word to him, pleading with him not to risk going into the theater. [32] Some were, in fact, crying out one thing and others something else; for the assembly was

in confusion and the majority of them did not know the reason why they had come together. [33] So they brought Alexander out of the crowd, the Jews shoving him forward, and Alexander motioned with his hand and wanted to make his defense to the people. [34] But when they recognized that he was a Jew, they all started shouting in unison for about two hours: “Great is Ar′te·mis of the E·phe′sians!” [35] When the city recorder had finally quieted the crowd, he said: “Men of Eph′e·sus, who really is there among men who does not know that the city of the E·phe′sians is the temple keeper of the great Ar′te·mis and of the image that fell from heaven? [36] Since these things are indisputable, you should keep calm and not act rashly. [37] For you have brought these men here who are neither robbers of temples nor blasphemers of our goddess. [38] So if De·me′tri·us and the craftsmen with him do have a case against someone, court days are held and there are proconsuls; let them bring charges against one another. [39] But if you are searching for anything beyond that, it must be decided in a regular assembly. [40] For we are really in danger of being charged with sedition over today’s affair, since there are no grounds we could present as a reason for this disorderly mob.” [41] And after saying this, he dismissed the assembly.

^ par. 20 (**Matthew 4:17**) From that time on, Jesus began preaching and saying: “Repent, for the Kingdom of the heavens has drawn near.”

^ par. 21 (**John 11:11**) After he said these things, he added: “Laz′a·rus our friend has fallen asleep, but I am traveling there to awaken him.”

^ par. 21 (**Ecclesiastes 9:5**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten.

^ par. 22 (**John 11:23, 24, 38, 39**) Jesus said to her: “Your brother will rise.” [24] Martha said to him: “I know he will rise in the resurrection on the last day.”
[38] Then Jesus, after groaning again within himself, came to the tomb. It was, in fact, a cave, and a stone was lying against it. [39] Jesus said: “Take the stone away.” Martha, the sister of the deceased, said to him: “Lord, by now he must smell, for it has been four days.”

^ par. 23 (**John 11:25, 26**) Jesus said to her: “I am the resurrection and the life. The one who exercises faith in me, even though he dies, will come to life; [26] and everyone who is living and exercises faith in me will never die at all. Do you believe this?”

^ par. 23 (**John 11:45**) Therefore, many of the Jews who had come to Mary and who saw what he did put faith in him,

^ par. 23 (**John 12:17**) Now the crowd that was with him when he called Laz′a·rus out of the tomb and raised him up from the dead kept bearing witness.

^ par. 23 (**John 11:30-53**) Jesus had not yet come into the village, but he was still in the place where Martha had met him. [31] When the Jews who were with Mary in the house

consoling her saw her get up quickly and go out, they followed her, supposing that she was going to the tomb to weep there. [32] When Mary arrived where Jesus was and caught sight of him, she fell at his feet and said to him: “Lord, if you had been here, my brother would not have died.” [33] When Jesus saw her weeping and the Jews who had come with her weeping, he groaned within himself and became troubled. [34] He said: “Where have you laid him?” They said to him: “Lord, come and see.” [35] Jesus gave way to tears. [36] At that the Jews began to say: “See, what affection he had for him!” [37] But some of them said: “Could not this man who opened the eyes of the blind man prevent this one from dying?” [38] Then Jesus, after groaning again within himself, came to the tomb. It was, in fact, a cave, and a stone was lying against it. [39] Jesus said: “Take the stone away.” Martha, the sister of the deceased, said to him: “Lord, by now he must smell, for it has been four days.” [40] Jesus said to her: “Did I not tell you that if you would believe you would see the glory of God?” [41] So they took the stone away. Then Jesus raised his eyes heavenward and said: “Father, I thank you that you have heard me. [42] True, I knew that you always hear me; but I spoke on account of the crowd standing around, so that they may believe that you sent me.” [43] When he had said these things, he cried out with a loud voice: “Laz′a·rus, come out!” [44] The man who had been dead came out with his feet and hands bound with wrappings, and his face was wrapped with a cloth. Jesus said to them: “Free him and let him go.” [45] Therefore, many of the Jews who had come to Mary and who saw what he did put faith in him, [46] but some of them went off to the Pharisees and told them what Jesus had done. [47] So the chief priests and the Pharisees gathered the San′he·drin together and said: “What are we to do, for this man performs many signs? [48] If we let him go on this way, they will all put faith in him, and the Romans will come and take away both our place and our nation.” [49] But one of them, Ca′ia·phas, who was high priest that year, said to them: “You do not know anything at all, [50] and you have not reasoned that it is to your benefit for one man to die in behalf of the people rather than for the whole nation to be destroyed.” [51] He did not say this, however, of his own originality, but because he was high priest that year, he prophesied that Jesus was to die for the nation, [52] and not only for the nation but also to gather together into one the children of God who were scattered about. [53] So from that day on they conspired to kill him.

^ par. 24 (**Job 36:14**) They die while still young, Spending their life among male temple prostitutes.

^ par. 24 (**Ezekiel 18:4**) Look! All the souls—to me they belong. As the soul of the father so also the soul of the son—to me they belong. The soul who sins is the one who will die.

^ par. 25 (**Luke 23:43**) And he said to him: “Truly I tell you today, you will be with me in Paradise.”

^ par. 25 (**John 17:3**) This means everlasting life, their coming to know you, the only true God, and the one whom you sent, Jesus Christ.

^ par. 25 (**Luke 22:28-30**) “However, you are the ones who have stuck with me in my trials; [29] and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, [30] so that you may eat and drink at my table in my Kingdom, and sit on thrones to judge the 12 tribes of Israel.

^ par. 25 (**Titus 1:1, 2**) Paul, a slave of God and an apostle of Jesus Christ according to the faith of God’s chosen ones and the accurate knowledge of the truth that is according to godly devotion [2] and is based on a hope of the everlasting life that God, who cannot lie, promised long ago;

^ par. 25 (**Revelation 21:1-4**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. [2] I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. [3] With that I heard a loud voice from the throne say: “Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. [4] And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.”

^ par. 26 (**Matthew 3:17**) Look! Also, a voice from the heavens said: “This is my Son, the beloved, whom I have approved.”

^ par. 26 (**Matthew 17:1-6**) Six days later Jesus took Peter and James and his brother John along and led them up into a lofty mountain by themselves. [2] And he was transfigured before them; his face shone as the sun, and his outer garments became brilliant as the light. [3] And look! there appeared to them Moses and E·li′jah conversing with him. [4] Then Peter said to Jesus: “Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you, one for Moses, and one for E·li′jah.” [5] While he was still speaking, look! a bright cloud overshadowed them, and look! a voice out of the cloud said: “This is my Son, the beloved, whom I have approved. Listen to him.” [6] At hearing this, the disciples fell facedown and became very much afraid.

^ par. 26 (**Luke 9:28-36**) In fact, about eight days after saying these words, he took Peter, John, and James along and climbed up the mountain to pray. [29] And as he was praying, the appearance of his face changed and his clothing became glitteringly white. [30] And look! two men were conversing with him; they were Moses and E·li′jah. [31] These appeared with glory and began talking about his departure, which he was about to fulfill at Jerusalem. [32] Now Peter and those with him were weighed down with sleep, but when they became fully awake, they saw his glory and the two men standing with him. [33] And as these were departing from him, Peter said to Jesus: “Instructor, it is fine for us to be here. So let us erect three tents, one for you, one for Moses, and one for E·li′jah.” He did not realize what he was saying. [34] But as he was saying these things, a cloud formed and began to

overshadow them. As they entered into the cloud, they became afraid. [35] Then a voice came out of the cloud, saying: “This is my Son, the one who has been chosen. Listen to him.” [36] As the voice spoke, Jesus was found alone. But they kept quiet and did not report to anyone in those days any of the things they saw.

^ par. 27 (**2 Peter 1:16-18**) No, it was not by following artfully contrived false stories that we made known to you the power and presence of our Lord Jesus Christ, but rather, we were eyewitnesses of his magnificence. [17] For he received from God the Father honor and glory when words such as these were conveyed to him by the magnificent glory: “This is my Son, my beloved, whom I myself have approved.” [18] Yes, these words we heard coming from heaven while we were with him in the holy mountain.

^ par. 27 (**Matthew 17:9**) As they were descending from the mountain, Jesus commanded them: “Tell the vision to no one until the Son of man is raised up from the dead.”

^ par. 27 (**Titus 1:13, 14**) This witness is true. For this very reason, keep on reproving them with severity so that they may be healthy in the faith, [14] paying no attention to Jewish fables and commandments of men who turn away from the truth.

^ par. 28 (**Matthew 26:3, 4, 59-67**) Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was named Ca′ia·phas, [4] and they conspired together to seize Jesus by cunning and to kill him.
[59] Now the chief priests and the entire San′he·drin were looking for false testimony against Jesus in order to put him to death. [60] But they found none, although many false witnesses came forward. Later two came forward [61] and said: “This man said, ‘I am able to throw down the temple of God and build it up in three days.’” [62] With that the high priest stood up and said to him: “Do you say nothing in reply? What is it these men are testifying against you?” [63] But Jesus kept silent. So the high priest said to him: “I put you under oath by the living God to tell us whether you are the Christ, the Son of God!” [64] Jesus said to him: “You yourself said it. But I say to you: From now on you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven.” [65] Then the high priest ripped his outer garments, saying: “He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. [66] What is your opinion?” They answered: “He deserves to die.” [67] Then they spat in his face and hit him with their fists. Others slapped him on the face,

^ par. 28 (**Mark 12:14-17**) On arriving, these said to him: “Teacher, we know you are truthful and you do not seek anyone’s favor, for you do not look at the outward appearance of people, but you teach the way of God in line with truth. Is it lawful to pay head tax to Caesar or not? [15] Should we pay, or should we not pay?” Detecting their hypocrisy, he said to them: “Why do you put me to the test? Bring me a de·nar′i·us to look at.” [16] They brought one, and he said to them: “Whose image and inscription is this?” They said to him:

“Caesar’s.” [17] Jesus then said: “Pay back Caesar’s things to Caesar, but God’s things to God.” And they were amazed at him.

^ par. 28 (**Luke 23:1-11**) So the multitude got up, one and all, and led him to Pilate. [2] Then they began to accuse him, saying: “We found this man subverting our nation, forbidding the paying of taxes to Caesar, and saying he himself is Christ a king.” [3] Now Pilate asked him the question: “Are you the King of the Jews?” In answer he said: “You yourself are saying it.” [4] Then Pilate said to the chief priests and the crowds: “I find no crime in this man.” [5] But they insisted, saying: “He stirs up the people by teaching throughout all Ju·de′a, starting from Gal′i·lee even to here.” [6] On hearing that, Pilate asked whether the man was a Gal·i·le′an. [7] After ascertaining that he was under the jurisdiction of Herod, he sent him on to Herod, who was also in Jerusalem in those days. [8] When Herod saw Jesus, he rejoiced greatly. For a considerable time he had been wanting to see Jesus because he had heard much about him, and he was hoping to see some sign performed by him. [9] So he began to question him at length, but he gave him no answer. [10] However, the chief priests and the scribes kept standing up and vehemently accusing him. [11] Then Herod together with his soldiers treated him with contempt, and he mocked him by clothing him with a splendid garment and then sent him back to Pilate.

^ par. 28 (**John 18:28-31**) Then they led Jesus from Ca′ia·phas to the governor’s residence. It was now early in the morning. But they themselves did not enter into the governor’s residence, so that they would not get defiled but could eat the Passover. [29] So Pilate came outside to them and said: “What accusation do you bring against this man?” [30] They answered him: “If this man were not a wrongdoer, we would not have handed him over to you.” [31] So Pilate said to them: “Take him yourselves and judge him according to your law.” The Jews said to him: “It is not lawful for us to kill anyone.”

^ par. 29 (**John 19:16-22**) Then he handed him over to them to be executed on the stake. So they took charge of Jesus. [17] Bearing the torture stake for himself, he went out to the so-called Skull Place, which is called Gol′go·tha in Hebrew. [18] There they nailed him to the stake alongside two other men, one on each side, with Jesus in the middle. [19] Pilate also wrote a title and put it on the torture stake. It was written: “Jesus the Naz·a·rene′ the King of the Jews.” [20] Many of the Jews read this title, because the place where Jesus was nailed to the stake was near the city, and it was written in Hebrew, in Latin, and in Greek. [21] However, the chief priests of the Jews said to Pilate: “Do not write, ‘The King of the Jews,’ but that he said, ‘I am King of the Jews.’” [22] Pilate answered: “What I have written, I have written.”

^ par. 29 (**Galatians 3:13**) Christ purchased us, releasing us from the curse of the Law by becoming a curse instead of us, because it is written: “Accursed is every man hung upon a stake.”

^ par. 30 (**Matthew 27:62-66**) The next day, which was after the Preparation, the chief priests and the Pharisees gathered together before Pilate, 63 saying: “Sir, we recall what that impostor said while he was still alive, ‘After three days I am to be raised up.’ 64 Therefore, command that the grave be made secure until the third day, so that his disciples may not come and steal him and say to the people, ‘He was raised up from the dead!’ Then this last deception will be worse than the first.” 65 Pilate said to them: “You may have a guard. Go make it as secure as you know how.” 66 So they went and made the grave secure by sealing the stone and posting a guard.

^ par. 31 (**Mark 16:1-7**) So when the Sabbath was over, Mary Mag′da·lene, Mary the mother of James, and Sa·lo′me bought spices in order to come and apply them to his body. 2 And very early on the first day of the week when the sun had risen, they came to the tomb. 3 They were saying to one another: “Who will roll the stone away from the entrance of the tomb for us?” 4 But when they looked up, they saw that the stone had been rolled away, although it was very large. 5 When they entered into the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were stunned. 6 He said to them: “Do not be stunned. You are looking for Jesus the Naz·a·rene′ who was executed on the stake. He was raised up. He is not here. Look, here is the place where they laid him. 7 But go, tell his disciples and Peter, ‘He is going ahead of you into Gal′i·lee. You will see him there, just as he told you.’”

^ par. 31 (**Luke 24:1-12**) But on the first day of the week, they came very early to the tomb, bringing the spices they had prepared. 2 But they found the stone rolled away from the tomb, 3 and when they entered, they did not find the body of the Lord Jesus. 4 While they were perplexed about this, look! two men in shining garments stood by them. 5 The women became frightened and kept their faces turned toward the ground, so the men said to them: “Why are you looking for the living one among the dead? 6 He is not here, but has been raised up. Recall how he spoke to you while he was yet in Gal′i·lee, 7 saying that the Son of man must be handed over to sinful men and be executed on the stake and on the third day rise.” 8 Then they remembered his words, 9 and they returned from the tomb and reported all these things to the Eleven and to all the rest. 10 They were Mary Mag′da·lene, Jo·an′na, and Mary the mother of James. Also, the rest of the women with them were telling these things to the apostles. 11 However, these sayings seemed like nonsense to them, and they would not believe the women. 12 But Peter got up and ran to the tomb, and stooping forward, he saw only the linen cloths. So he went off, wondering to himself what had occurred.

^ par. 32 (**1 Corinthians 15:3-7**) For among the first things I handed on to you was what I also received, that Christ died for our sins according to the Scriptures; 4 and that he was buried, yes, that he was raised up on the third day according to the Scriptures; 5 and that he appeared to Ce′phas, and then to the Twelve. 6 After that he appeared to more than 500

brothers at one time, most of whom are still with us, though some have fallen asleep in death. [7] After that he appeared to James, then to all the apostles.

^ par. 32 (**Romans 1:1-4**) Paul, a slave of Christ Jesus and called to be an apostle, set apart for God's good news, [2] which he promised beforehand through his prophets in the holy Scriptures, [3] concerning his Son, who came to be from the offspring of David according to the flesh, [4] but who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord.

^ par. 32 (**1 Corinthians 15:8, 9**) But last of all he appeared also to me as if to one born prematurely. [9] For I am the least of the apostles, and I am not worthy of being called an apostle, because I persecuted the congregation of God.

^ par. 32 (**Acts 9:1-19**) But Saul, still breathing threat and murder against the disciples of the Lord, went to the high priest [2] and asked him for letters to the synagogues in Damascus, so that he might bring bound to Jerusalem any whom he found who belonged to The Way, both men and women. [3] Now as he was traveling and getting near Damascus, suddenly a light from heaven flashed around him, [4] and he fell to the ground and heard a voice say to him: "Saul, Saul, why are you persecuting me?" [5] He asked: "Who are you, Lord?" He said: "I am Jesus, whom you are persecuting. [6] But get up and go into the city, and you will be told what you must do." [7] Now the men who were traveling with him stood speechless, hearing, indeed, the sound of a voice but seeing no one. [8] Saul then got up from the ground, and though his eyes were open, he could see nothing. So they led him by the hand and brought him into Damascus. [9] And for three days he did not see anything, and he neither ate nor drank. [10] There was a disciple named An·a·ni′as in Damascus, and the Lord said to him in a vision: "An·a·ni′as!" He said: "Here I am, Lord." [11] The Lord said to him: "Get up, go to the street called Straight, and look for a man named Saul, from Tarsus, at the house of Judas. For look! he is praying, [12] and in a vision he has seen a man named An·a·ni′as come in and lay his hands on him so that he may recover sight." [13] But An·a·ni′as answered: "Lord, I have heard from many about this man, about all the harm he did to your holy ones in Jerusalem. [14] And here he has authority from the chief priests to arrest all those calling on your name." [15] But the Lord said to him: "Go! because this man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel. [16] For I will show him plainly how many things he must suffer for my name." [17] So An·a·ni′as went and entered the house, and he laid his hands on him and said: "Saul, brother, the Lord Jesus, who appeared to you on the road along which you were coming, has sent me so that you may recover sight and be filled with holy spirit." [18] And immediately, what looked like scales fell from his eyes, and he recovered his sight. He then got up and was baptized, [19] and he ate some food and gained strength. He stayed for some days with the disciples in Damascus,

^ par. 33 (**1 Peter 1:3, 4**) Praised be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, [4] to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you

^ par. 34 (**1 Corinthians 15:20-22**)
But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep in death. [21] For since death came through a man, resurrection of the dead also comes through a man. [22] For just as in Adam all are dying, so also in the Christ all will be made alive.
^ question 35 (**Isaiah 65:17-25**) For look! I am creating new heavens and a new earth; And the former things will not be called to mind, Nor will they come up into the heart. [18] So exult and be joyful forever in what I am creating. For look! I am creating Jerusalem a cause for joy And her people a cause for exultation. [19] And I will rejoice in Jerusalem and exult in my people; No more will there be heard in her the sound of weeping or a cry of distress.” [20] “No more will there be an infant from that place who lives but a few days, Nor an old man who fails to live out his days. For anyone who dies at a hundred will be considered a mere boy, And the sinner will be cursed, even though he is a hundred years of age. [21] They will build houses and live in them, And they will plant vineyards and eat their fruitage. [22] They will not build for someone else to inhabit, Nor will they plant for others to eat. For the days of my people will be like the days of a tree, And the work of their hands my chosen ones will enjoy to the full. [23] They will not toil for nothing, Nor will they bear children for distress, Because they are the offspring made up of those blessed by Jehovah, And their descendants with them. [24] Even before they call out, I will answer; While they are yet speaking, I will hear. [25] The wolf and the lamb will feed together, The lion will eat straw just like the bull, And the serpent’s food will be dust. They will do no harm nor cause any ruin in all my holy mountain,” says Jehovah.

^ par. 35 (**Revelation 21:1-4**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. [2] I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. [3] With that I heard a loud voice from the throne say: “Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. [4] And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.”

^ par. 36 (**Acts 2:3, 4**) And tongues as if of fire became visible to them and were distributed, and one came to rest on each one of them, [4] and they all became filled with holy spirit and started to speak in different languages, just as the spirit enabled them to speak.

^ par. 36 (**Acts 2:5-21**) At that time devout Jews from every nation under heaven were staying in Jerusalem. 6 So when this sound occurred, a crowd gathered and was bewildered, because each one heard them speaking in his own language. 7 Indeed, they were utterly amazed and said: “See here, all these who are speaking are Gal·i·le′ans, are they not? 8 How is it, then, that each one of us is hearing his own native language? 9 Par′thi·ans, Medes, and E′lam·ites, the inhabitants of Mes·o·po·ta′mi·a, Ju·de′a and Cap·pa·do′ci·a, Pon′tus and the province of Asia, 10 Phryg′i·a and Pam·phyl′i·a, Egypt and the regions of Lib′y·a near Cy·re′ne, sojourners from Rome, both Jews and proselytes, 11 Cre′tans, and Arabians—we hear them speaking in our languages about the magnificent things of God.” 12 Yes, they were all astonished and perplexed, saying to one another: “What does this mean?” 13 However, others mocked them and said: “They are full of sweet wine.” 14 But Peter stood up with the Eleven and spoke to them in a loud voice: “Men of Ju·de′a and all you inhabitants of Jerusalem, let this be known to you and listen carefully to my words. 15 These people are, in fact, not drunk, as you suppose, for it is the third hour of the day. 16 On the contrary, this is what was said through the prophet Joel: 17 ‘“And in the last days,” God says, “I will pour out some of my spirit on every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams, 18 and even on my male slaves and on my female slaves I will pour out some of my spirit in those days, and they will prophesy. 19 And I will give wonders in heaven above and signs on earth below—blood and fire and clouds of smoke. 20 The sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah comes. 21 And everyone who calls on the name of Jehovah will be saved.”’

^ par. 38 (**2 Peter 2:1-3**) However, there also came to be false prophets among the people, as there will also be false teachers among you. These will quietly bring in destructive sects, and they will even disown the owner who bought them, bringing speedy destruction upon themselves. 2 Furthermore, many will follow their brazen conduct, and because of them the way of the truth will be spoken of abusively. 3 Also, they will greedily exploit you with counterfeit words. But their judgment, decided long ago, is not moving slowly, and their destruction is not sleeping.

^ par. 38 (**Acts 20:30**) and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves.

^ par. 38 (**2 Timothy 2:16-18**) But reject empty speeches that violate what is holy, for they will lead to more and more ungodliness, 17 and their word will spread like gangrene. Hy·me·nae′us and Phi·le′tus are among them. 18 These men have deviated from the truth, saying that the resurrection has already occurred, and they are subverting the faith of some.

^ par. 38 (**2 Thessalonians 2:3**) Let no one lead you astray in any way, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction.

^ footnote 4 (**1 Corinthians 15:53, 54**) For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. [54] But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying that is written will take place: “Death is swallowed up forever.”

^ footnote 4 (**1 Timothy 6:16**) the one alone having immortality, who dwells in unapproachable light, whom no man has seen or can see. To him be honor and eternal might. Amen.

^ footnote 4 (**Romans 8:17**) If, then, we are children, we are also heirs—heirs indeed of God, but joint heirs with Christ—provided we suffer together so that we may also be glorified together.

^ footnote 4 (**Ephesians 3:6**) namely, that people of the nations should, in union with Christ Jesus and through the good news, be joint heirs and fellow members of the body and partakers with us of the promise.

^ footnote 4 (**Revelation 7:4**) And I heard the number of those who were sealed, 144,000, sealed out of every tribe of the sons of Israel:

^ footnote 4 (**Revelation 14:1-5**) Then I saw, and look! the Lamb standing on Mount Zion, and with him 144,000 who have his name and the name of his Father written on their foreheads. [2] I heard a sound coming out of heaven like the sound of many waters and like the sound of loud thunder; and the sound that I heard was like singers who accompany themselves by playing on their harps. [3] And they are singing what seems to be a new song before the throne and before the four living creatures and the elders, and no one was able to master that song except the 144,000, who have been bought from the earth. [4] These are the ones who did not defile themselves with women; in fact, they are virgins. These are the ones who keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb, [5] and no deceit was found in their mouths; they are without blemish.

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Below is a rendering of the page up to the first error.

^ par. 5 (**1 Corinthians 6:9-11**) Or do you not know that unrighteous people will not inherit God's Kingdom? Do not be misled. Those who are sexually immoral, idolaters, adulterers, men who submit to homosexual acts, men who practice homosexuality, [10] thieves, greedy people, drunkards, revilers, and extortioners will not inherit God's Kingdom. [11] And yet that is what some of you were. But you have been washed clean; you have been sanctified; you have been declared righteous in the name of the Lord Jesus Christ and with the spirit of our God.

^ par. 5 (**Ephesians 5:5**) For you know this, recognizing it for yourselves, that no sexually immoral person or unclean person or greedy person, which means being an idolater, has any inheritance in the Kingdom of the Christ and of God.

^ par. 5 (**1 Timothy 6:10**) For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.

^ question 6 (**Romans 2:21-24**) do you, however, the one teaching someone else, not teach yourself? You, the one preaching, "Do not steal," do you steal? [22] You, the one saying, "Do not commit adultery," do you commit adultery? You, the one abhorring idols, do you rob temples? [23] You who take pride in law, do you dishonor God by your transgressing of the Law? [24] For "the name of God is being blasphemed among the nations because of you," just as it is written.

^ par. 13 (**Ephesians 1:22, 23**) He also subjected all things under his feet and made him head over all things with regard to the congregation, [23] which is his body, the fullness of him who fills up all things in all.

^ par. 13 (**Ephesians 5:25-27**) Husbands, continue loving your wives, just as the Christ also loved the congregation and gave himself up for it, [26] in order that he might sanctify it, cleansing it with the bath of water by means of the word, [27] so that he might present the congregation to himself in its splendor, without a spot or a wrinkle or any of such things, but holy and without blemish.

^ question 16 (**Mark 3:25**) and if a house becomes divided against itself, that house will not be able to stand.

^ par. 28 (**John 4:24**) God is a Spirit, and those worshipping him must worship with spirit and truth.”

^ par. 28 (**Matthew 7:13, 14**) “Go in through the narrow gate, because broad is the gate and spacious is the road leading off into destruction, and many are going in through it;
14 whereas narrow is the gate and cramped the road leading off into life, and few are finding it.

^ par. 28 (**John 8:31, 32**) Then Jesus went on to say to the Jews who had believed him: “If you remain in my word, you are really my disciples, 32 and you will know the truth, and the truth will set you free.”

^ box (**Matthew 5:44**) However, I say to you: Continue to love your enemies and to pray for those who persecute you,

^ par. 42 (**John 8:32**) and you will know the truth, and the truth will set you free

^ footnote 2 (**Romans 3:28**) For we consider that a man is declared righteous by faith apart from works of law.

^ footnote 2 (**James 2:17, 26**) So, too, faith by itself, without works, is dead.
26 Indeed, just as the body without spirit is dead, so also faith without works is dead.

^ footnote 2 (**Romans 3:19, 20, 28**) Now we know that all the things the Law says, it addresses to those under the Law, so that every mouth may be silenced and all the world may become accountable to God for punishment. 20 Therefore, no one will be declared righteous before him by works of law, for by law comes the accurate knowledge of sin.
28 For we consider that a man is declared righteous by faith apart from works of law.

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Below is a rendering of the page up to the first error.

^ par. 7 (**2 Timothy 4:3, 4**) For there will be a period of time when they will not put up with the wholesome teaching, but according to their own desires, they will surround themselves with teachers to have their ears tickled. [4] They will turn away from listening to the truth and give attention to false stories.

^ par. 11 (**Psalm 19:1**) The heavens are declaring the glory of God; The skies above proclaim the work of his hands.

^ par. 11 (**Genesis 1:1**) In the beginning God created the heavens and the earth.

^ par. 17 (**Romans 1:19, 20**) because what may be known about God is clearly evident among them, for God made it clear to them. [20] For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable.

^ par. 17 (**Isaiah 45:18**) For this is what Jehovah says, The Creator of the heavens, the true God, The One who formed the earth, its Maker who firmly established it, Who did not create it simply for nothing, but formed it to be inhabited: "I am Jehovah, and there is no one else.

^ par. 17 (**Jeremiah 10:12**) He is the Maker of the earth by his power, The One who established the productive land by his wisdom And who stretched out the heavens by his understanding.

^ par. 19 (**Psalm 104:24**) How many your works are, O Jehovah! You have made all of them in wisdom. The earth is full of what you have made.

^ box (**Ezekiel 1:1-3**) In the 30th year, on the fifth day of the fourth month, while I was among the exiled people by the river Che′bar, the heavens were opened and I began to see visions of God. [2] On the fifth day of the month—that is, in the fifth year of the exile of King Je·hoi′a·chin— [3] the word of Jehovah came to Ezekiel son of Bu′zi the priest by the river Che′bar in the land of the Chal·de′ans. There the hand of Jehovah came upon him.

^ box (**Acts 4:5, 6**) The next day their rulers, elders, and scribes gathered together in Jerusalem, [6] along with An′nas the chief priest, Ca′ia·phas, John, Alexander, and all who

were relatives of the chief priest.

^ box (**Acts 18:12**) While Gal′li·o was proconsul of A·cha′ia, the Jews made a concerted attack against Paul and led him to the judgment seat,

^ box (**Acts 23:26**) “Claudius Lys′i·as to His Excellency, Governor Felix: Greetings!

^ box (**Ecclesiastes 1:7**) All the streams flow into the sea, yet the sea is not full. To the place from which the streams flow, there they return so as to flow again.

^ box (**Isaiah 40:22**) There is One who dwells above the circle of the earth, And its inhabitants are like grasshoppers. He is stretching out the heavens like a fine gauze, And he spreads them out like a tent to dwell in.

^ box (**Job 26:7**) He stretches out the northern sky over empty space, Suspending the earth upon nothing;

^ box (**Proverbs 4:23**) Above all the things that you guard, safeguard your heart, For out of it are the sources of life.

^ box (**Isaiah 13:17-19**) Here I am raising up against them the Medes, Who regard silver as nothing And who take no delight in gold. 18 Their bows will shatter young men; They will show no pity on the fruit of the womb Nor mercy to children. 19 And Babylon, the most glorious of kingdoms, The beauty and the pride of the Chal·de′ans, Will be like Sod′om and Go·mor′rah when God overthrew them.

^ box (**Isaiah 44:27–45:1**) The One saying to the deep waters, ‘Be evaporated, And I will dry up all your rivers’; 28 The One saying of Cyrus, ‘He is my shepherd, And he will completely carry out all my will’; The One saying of Jerusalem, ‘She will be rebuilt,’ And of the temple, ‘Your foundation will be laid.’” **45:**1 This is what Jehovah says to his anointed one, to Cyrus, Whose right hand I have taken hold of To subdue nations before him, To disarm kings, To open before him the double doors, So that the gates will not be shut:

^ box (**Ezekiel 26:3-7**) therefore this is what the Sovereign Lord Jehovah says: ‘Here I am against you, O Tyre, and I will bring up many nations against you, just as the sea brings up its waves. 4 They will destroy the walls of Tyre and tear down her towers, and I will scrape away soil and make her a shining, bare rock. 5 She will become a drying yard for dragnets in the midst of the sea.’ “‘For I myself have spoken,’ declares the Sovereign Lord Jehovah, ‘and she will become plunder for the nations. 6 And her settlements in the countryside will be slaughtered by the sword, and people will have to know that I am Jehovah.’ 7 “For this is what the Sovereign Lord Jehovah says: ‘Here I am bringing King Neb·u·chad·nez′zar of

Babylon against Tyre from the north; he is a king of kings, with horses, war chariots, cavalrymen, and an army of many soldiers.

^ box (**Daniel 8:1-7, 20-22**) In the third year of the kingship of King Bel·shaz′zar, a vision appeared to me, Daniel, after the one that appeared to me previously. 2 I saw the vision, and as I watched I was in Shu′shan the citadel, which is in the province of E′lam; I viewed the vision, and I was next to the watercourse of U′lai. 3 As I raised my eyes, look! there was a ram standing before the watercourse, and it had two horns. The two horns were tall, but one was higher than the other, and the higher one came up later. 4 I saw the ram making thrusts to the west and to the north and to the south, and no wild beasts could stand before it, and there was no one who could provide rescue from its power. It did as it pleased and exalted itself. 5 As I kept watching, look! there was a male goat coming from the west crossing the surface of the whole earth without touching the ground. And the goat had a conspicuous horn between its eyes. 6 It was coming toward the ram with the two horns, which I had seen standing before the watercourse; it was running toward it in a powerful rage. 7 I saw it closing in on the ram, and it was filled with bitterness toward it. It struck down the ram and broke its two horns, and the ram was powerless to stand up to it. It threw the ram to the ground and trampled it down, and there was no one to rescue it from its power.
20 "The two-horned ram that you saw stands for the kings of Me′di·a and Persia. 21 The hairy male goat stands for the king of Greece; and the great horn that was between its eyes stands for the first king. 22 As for the horn that was broken, so that four stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power.

^ box (**Luke 19:41-44**) And when he got nearby, he viewed the city and wept over it, 42 saying: "If you, even you, had discerned on this day the things having to do with peace—but now they have been hidden from your eyes. 43 Because the days will come upon you when your enemies will build around you a fortification of pointed stakes and will encircle you and besiege you from every side. 44 They will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected."

^ box (**Luke 21:20, 21**) "However, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. 21 Then let those in Ju·de′a begin fleeing to the mountains, let those in the midst of her leave, and let those in the countryside not enter into her,

^ box (**Matthew 24:1-51**) Now as Jesus was departing from the temple, his disciples approached to show him the buildings of the temple. 2 In response he said to them: "Do you not see all these things? Truly I say to you, by no means will a stone be left here upon a stone and not be thrown down." 3 While he was sitting on the Mount of Olives, the disciples approached him privately, saying: "Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" 4 In answer Jesus said to them: "Look out that nobody misleads you, 5 for many will come on

the basis of my name, saying, ‘I am the Christ,’ and will mislead many. [6] You are going to
hear of wars and reports of wars. See that you are not alarmed, for these things must take
place, but the end is not yet. [7] “For nation will rise against nation and kingdom against
kingdom, and there will be food shortages and earthquakes in one place after another. [8] All
these things are a beginning of pangs of distress. [9] “Then people will hand you over to
tribulation and will kill you, and you will be hated by all the nations on account of my
name. [10] Then, too, many will be stumbled and will betray one another and will hate one
another. [11] Many false prophets will arise and mislead many; [12] and because of the
increasing of lawlessness, the love of the greater number will grow cold. [13] But the one who
has endured to the end will be saved. [14] And this good news of the Kingdom will be
preached in all the inhabited earth for a witness to all the nations, and then the end will
come. [15] “Therefore, when you catch sight of the disgusting thing that causes desolation, as
spoken about by Daniel the prophet, standing in a holy place (let the reader use
discernment), [16] then let those in Ju·de′a begin fleeing to the mountains. [17] Let the man on
the housetop not come down to take the goods out of his house, [18] and let the man in the
field not return to pick up his outer garment. [19] Woe to the pregnant women and those
nursing a baby in those days! [20] Keep praying that your flight may not occur in wintertime
nor on the Sabbath day; [21] for then there will be great tribulation such as has not occurred
since the world’s beginning until now, no, nor will occur again. [22] In fact, unless those days
were cut short, no flesh would be saved; but on account of the chosen ones those days will
be cut short. [23] “Then if anyone says to you, ‘Look! Here is the Christ,’ or, ‘There!’ do not
believe it. [24] For false Christs and false prophets will arise and will perform great signs and
wonders so as to mislead, if possible, even the chosen ones. [25] Look! I have forewarned
you. [26] Therefore, if people say to you, ‘Look! He is in the wilderness,’ do not go out;
‘Look! He is in the inner rooms,’ do not believe it. [27] For just as the lightning comes out of
the east and shines over to the west, so the presence of the Son of man will be. [28] Wherever
the carcass is, there the eagles will be gathered together. [29] “Immediately after the
tribulation of those days, the sun will be darkened, and the moon will not give its light, and
the stars will fall from heaven, and the powers of the heavens will be shaken. [30] Then the
sign of the Son of man will appear in heaven, and all the tribes of the earth will beat
themselves in grief, and they will see the Son of man coming on the clouds of heaven with
power and great glory. [31] And he will send out his angels with a great trumpet sound, and
they will gather his chosen ones together from the four winds, from one extremity of the
heavens to their other extremity. [32] “Now learn this illustration from the fig tree: Just as
soon as its young branch grows tender and sprouts its leaves, you know that summer is
near. [33] Likewise also you, when you see all these things, know that he is near at the doors.
[34] Truly I say to you that this generation will by no means pass away until all these things
happen. [35] Heaven and earth will pass away, but my words will by no means pass away.
[36] “Concerning that day and hour nobody knows, neither the angels of the heavens nor the
Son, but only the Father. [37] For just as the days of Noah were, so the presence of the Son of
man will be. [38] For as they were in those days before the Flood, eating and drinking, men

marrying and women being given in marriage, until the day that Noah entered into the ark,
[39] and they took no note until the Flood came and swept them all away, so the presence of
the Son of man will be. [40] Then two men will be in the field; one will be taken along and
the other abandoned. [41] Two women will be grinding at the hand mill; one will be taken
along and the other abandoned. [42] Keep on the watch, therefore, because you do not know
on what day your Lord is coming. [43] "But know one thing: If the householder had known in
what watch the thief was coming, he would have kept awake and not allowed his house to
be broken into. [44] On this account, you too prove yourselves ready, because the Son of man
is coming at an hour that you do not think to be it. [45] "Who really is the faithful and discreet
slave whom his master appointed over his domestics, to give them their food at the proper
time? [46] Happy is that slave if his master on coming finds him doing so! [47] Truly I say to
you, he will appoint him over all his belongings. [48] "But if ever that evil slave says in his
heart, 'My master is delaying,' [49] and he starts to beat his fellow slaves and to eat and drink
with the confirmed drunkards, [50] the master of that slave will come on a day that he does
not expect and in an hour that he does not know, [51] and he will punish him with the greatest
severity and will assign him his place with the hypocrites. There is where his weeping and
the gnashing of his teeth will be.

^ box (**Mark 13:1-36**) As he was going out of the temple, one of his disciples said to him:
"Teacher, see! what wonderful stones and buildings!" [2] However, Jesus said to him: "Do
you see these great buildings? By no means will a stone be left here upon a stone and not
be thrown down." [3] As he was sitting on the Mount of Olives with the temple in view, Peter,
James, John, and Andrew asked him privately: [4] "Tell us, when will these things be, and
what will be the sign when all these things are to come to a conclusion?" [5] So Jesus began
to tell them: "Look out that nobody misleads you. [6] Many will come on the basis of my
name, saying, 'I am he,' and will mislead many. [7] Moreover, when you hear of wars and
reports of wars, do not be alarmed; these things must take place, but the end is not yet.
[8] "For nation will rise against nation and kingdom against kingdom; there will be
earthquakes in one place after another; there will also be food shortages. These are a
beginning of pangs of distress. [9] "As for you, look out for yourselves. People will hand you
over to local courts, and you will be beaten in synagogues and be put on the stand before
governors and kings for my sake, for a witness to them. [10] Also, in all the nations, the good
news has to be preached first. [11] And when they are taking you to hand you over, do not be
anxious beforehand about what to say; but whatever is given you in that hour, say this, for
you are not the ones speaking, but the holy spirit is. [12] Furthermore, brother will deliver
brother over to death, and a father a child, and children will rise up against parents and
have them put to death. [13] And you will be hated by all people on account of my name. But
the one who has endured to the end will be saved. [14] "However, when you catch sight of the
disgusting thing that causes desolation standing where it should not be (let the reader use
discernment), then let those in Ju·de′a begin fleeing to the mountains. [15] Let the man on the
housetop not come down nor go inside to take anything out of his house; [16] and let the man

in the field not return to the things behind to pick up his outer garment. [17] Woe to the pregnant women and those nursing a baby in those days! [18] Keep praying that it may not occur in wintertime; [19] for those days will be days of a tribulation such as has not occurred from the beginning of the creation that God created until that time, and will not occur again. [20] In fact, unless Jehovah had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen, he has cut short the days. [21] "Then, too, if anyone says to you, 'See! Here is the Christ,' or, 'See! There he is,' do not believe it. [22] For false Christs and false prophets will arise and will perform signs and wonders to lead astray, if possible, the chosen ones. [23] You, then, watch out. I have told you all things beforehand. [24] "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, [25] and the stars will be falling out of heaven, and the powers that are in the heavens will be shaken. [26] And then they will see the Son of man coming in the clouds with great power and glory. [27] And then he will send out the angels and will gather his chosen ones together from the four winds, from earth's extremity to heaven's extremity. [28] "Now learn this illustration from the fig tree: Just as soon as its young branch grows tender and sprouts its leaves, you know that summer is near. [29] Likewise also you, when you see these things happening, know that he is near at the doors. [30] Truly I say to you that this generation will by no means pass away until all these things happen.
[31] Heaven and earth will pass away, but my words will by no means pass away.
[32] "Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father. [33] Keep looking, keep awake, for you do not know when the appointed time is. [34] It is like a man traveling abroad who left his house and gave the authority to his slaves, to each one his work, and commanded the doorkeeper to keep on the watch. [35] Keep on the watch, therefore, for you do not know when the master of the house is coming, whether late in the day or at midnight or before dawn or early in the morning, [36] in order that when he comes suddenly, he does not find you sleeping. [37] But what I say to you, I say to all: Keep on the watch."

^ box (**Luke 21:1-38**) Now as he looked up, he saw the rich dropping their gifts into the treasury chests. [2] Then he saw a needy widow drop in two small coins of very little value, [3] and he said: "Truly I say to you that this poor widow put in more than they all did. [4] For all of these put in gifts out of their surplus, but she, out of her want, put in all the means of living she had." [5] Later, when some were speaking about the temple, how it was adorned with fine stones and dedicated things, [6] he said: "As for these things that you now see, the days will come when not a stone will be left upon a stone and not be thrown down." [7] Then they questioned him, saying: "Teacher, when will these things actually be, and what will be the sign when these things are to occur?" [8] He said: "Look out that you are not misled, for many will come on the basis of my name, saying, 'I am he,' and, 'The due time is near.' Do not go after them. [9] Furthermore, when you hear of wars and disturbances, do not be terrified. For these things must take place first, but the end will not occur immediately."
[10] Then he said to them: "Nation will rise against nation, and kingdom against kingdom.

11 There will be great earthquakes, and in one place after another food shortages and
pestilences; and there will be fearful sights and from heaven great signs. 12 “But before all
these things happen, people will lay their hands on you and persecute you, handing you
over to the synagogues and prisons. You will be brought before kings and governors for the
sake of my name. 13 It will result in your giving a witness. 14 Therefore, resolve in your
hearts not to rehearse beforehand how to make your defense, 15 for I will give you words
and wisdom that all your opposers together will not be able to resist or dispute.
16 Moreover, you will be handed over even by parents and brothers and relatives and
friends, and they will put some of you to death, 17 and you will be hated by all people
because of my name. 18 But not even a hair of your heads will perish. 19 By your endurance
you will preserve your lives. 20 “However, when you see Jerusalem surrounded by
encamped armies, then know that the desolating of her has drawn near. 21 Then let those in
Ju·de′a begin fleeing to the mountains, let those in the midst of her leave, and let those in
the countryside not enter into her, 22 because these are days for meting out justice in order
that all the things written may be fulfilled. 23 Woe to the pregnant women and those nursing
a baby in those days! For there will be great distress on the land and wrath against this
people. 24 And they will fall by the edge of the sword and be led captive into all the nations;
and Jerusalem will be trampled on by the nations until the appointed times of the nations
are fulfilled. 25 “Also, there will be signs in the sun and moon and stars, and on the earth
anguish of nations not knowing the way out because of the roaring of the sea and its
agitation. 26 People will become faint out of fear and expectation of the things coming upon
the inhabited earth, for the powers of the heavens will be shaken. 27 And then they will see
the Son of man coming in a cloud with power and great glory. 28 But as these things start to
occur, stand up straight and lift up your heads, because your deliverance is getting near.”
29 With that he told them an illustration: “Notice the fig tree and all the other trees. 30 When
they are budding, you see it for yourselves and know that now the summer is near.
31 Likewise also you, when you see these things happening, know that the Kingdom of God
is near. 32 Truly I say to you that this generation will by no means pass away until all things
happen. 33 Heaven and earth will pass away, but my words will by no means pass away.
34 “But pay attention to yourselves that your hearts never become weighed down with
overeating and heavy drinking and anxieties of life, and suddenly that day be instantly
upon you 35 as a snare. For it will come upon all those dwelling on the face of the whole
earth. 36 Keep awake, then, all the time making supplication that you may succeed in
escaping all these things that must occur and in standing before the Son of man.” 37 So by
day he would be teaching in the temple, but by night he would go out and lodge on the
mountain called the Mount of Olives. 38 And all the people would come to him early in the
morning to hear him in the temple.

^ box (**2 Timothy 3:1-5**) But know this, that in the last days critical times hard to deal with
will be here. 2 For men will be lovers of themselves, lovers of money, boastful, haughty,
blasphemers, disobedient to parents, unthankful, disloyal, 3 having no natural affection, not

open to any agreement, slanderers, without self-control, fierce, without love of goodness, [4] betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, [5] having an appearance of godliness but proving false to its power; and from these turn away.

^ box (**2 Peter 1:20, 21**) For you know this first, that no prophecy of Scripture springs from any private interpretation. [21] For prophecy was at no time brought by man's will, but men spoke from God as they were moved by holy spirit.

^ par. 22 (**2 Timothy 3:16**) All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness,

^ par. 23 (**Matthew 7:7**) Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you

^ par. 23 (**Acts 17:11**) Now these were more noble-minded than those in Thes·sa·lo·ni′ca, for they accepted the word with the greatest eagerness of mind, carefully examining the Scriptures daily to see whether these things were so.

^ par. 24 (**Romans 3:3, 4**) What, then, is the case? If some lacked faith, will their lack of faith invalidate the faithfulness of God? [4] Certainly not! But let God be found true, even if every man be found a liar, just as it is written: "That you might be proved righteous in your words and might win when you are being judged."

^ *Life—How Did It Get Here? By Evolution or by Creation?* published by the Watchtower Bible and Tract Society of New York, Inc., 1985, pages 142-78. (Ch 11-14)

Chapter 11
The Amazing Design of Living Things

WHEN anthropologists dig in the earth and find a triangular piece of sharp flint, they conclude that it must have been designed by someone to be the tip of an arrow. Such things designed for a purpose, scientists agree, could not be products of chance.

2 When it comes to living things, however, the same logic is often abandoned. A designer is not considered necessary. But the simplest single-celled organism, or just the DNA of its genetic code, is far more complex than a shaped piece of flint. Yet evolutionists insist that these had no designer but were shaped by a series of chance events.

3 However, Darwin recognized the need for some designing force and gave natural selection the job. "Natural selection," he said, "is daily and hourly scrutinising, throughout the world, the slightest variations; rejecting those that are bad, preserving and adding up all that are good."1 That view, however, is now losing favor.

4 Stephen Gould reports that many contemporary evolutionists now say that substantial change "may not be subject to natural selection and may spread through populations at random."2 Gordon Taylor agrees: "Natural selection explains a small part of what occurs: the bulk remains unexplained."3 Geologist David Raup says: "A currently important alternative to natural selection has to do with the effects of pure chance."4 But is "pure chance" a designer? Is it capable of producing the complexities that are the fabric of life?

5 Evolutionist Richard Lewontin admitted that organisms "appear to have been carefully and artfully designed," so that some scientists viewed them as "the chief evidence of a Supreme Designer."5 It will be useful to consider some of this evidence.

Little Things

6 Let us start with the smallest of living things: single-celled organisms. A biologist said that single-celled animals can “catch food, digest it, get rid of wastes, move around, build houses, engage in sexual activity” and “with no tissues, no organs, no hearts and no minds—really have everything we’ve got.”6

7 Diatoms, one-celled organisms, take silicon and oxygen from seawater and make glass, with which they construct tiny “pillboxes” to contain their green chlorophyll. They are extolled by one scientist for both their importance and their beauty: “These green leaves enclosed in jewel boxes are pastures for nine tenths of the food of everything that lives in the seas.” A large part of their food value is in the oil that diatoms make, which also helps them bob buoyantly near the surface where their chlorophyll can bask in sunlight.

8 Their beautiful glass-box coverings, this same scientist tells us, come in a “bewildering variety of shapes—circles, squares, shields, triangles, ovals, rectangles—always exquisitely ornamented with geometric etchings. These are filigreed in pure glass with such fine skill that a human hair would have to be sliced lengthwise into four hundred slices to fit between the marks.”7

9 One group of ocean-dwelling animals, called radiolarians, make glass and with it build “glass sunbursts, with long thin transparent spikelets radiating from a central crystal sphere.” Or “glass struts are built into hexagons and used to make simple geodesic domes.” Of a certain microscopic builder it is said: “One geodesic dome will not do for this superarchitect; it has to be three lacelike fretted glass domes, one inside another.”8 Words fail to describe these marvels of design—it takes pictures to do so.

10 Sponges are made up of millions of cells, but only a few different kinds. A college textbook explains: “The cells are not organized into tissues or organs, yet there is a form of recognition among the cells that holds them together and organizes them.”9 If a sponge is mashed through a cloth and separated into its millions of cells, those cells will come together and

rebuild the sponge. Sponges construct skeletons of glass that are very beautiful. One of the most amazing is Venus's-flower-basket.

11 Of it, one scientist says: "When you look at a complex sponge skeleton such as that made of silica spicules which is known as [Venus's-flower-basket], the imagination is baffled. How could quasi-independent microscopic cells collaborate to secrete a million glassy splinters and construct such an intricate and beautiful lattice? We do not know."10 But one thing we do know: Chance is not the likely designer.

Partnerships

12 Many cases exist where two organisms appear designed to live together. Such partnerships are examples of symbiosis (living together). Certain figs and wasps need each other in order to reproduce. Termites eat wood but need the protozoa in their bodies to digest it. Similarly, cattle, goats and camels could not digest the cellulose in grass without the help of bacteria and protozoa living inside them. A report says: "The part of a cow's stomach where that digestion takes place has a volume of about 100 quarts —and contains 10 billion microorganisms in each drop."11 Algae and fungi team up and become lichens. Only then can they grow on bare rock to start turning rock into soil.

13 Stinging ants live in the hollow thorns of acacia trees. They keep leaf-eating insects off the tree and they cut up and kill vines that try to climb on the tree. In return, the tree secretes a sugary fluid that the ants relish, and it also produces small false fruit, which serves as food for the ants. Did the ant first protect the tree and then the tree rewarded it with fruit? Or did the tree make fruit for the ant and the ant then thanked it with protection? Or did it all chance to happen at once?

14 Many cases of such cooperation exist between insects and flowers. Insects pollinate flowers, and in return flowers feed insects pollen and nectar. Some flowers produce two kinds of pollen. One fertilizes seeds, the other is sterile but feeds insect visitors. Many flowers have special markings and smells to guide insects to the nectar. En route the insects

pollinate the flower. Some flowers have trigger mechanisms. When insects touch the trigger they get swatted by the pollen-containing anthers.

15 For example, the Dutchman's-pipe cannot pollinate itself but needs insects to bring in pollen from another flower. The plant has a tubular leaf that envelops its flower, and this leaf is coated with wax. Insects, attracted by the smell of the flower, land on the leaf and plunge down the slippery slide to a chamber at the bottom. There, ripe stigmas receive the pollen that the insects brought in, and pollination takes place. But for three more days the insects are trapped there by hairs and the waxed sides. After that, the flower's own pollen ripens and dusts the insects. Only then do the hairs wilt, and the waxed slide bends over until it is level. The insects walk out and, with their new supply of pollen, fly to another Dutchman's-pipe to pollinate it. The insects do not mind their three-day visit, since they feast on nectar stored there for them. Did all of this happen by chance? Or did it happen by intelligent design?

16 Some types of Ophrys orchids have on their petals a picture of a female wasp, complete with eyes, antennae and wings. It even gives off the odor of a female in mating condition! The male comes to mate, but only pollinates the flower. Another orchid, the bucket orchid, has a fermented nectar that makes the bee wobbly on its feet; it slips into a bucket of liquid and the only way out is to wriggle under a rod that dusts the bee with pollen.

Nature's "Factories"

17 Green leaves of plants feed the world, directly or indirectly. But they cannot function without the help of tiny roots. Millions of rootlets—each root tip fitted with a protective cap, each cap lubricated with oil—push their way through the soil. Root hairs behind the oily cap absorb water and minerals, which travel up minute channels in the sapwood to the leaves. In the leaves sugars and amino acids are made, and these nutrients are sent throughout the tree and into the roots.

18 Certain features of the circulatory system of trees and plants are so amazing that many scientists regard them as almost miraculous. First, how is the water pumped two or three hundred feet above the ground? Root

pressure starts it on its way, but in the trunk another mechanism takes over. Water molecules hold together by cohesion. Because of this cohesion, as water evaporates from the leaves the tiny columns of water are pulled up like ropes—ropes reaching from the roots to the leaves, and traveling at up to 200 feet an hour. This system, it is said, could lift water in a tree about two miles high! As excess water evaporates from the leaves (called transpiration), billions of tons of water are recycled into the air, once again to fall as rain—a perfectly designed system!

19 There is more. The leaves need nitrates or nitrites from the ground to make vital amino acids. Some amounts are put into the soil by lightning and by certain free-living bacteria. Nitrogen compounds in adequate quantities are also formed by legumes—plants such as peas, clover, beans and alfalfa. Certain bacteria enter their roots, the roots provide the bacteria with carbohydrates, and the bacteria change, or fix, nitrogen from the soil into usable nitrates and nitrites, producing some 200 pounds per acre each year.

20 There is still more. Green leaves take energy from the sun, carbon dioxide from the air and water from the plant's roots to make sugar and give off oxygen. The process is called photosynthesis, and it happens in cell bodies called chloroplasts—so small that 400,000 can fit into the period at the end of this sentence. Scientists do not understand the process fully. "There are about seventy separate chemical reactions involved in photosynthesis," one biologist said. "It is truly a miraculous event."12 Green plants have been called nature's "factories"—beautiful, quiet, nonpolluting, producing oxygen, recycling water and feeding the world. Did they just happen by chance? Is that truly believable?

21 Some of the world's most famous scientists have found it hard to believe. They see intelligence in the natural world. Nobel-prize-winning physicist Robert A. Millikan, although a believer in evolution, did say at a meeting of the American Physical Society: "There's a Divinity that shapes our ends . . . A purely materialistic philosophy is to me the height of unintelligence. Wise men in all the ages have always seen enough to at least make them reverent." In his speech he quoted Albert Einstein's notable words, wherein Einstein said that he did "try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature."13

22 Evidence of design surrounds us, in endless variety and amazing intricacy, indicating a superior intelligence. This conclusion is also voiced in the Bible, where design is attributed to a Creator whose "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."—Romans 1:20.

23 With so much evidence of design in the life around us, it does seem "inexcusable" to say that undirected chance is behind it. Hence, for the psalmist to credit an intelligent Creator is certainly not unreasonable: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions. As for this sea so great and wide, there there are moving things without number, living creatures, small as well as great."—Psalm 104:24, 25.

Chapter 12
Who Did It First?

"I HAVE the suspicion," one biologist said, "that we're not the innovators we think we are; we're merely the repeaters."1 Many times, human inventors only repeat what plants and animals have been doing for thousands of years. This copying from living things is so prevalent that it has been given its own name—bionics.

2 Another scientist says that practically all the fundamental areas of human technology "have been opened up and utilized to advantage by living things . . . before the human mind learned to understand and master their functions." Interestingly, he adds: "In many areas, human technology is still lagging far behind nature."2

3 As you reflect on these complex abilities of living creatures that human inventors have attempted to copy, does it seem reasonable to believe that they happened by chance alone? And happened, not just once, but many times in unrelated creatures? Are these not the kind of intricate designs that

experience teaches can only be the product of a brilliant designer? Do you really think that chance alone could create what it later took gifted men to copy? Bear in mind such questions as you consider the following examples:

4 AIR CONDITIONING. Modern technology cools many homes. But long before, termites also cooled theirs, and they still do. Their nest is in the center of a large mound. From it, warm air rises into a network of air ducts near the surface. There stale air diffuses out the porous sides, and fresh cool air seeps in and descends into an air chamber at the bottom of the mound. From there it circulates into the nest. Some mounds have openings at the bottom where fresh air comes in, and in hot weather, water brought up from underground evaporates, thus cooling the air. How do millions of blind workers coordinate their efforts to build such ingeniously designed structures? Biologist Lewis Thomas answers: "The plain fact that they exhibit something like a collective intelligence is a mystery."3

5 AIRPLANES. The design of airplane wings has benefited over the years from the study of the wings of birds. The curvature of the bird's wing gives the lift needed to overcome the downward pull of gravity. But when the wing is tilted up too much, there is the danger of stalling. To avoid a stall, the bird has on the leading edges of its wings rows, or flaps, of feathers that pop up as wing tilt increases (1, 2). These flaps maintain lift by keeping the main airstream from separating from the wing surface.

6 Still another feature for controlling turbulence and preventing "stalling out" is the alula (3), a small bunch of feathers that the bird can raise up like a thumb.

7 At the tips of the wings of both birds and airplanes, eddies form and they produce drag. Birds minimize this in two ways. Some, like swifts and albatross, have long, slender wings with small tips, and this design eliminates most of the eddies. Others, like big hawks and vultures, have broad wings that would make big eddies, but this is avoided when the birds spread out, like fingers, the pinions at the ends of their wings. This changes these blunt ends into several narrow tips that reduce eddies and drag (4)

8 Airplane designers have adopted many of these features. The curvature of wings gives lift. Various flaps and projections serve to control airflow or to act as braking devices. Some small planes lessen wing-tip drag by the mounting of flat plates at right angles to the wing surface. Airplane wings, however, still fall short of the engineering marvels found in the wings of birds.

9 ANTIFREEZE. Humans use glycol in car radiators as antifreeze. But certain microscopic plants use chemically similar glycerol to keep from freezing in Antarctic lakes. It is also found in insects that survive in temperatures of 4 degrees below zero Fahrenheit. There are fish that produce their own antifreeze, enabling them to live in the frigid waters of Antarctica. Some trees survive temperatures of 40 degrees below zero Fahrenheit because they contain "very pure water, without dust or dirt particles upon which ice crystals can form."4

10 UNDERWATER BREATHING. People strap tanks of air to their backs and remain under water for up to an hour. Certain water beetles do it more simply and stay under longer. They grab a bubble of air and submerge. The bubble serves as a lung. It takes carbon dioxide from the beetle and diffuses it into the water, and takes oxygen dissolved in the water for the beetle to use.

11 CLOCKS. Long before people used sundials, clocks in living organisms were keeping accurate time. When the tide is out microscopic plants called diatoms come to the surface of wet beach sand. When the tide comes in the diatoms go down into the sand again. Yet in sand in the laboratory, without any tidal ebb and flow, their clocks still make them come up and go down in time with the tides. Fiddler crabs turn a darker color and come out during low tide, turn pale and retreat to their burrows during high tide. In the laboratory away from the ocean, they still keep time with the changing tide, turning dark and light as the tide ebbs and flows. Birds can navigate by sun and stars, which change position as time passes. They must have internal clocks to compensate for these changes. (Jeremiah 8:7) From microscopic plants to people, millions of internal clocks are ticking away.

12 COMPASSES. About the 13th century C.E. men began to use a magnetic needle floating in a bowl of water—a crude compass. But it was nothing new. Bacteria contain strings of magnetite particles just the right size to make a compass. These guide them to their preferred environments. Magnetite has been found in many other organisms —birds, bees, butterflies, dolphins, mollusks and others. Experiments indicate that homing pigeons can return home by sensing the earth's magnetic field. It is now generally accepted that one of the ways migrating birds find their way is by the magnetic compasses in their heads.

13 DESALINATION. Men build huge factories to remove salt from seawater. Mangrove trees have roots that suck up seawater, but filter it through membranes that remove the salt. One species of mangrove, Avicennia, using glands on the underside of its leaves, gets rid of the excess salt. Sea birds, such as gulls, pelicans, cormorants, albatross and petrels, drink seawater and by means of glands in their heads remove the excess salt that gets into their blood. Also penguins, sea turtles and sea iguanas drink salt water, removing the excess salt.

14 ELECTRICITY. Some 500 varieties of electric fish have batteries. The African catfish can produce 350 volts. The giant electric ray of the North Atlantic puts out 50-ampere pulses of 60 volts. Shocks from the South American electric eel have been measured as high as 886 volts. "Eleven different families of fishes are known to include species with electrical organs," a chemist says.5

15 FARMING. For ages men have tilled the soil and tended livestock. But long before that, leaf-cutting ants were gardeners. For food they grew fungi in a compost they had made from leaves and their droppings. Some ants keep aphids as livestock, milk sugary honeydew from them and even build barns to shelter them. Harvester ants store seeds in underground granaries. (Proverbs 6:6-8) A beetle prunes mimosa trees. Pikas and marmots cut, cure and store hay.

16 INCUBATORS. Man makes incubators to hatch eggs, but in this he is a latecomer. Sea turtles and some birds lay their eggs in the warm sand for incubation. Other birds will lay their eggs in the warm ashes of volcanoes

for hatching. Sometimes alligators will cover their eggs with decaying vegetable matter to produce heat. But in this the male mallee bird is the expert. He digs a big hole, fills it with vegetable matter and covers it with sand. The fermenting vegetation heats the mound, the female mallee bird lays an egg in it weekly for up to six months, and all that time the male checks the temperature by sticking his beak into the mound. By adding or removing sand, even in weather from below freezing to very hot, he keeps his incubator at 92 degrees Fahrenheit.

17 JET PROPULSION. Today when you fly in a plane you are probably being jet-propelled. Many animals are also jet-propelled and have been for millenniums. Both the octopus and the squid excel in this. They suck water into a special chamber and then, with powerful muscles, expel it, shooting themselves forward. Also using jet propulsion: the chambered nautilus, scallops, jellyfish, dragonfly larvae and even some oceanic plankton.

18 LIGHTING. Thomas Edison is credited with inventing the light bulb. But it is not too efficient, as it loses energy in the form of heat. Fireflies do better as they flash their lights on and off. They produce cold light that loses no energy. Many sponges, fungi, bacteria and worms glow brightly. One, called the railroad worm, is like a miniature train moving along with its red "headlight" and 11 white or pale green pairs of "windows." Many fish have lights: flashlight fish, anglerfish, lantern fish, viperfish and constellation fish, to name a few. Microorganisms in the ocean surf light up and sparkle by the millions.

19 PAPER. Egyptians made it thousands of years ago. Even so, they were far behind wasps, yellow jackets and hornets. These winged workers chew up weathered wood, producing a gray paper to make their nests. Hornets hang their large round nests from a tree. The outer covering is many layers of tough paper, separated by dead-air spaces. This insulates the nest from heat and cold as effectively as would a brick wall 16 inches thick.

20 ROTARY ENGINE. Microscopic bacteria preceded man by thousands of years in making a rotary engine. One bacterium has hairlike extensions twisted together to form a stiff spiral, like a corkscrew. It spins this corkscrew around like the propeller of a ship and drives itself forward. It

can even reverse its engine! But how it works is not completely understood. One report claims that the bacterium can attain speeds equivalent to 30 miles an hour, and it says that "nature had, in effect, invented the wheel."6 A researcher concludes: "One of the most fantastic concepts in biology has come true: Nature has indeed produced a rotary engine, complete with coupling, rotating axle, bearings, and rotating power transmission."7

21 SONAR. The sonar of bats and dolphins surpasses man's copy of it. In a darkened room with fine wires strung across it, bats fly about and never touch the wires. Their supersonic sound signals bounce off these objects and return to the bats, who then make use of echolocation to avoid them. Porpoises and whales do the same thing in water. Oilbirds use echolocation as they enter and leave the dark caves they roost in, making sharp clicking sounds to guide them.

22 SUBMARINES. Many submarines existed before men invented them. Microscopic radiolarians have oil droplets in their protoplasm by which they regulate their weight and thereby move up or down in the ocean. Fish diffuse gas in to or out of their swim bladders, altering their buoyancy. Inside its shell, the chambered nautilus has chambers or flotation tanks. By altering the proportions of water and gas in these tanks, it regulates its depth. The cuttlebone (the calcified internal shell) of the cuttlefish is filled with cavities. To control buoyancy, this octopuslike creature pumps water out of its skeleton and allows gas to fill the emptied cavity. Thus the cavities of the cuttlebone function just like water tanks in a submarine.

23 THERMOMETERS. From the 17th century onward men have developed thermometers, but they are crude compared to some found in nature. A mosquito's antennae can sense a change of 1/300 degree Fahrenheit. A rattlesnake has pits on the sides of its head with which it can sense a change of 1/600 degree Fahrenheit. A boa constrictor responds in 35 milliseconds to a heat change of a fraction of a degree. The beaks of the mallee bird and the brush turkey can tell temperature to within one degree Fahrenheit.

24 All this copying from animals by humans is reminiscent of what the Bible suggests: "Ask the very beasts, and they will teach you; ask the wild

birds—they will tell you; crawling creatures will instruct you, fish in the sea will inform you."—Job 12:7, 8, Moffatt.

Chapter 13
Instinct—Wisdom Programmed Before Birth

"MANY instincts are so wonderful that their development will probably appear to the reader a difficulty sufficient to overthrow my whole theory," Darwin wrote. He evidently felt that instinct was an unanswerable difficulty, for his next sentence was: "I may here premise that I have nothing to do with the origin of the mental powers, any more than I have with that of life itself."1

2 Scientists today are no closer to explaining instinct than Darwin was. One evolutionist says: "The plain fact is that the genetic mechanism shows not the slightest sign of being able to convey specific behaviour patterns. . . . When we ask ourselves how any instinctive pattern of behaviour arose in the first place and became hereditarily fixed we are given no answer."2

3 Yet one widely circulated book on birds, unlike Darwin and other evolutionists, sees no difficulty in accounting for one of the most mysterious instincts—that involved in migration. It says: "There is no question that the process has been an evolutionary one: birds originating in warm climates probably spread outward in their search for food."3

4 Can such a simplistic answer explain the astounding feats of many migrators? Scientists know that any such experimental wanderings and learned behaviors are not incorporated into the genetic code and hence are not inherited by the offspring. Migration is admittedly instinctive and "independent of past experience."4 Consider a few examples.

Awesome Feats of Migrators

5 The long-distance champions are the arctic terns. Nesting north of the Arctic Circle, at summer's end they fly south to spend the Antarctic summer on the pack ice near the South Pole. They may circle the entire continent of

Antarctica before heading north to return to the Arctic. They thus complete an annual migration of about 22,000 miles. Rich food sources are available at both polar regions, so one scientist raises the question: “How did they ever discover that such sources existed so far apart?”5 Evolution has no answer.

6 Just as unexplainable for evolution is the migration of the blackpoll warbler. It weighs only three quarters of an ounce. Yet in the fall it travels from Alaska to the eastern coast of Canada or New England, gorges on food, stores up fat and then waits for a cold front. When it comes, the bird takes off. Its final destination is South America, but it first heads toward Africa. Out over the Atlantic Ocean, flying at an altitude of up to some 20,000 feet, it picks up a prevailing wind that turns it toward South America.

7 How does the warbler know to wait for the cold front, and that it means good weather and a tail wind? How does it know to climb higher and higher, where air is thin and cold, and has 50 percent less oxygen? How does it know that only up that high does the crosswind blow that will carry it to South America? How does it know to fly toward Africa to allow for the southwestern drift from this wind? The blackpoll does not consciously know any of these things. On this trip of some 2,400 miles, over trackless seas, flying for three or four days and nights, it is governed by instinct alone.

8 White storks summer in Europe but fly 8,000 miles to winter in South Africa. The golden plover travels from the Arctic tundra to the pampas in Argentina. Certain sandpipers migrate a thousand miles beyond the pampas to the tip of South America. Bristle-thighed curlews fly from Alaska to Tahiti and other islands, up to 6,000 miles over open ocean. In a much shorter flight but just as remarkable, considering its size, the tenth-of-an-ounce ruby-throated hummingbird in its migration of 600 miles crosses the Gulf of Mexico, beating its tiny wings up to 75 times a second for 25 hours. Over six million wingbeats without stopping!

9 Many migrations are made for the first time by young birds without adults. Young long-tailed cuckoos of New Zealand travel 4,000 miles to

Pacific islands to join their parents who had gone earlier. Manx shearwaters migrate from Wales to Brazil, leaving behind their chicks, which follow them as soon as they can fly. One made the trip in 16 days, averaging 460 miles per day. A Manx shearwater was taken from Wales to Boston, far off its normal migratory route. Yet it returned to its home burrow in Wales 3,200 miles away in 12 1/2 days. Homing pigeons, taken 625 miles away in any direction, have returned to their home lofts in one day.

10 One last example: birds that do not fly but walk and swim. Consider the Adélie penguins. When removed 1,200 miles from their rookeries and released, they quickly oriented themselves and set out in a straight line, not for the home rookery from which they were taken, but for the open sea and food. From the sea they eventually returned to the rookery. They spend the almost totally dark winters at sea. But how do the penguins stay oriented during the dark winter? No one knows.

11 How do birds perform these feats of navigation? Experiments indicate that they may use the sun and the stars. They appear to have internal clocks to compensate for the movement of these heavenly bodies. But what if the sky is overcast? At least some birds have built-in magnetic compasses for use then. But more than a compass direction is needed. They need a “map” in their heads, with both starting and destination points on it. And on the map the route must be marked, since it is seldom a straight line. But none of this helps unless they know where they are located on the map! The Manx shearwater had to know where it was when released in Boston to determine the direction to Wales. The homing pigeon had to know where it had been taken before it could ascertain the way to its loft.

12 As late as the Middle Ages the fact of widespread bird migration was disputed by many, but the Bible spoke of it in the sixth century B.C.E.: “The stork in the sky knows the time to migrate, the dove and the swift and the wryneck know the season of return.” By now much has been learned, but much is still a mystery. Like it or not, what the Bible says is true: “He has given men a sense of time past and future, but no comprehension of God’s work from beginning to end.”—Jeremiah 8:7; Ecclesiastes 3:11, The New English Bible.

Other Navigators

13 Caribou in Alaska migrate south 800 miles in winter. Many whales travel over 6,000 miles from the Arctic Ocean and back. Fur seals migrate between the Pribilof Islands and southern California, 3,000 miles apart. Green sea turtles navigate from the coast of Brazil to tiny Ascension Island, 1,400 miles out in the Atlantic Ocean, and then back. Some crabs migrate up to 150 miles on the ocean floor. Salmon leave the streams where they hatched and spend a few years in the open ocean, then return hundreds of miles to the very same streams of their birth. Young eels born in the Sargasso Sea in the Atlantic spend most of their lives in freshwater streams in the United States and in Europe, but return to the Sargasso Sea to spawn.

14 Monarch butterflies leave Canada in the fall, many wintering in California or Mexico. Some flights exceed 2,000 miles; one butterfly covered 80 miles in a day. They settle on sheltered trees—the same groves, even the same trees, year after year. But not the same butterflies! On the return trip in spring they deposit eggs on milkweed plants. The new butterflies thus produced continue the northward migration, and in the following fall they make the same 2,000-mile trip south that their parents did, blanketing the same groves of trees. The book The Story of Pollination comments: “The butterflies that come south in the fall are young individuals which have never before seen the hibernation sites. What enables them to find these is still one of those elusive mysteries of Nature.”6

15 Instinctive wisdom is not limited to migration. A quick sampling proves this point.

How can millions of blind termites synchronize their labors to build and air-condition their elaborate structures? Instinct.

> How does the pronuba moth know the several steps to take to cross-pollinate the yucca flower, whereby both new yucca plants and new moths can be formed? Instinct.
>
> How can the spider that lives in its “diving bell” under water know that when the oxygen is gone it must cut a hole in its underwater bell,

release the stale air, mend the hole and bring down a new supply of fresh air? Instinct.

How does the mimosa girdler beetle know it must lay its eggs under the bark of a mimosa tree branch, come in a foot or so toward the trunk and cut the bark all the way around to kill the branch, because its eggs will not hatch in live wood? Instinct.

How does the bean-sized baby kangaroo, born blind and undeveloped, know that to survive it must struggle up unassisted through its mother's fur to her abdomen and into her pouch and attach itself to one of her teats? Instinct.

How does one dancing honeybee tell other bees where nectar is, how much there is, how far it is, in what direction it is and the kind of flower it is on? Instinct.

16 Such questions could continue and fill a book, yet all the questions would have the same answer: "They are instinctively wise." (Proverbs 30:24) "How was it possible," one researcher wonders, "for such complicated instinctive knowledge to develop and be passed on to successive generations?"7 Men cannot explain it. Evolution cannot account for it. But such intelligence still demands an intelligent source. Such wisdom still calls for a wise source. It calls for an intelligent, wise Creator.

17 Yet many who believe in evolution automatically reject as irrelevant all such evidence for creation, saying it is not a matter for scientific consideration. However, do not let this narrow approach keep you from weighing the evidence. There is more in the following chapter.

Chapter 14
The Human Miracle

OF ALL the marvelous things on earth, none is more astounding than the human brain. For example, every second some 100 million bits of information pour into the brain from the various senses. But how can it

avoid being hopelessly buried by this avalanche? If we can think about only one thing at a time, how does the mind cope with these millions of simultaneous messages? Obviously, the mind not only survives the barrage but handles it with ease.

2 How it does so is only one of the many wonders of the human brain. Two factors are involved. First, in the brain stem there is a network of nerves the size of your little finger. This network is called the reticular formation. It acts as a kind of traffic control center, monitoring the millions of messages coming into the brain, sifting out the trivial and selecting the essential for attention by the cerebral cortex. Each second this little network of nerves permits only a few hundred, at most, to enter the conscious mind.

3 Second, a further pinpointing of our attention seems to come about by waves that sweep the brain 8 to 12 times per second. These waves cause periods of high sensitivity, during which the brain notes the stronger signals and acts upon them. It is believed that by means of these waves the brain scans itself, in this way focusing on the essentials. Thus an amazing flurry of activity is going on in our heads every second!

Something "to Wonder At"

4 In recent years scientists have made tremendous strides in studies of the brain. Even so, what they have learned is nothing compared to what remains unknown. One researcher said that, after thousands of years of speculation and recent decades of intensive scientific research, our brains, along with the universe, remain "essentially mysterious."1 Certainly the human brain is easily the most mysterious part of the human miracle —"miracle" meaning something "to wonder at."

5 The wonder begins in the womb. Three weeks after conception brain cells start forming. They grow in spurts, at times up to 250,000 cells a minute. After birth the brain continues growing and forming its network of connections. The gulf separating the human brain from that of any animal quickly manifests itself: "The brain of the human infant, unlike that of any other animal, triples in size during its first year," states the book The Universe Within.2 In time, about 100 billion nerve cells, called neurons, as

well as other types of cells, are packed into a human brain, although it makes up only 2 percent of the body's weight.

6 The key brain cells—the neurons—do not actually touch one another. They are separated by synapses, tiny spaces less than one millionth of an inch across. These gaps are bridged by chemicals called neurotransmitters, 30 of which are known, but the brain may possess many more. These chemical signals are received at one end of the neuron by a maze of tiny filaments called dendrites. The signals are then transmitted at the other end of the neuron by a nerve fiber called an axon. In the neurons the signals are electrical, but across the gaps they are chemical. Thus the transmission of nerve signals is electrochemical in nature. Each impulse is of the same strength, but the intensity of the signal depends upon the frequency of the impulses, which may be as high as one thousand a second.

7 It is not certain just what physiological changes take place in the brain when we learn. But experimental evidence suggests that as we learn, especially in early life, better connections are formed, and more of the chemicals bridging the gaps between neurons are released. Continued use strengthens the connections, and thus learning is reinforced. "Pathways that are often activated together are strengthened in some way," reports Scientific American.3 Interesting on this point is the Bible's comment that deeper matters are more easily understood by mature people "who through use have their perceptive powers trained." (Hebrews 5:14) Research has revealed that unused mental powers fade away. Thus the brain, like a muscle, is strengthened by use and weakened by disuse.

8 The vast numbers of microscopic nerve fibers making these connections within the brain are often referred to as its "wiring." They are precisely placed within a maze of staggering complexity. But how they are placed in the exact spots called for by the "wiring diagrams" is a mystery. "Undoubtedly the most important unresolved issue in the development of the brain," one scientist said, "is the question of how neurons make specific patterns of connections. . . . Most of the connections seem to be precisely established at an early stage of development."4 Another researcher adds that these specifically mapped-out areas of the brain "are common throughout

the nervous system, and how this precise wiring is laid down remains one of the great unsolved problems."5

9 The number of these connections is astronomical! Each neuron may have thousands of connections with other neurons. Not only are there connections between neurons, but there are also microcircuits that are set up directly between the dendrites themselves. "These 'microcircuits,'" says one neurologist, "add a totally new dimension to our already mind-boggling conception of how the brain works."6 Some researchers believe that the "billions upon billions of nerve cells in the human brain make perhaps as many as a quadrillion connections."7 With what capacity? Carl Sagan states that the brain could hold information that "would fill some twenty million volumes, as many as in the world's largest libraries."8

10 It is the cerebral cortex of the brain that sets man far apart from any animal. It is less than a quarter of an inch thick, and it forms a fissured mold snug against the skull. If laid out, the cortex would measure about two and a half square feet, with some ten thousand miles of connecting fibers per cubic inch. The human cortex not only is far bigger than that of any animal, but it also has a much larger uncommitted area. That is to say, it is not committed to handling the physical functions of the body but is free for the higher mental processes that separate people from animals. "We are not just smarter apes," one researcher said. Our minds "make us qualitatively different from all other forms of life."9

Our Far Greater Capability

11 "What distinguishes the human brain," a scientist said, "is the variety of more specialized activities it is capable of learning."10 Computer science uses the term "hardwired" to refer to built-in characteristics based on fixed circuitry, in contrast to functions put into a computer by a programmer. "Applied to human beings," one authority writes, "hard wiring refers to innate abilities or, at least, predispositions."11 In people there are many built-in capacities for learning, but not the learning itself. Animals, by contrast, have hardwired instinctive wisdom, but limited capacities to learn new things.

12 The Universe Within notes that the most intelligent animal "never develops a mind like that of a human being. For it lacks what we have: preprogramming of our neural equipment that enables us to form concepts out of what we see, language out of what we hear, and thoughts out of our experiences." But we must, by input from our surroundings, program the brain, otherwise, as the book states, "nothing resembling the human mind would develop . . . Without that immense infusion of experience, scarcely a trace of intellect would appear."12 So the capability that is built into the human brain enables us to construct the human intellect. And, unlike animals, we have the free will to program our intellects as we choose, based on our own knowledge, values, opportunities and goals.

Language Unique to Humans

13 An outstanding example of hardwired capabilities with great flexibility for programming by us is language. Specialists agree that "the human brain is genetically programmed for language development,"13 and that speech "can be explained only on the basis of an innate language-processing capacity within our brain."14 Unlike the rigidity that is displayed in the instinctive behavior of animals, however, there is tremendous flexibility in a human's use of this hardwired capacity for language.

14 A specific language is not hardwired into our brains, but we are preprogrammed with the capacity for learning languages. If two languages are spoken in the home, a child can learn both. If exposed to a third language, the child can learn it also. One girl was exposed to a number of languages from babyhood. By the time she was five she spoke eight fluently. In view of such innate abilities it is no surprise that a linguist said that chimpanzee experiments with sign language "actually prove that chimps are incapable of even the most rudimentary forms of human language."15

15 Could such an amazing ability have evolved from the grunts and growls of animals? Studies of the most ancient languages rule out any such evolution of language. One specialist said that "there are no primitive languages."16 Anthropologist Ashley Montagu agreed that so-called

primitive languages “are often a great deal more complex and more efficient than the languages of the so-called higher civilizations.”17

16 One neurologist concludes: “The more we attempt to investigate the mechanism of language, the more mysterious the process becomes.”18 Another researcher says: “At present the origin of syntactic speech remains a mystery.”19 And a third states: “The power of speech, moving men and nations as no other force, uniquely sets humans apart from animals. Yet, the origins of language remain one of the brain’s most baffling mysteries.”20 It is no mystery, however, to those who see in it the hand of a Creator who “hardwired” areas in the brain for language capabilities.

Things Only Creation Can Explain

17 The Encyclopædia Britannica states that man’s brain “is endowed with considerably more potential than is realizable in the course of one person’s lifetime.”21 It also has been stated that the human brain could take any load of learning and memory put on it now, and a billion times that! But why would evolution produce such an excess? “This is, in fact, the only example in existence where a species was provided with an organ that it still has not learned how to use,” admitted one scientist. He then asked: “How can this be reconciled with evolution’s most fundamental thesis: Natural selection proceeds in small steps, each of which must confer on its bearer a minimal, but nonetheless measurable, advantage?” He added that the human brain’s development “remains the most inexplicable aspect of evolution.”22 Since the evolutionary process would not produce and pass on such excessive never-to-be-used brain capacity, is it not more reasonable to conclude that man, with the capacity for endless learning, was designed to live forever?

18 Carl Sagan, amazed that the human brain could hold information that “would fill some twenty million volumes,” stated: “The brain is a very big place in a very small space.”23 And what happens in this small space defies human understanding. For example, imagine what must be going on in the brain of a pianist playing a difficult musical composition, with all fingers flying over the keys. What an astonishing sense of movement his brain must have, to order the fingers to strike the right keys at the right time with the right force to match the notes in his head! And if he hits a wrong note, the

brain immediately lets him know about it! All this incredibly complex operation has been programmed into his brain by years of practice. But it is made possible only because musical capability was preprogrammed into the human brain from birth.

19 No animal brain ever conceived such things, much less is able to do them. Nor does any evolutionary theory provide an explanation. Is it not evident that man's intellectual qualities mirror those of a Supreme Intellect? This harmonizes with Genesis 1:27, which states: "God proceeded to create the man in his image." The animals were not created in God's image. That is why they do not have the capabilities man has. Though animals do amazing things by predetermined, rigid instincts, they are no match at all for humans with their flexibility in thinking and acting and their ability to continually build on previous knowledge.

20 The human capacity for altruism—unselfish giving—creates another problem for evolution. As one evolutionist noted: "Anything that has evolved by natural selection should be selfish." And many humans are selfish, of course. But as he later acknowledged: "It is possible that yet another unique quality of man is a capacity for genuine, disinterested, true altruism."24 Another scientist added: "Altruism is built into us."25 Only in humans is it practiced with an awareness of the cost, or sacrifice, that may be involved.

Appreciating the Human Miracle

21 Just consider: Man originates abstract thinking, consciously sets goals, makes plans to reach them, initiates work to carry them out and finds satisfaction in their accomplishment. Created with an eye for beauty, an ear for music, a flair for art, an urge to learn, an insatiable curiosity, and an imagination that invents and creates—man finds joy and fulfillment in exercising these gifts. He is challenged by problems, and delights in using his mental and physical powers to solve them. A moral sense to determine right and wrong and a conscience to prick him when he strays—these too man has. He finds happiness in giving, and joy in loving and being loved. All such activities enhance his pleasure in living and give purpose and meaning to his life.

22 A human can contemplate the plants and animals, the grandeur of the mountains and oceans around him, the vastness of the starry heavens above him, and feel his smallness. He is aware of time and eternity, wonders how he got here and where he is going, and gropes to understand what is behind it all. No animal entertains such thoughts. But a human seeks the whys and wherefores of things. All of this results from his being endowed with an awesome brain and his bearing the "image" of the One who made him.

23 With amazing insight, the ancient psalmist David gave credit to the One who designed the brain and whom he considered to be responsible for the miracle of human birth. He said: "I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware. My bones were not hidden from you when I was made in secret, when I was woven in the lowest parts of the earth. Your eyes saw even the embryo of me, and in your book all its parts were down in writing."—Psalm 139:14-16.

24 Truly, it can be said that the fertilized egg in the mother's womb contains all the parts of the emerging human body "down in writing." The heart, the lungs, the kidneys, the eyes and ears, the arms and legs, and the awesome brain—these and all the other parts of the body were 'written down' in the genetic code of the fertilized egg in the mother's womb. Contained in this code are internal timetables for the appearance of these parts, each one in its proper order. This fact was recorded in the Bible nearly three thousand years before modern science ever discovered the genetic code!

25 Is not the existence of man with his amazing brain truly a miracle, a cause for wonderment? Is it not also evident that such a miracle can be accounted for only by creation, not evolution?

This page contains the following errors:

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error on line 2 at column 92: xmlns:epub: 'http://http://www.idpf.org/2007/ops' is not a valid URI
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Below is a rendering of the page up to the first error.

^ intro. (**John 13:34, 35**) I am giving you a new commandment, that you love one another; just as I have loved you, you also love one another. 35 By this all will know that you are my disciples—if you have love among yourselves.”

^ par. 1 (**John 17:14, 16**) I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world.
16 They are no part of the world, just as I am no part of the world.

^ par. 1 (**Romans 12:17-21**) Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. 18 If possible, as far as it depends on you, be peaceable with all men. 19 Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: “‘Vengeance is mine; I will repay,’ says Jehovah.” 20 But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” 21 Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

^ par. 2 (**1 John 3:10-12**) The children of God and the children of the Devil are evident by this fact: Whoever does not practice righteousness does not originate with God, nor does the one who does not love his brother. 11 For this is the message that you have heard from the beginning, that we should love one another; 12 not like Cain, who originated with the wicked one and slaughtered his brother. And for what reason did he slaughter him? Because his own works were wicked, but those of his brother were righteous.

^ par. 2 (**John 18:36**) Jesus answered: “My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source.”

^ par. 3 (**Isaiah 2:2-4**) In the final part of the days, The mountain of the house of Jehovah Will become firmly established above the top of the mountains, And it will be raised up above the hills, And to it all the nations will stream. 3 And many peoples will go and say: “Come, let us go up to the mountain of Jehovah, To the house of the God of Jacob. He will instruct us about his ways, And we will walk in his paths.” For law will go out of Zion, And the word of Jehovah out of Jerusalem. 4 He will render judgment among the nations And set matters straight respecting many peoples. They will beat their swords into plowshares And

their spears into pruning shears. Nation will not lift up sword against nation, Nor will they learn war anymore.

^ par. 5 (**John 17:16**) They are no part of the world, just as I am no part of the world.

^ par. 5 (**2 Corinthians 10:3-5**) For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. [4] For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. [5] For we are overturning reasonings and every lofty thing raised up against the knowledge of God, and we are bringing every thought into captivity to make it obedient to the Christ;

^ par. 6 (**Acts 17:24-28**) The God who made the world and all the things in it, being, as he is, Lord of heaven and earth, does not dwell in handmade temples; [25] nor is he served by human hands as if he needed anything, because he himself gives to all people life and breath and all things. [26] And he made out of one man every nation of men to dwell on the entire surface of the earth, and he decreed the appointed times and the set limits of where men would dwell, [27] so that they would seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. [28] For by him we have life and move and exist, even as some of your own poets have said, 'For we are also his children.'

^ par. 6 (**Colossians 3:9-11**) Do not lie to one another. Strip off the old personality with its practices, [10] and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it, [11] where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scyth′i·an, slave, or freeman; but Christ is all things and in all.

^ par. 7 (**Isaiah 2:4**) He will render judgment among the nations And set matters straight respecting many peoples. They will beat their swords into plowshares And their spears into pruning shears. Nation will not lift up sword against nation, Nor will they learn war anymore.

^ par. 8 (**Isaiah 55:6, 7**) Search for Jehovah while he may be found. Call to him while he is near. [7] Let the wicked man leave his way And the evil man his thoughts; Let him return to Jehovah, who will have mercy on him, To our God, for he will forgive in a large way.

^ par. 9 (**Acts 17:22-28**) Paul now stood in the midst of the Ar·e·op′a·gus and said: "Men of Athens, I see that in all things you seem to be more given to the fear of the deities than others are. [23] For instance, while passing along and carefully observing your objects of veneration, I found even an altar on which had been inscribed 'To an Unknown God.' Therefore, what you are unknowingly worshipping, this I am declaring to you. [24] The God who made the world and all the things in it, being, as he is, Lord of heaven and earth, does not dwell in handmade temples; [25] nor is he served by human hands as if he needed

anything, because he himself gives to all people life and breath and all things. [26] And he made out of one man every nation of men to dwell on the entire surface of the earth, and he decreed the appointed times and the set limits of where men would dwell, [27] so that they would seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. [28] For by him we have life and move and exist, even as some of your own poets have said, 'For we are also his children.'

^ par. 10 (**Genesis 2:15-17**) Jehovah God took the man and settled him in the garden of E′den to cultivate it and to take care of it. [16] Jehovah God also gave this command to the man: "From every tree of the garden you may eat to satisfaction. [17] But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die."

^ par. 10 (**Genesis 3:8-24**) Later they heard the voice of Jehovah God as he was walking in the garden about the breezy part of the day, and the man and his wife hid from the face of Jehovah God among the trees of the garden. [9] And Jehovah God kept calling to the man and saying to him: "Where are you?" [10] Finally he said: "I heard your voice in the garden, but I was afraid because I was naked, so I hid myself." [11] At that he said: "Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?" [12] The man said: "The woman whom you gave to be with me, she gave me fruit from the tree, so I ate." [13] Jehovah God then said to the woman: "What is this you have done?" The woman replied: "The serpent deceived me, so I ate." [14] Then Jehovah God said to the serpent: "Because you have done this, you are the cursed one out of all the domestic animals and out of all the wild animals of the field. On your belly you will go, and you will eat dust all the days of your life. [15] And I will put enmity between you and the woman and between your offspring and her offspring. He will crush your head, and you will strike him in the heel." [16] To the woman he said: "I will greatly increase the pain of your pregnancy; in pain you will give birth to children, and your longing will be for your husband, and he will dominate you." [17] And to Adam he said: "Because you listened to your wife's voice and ate from the tree concerning which I gave you this command, 'You must not eat from it,' cursed is the ground on your account. In pain you will eat its produce all the days of your life. [18] It will grow thorns and thistles for you, and you must eat the vegetation of the field. [19] In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." [20] After this Adam named his wife Eve, because she was to become the mother of everyone living. [21] And Jehovah God made long garments from skins for Adam and for his wife, to clothe them. [22] Jehovah God then said: "Here the man has become like one of us in knowing good and bad. Now in order that he may not put his hand out and take fruit also from the tree of life and eat and live forever,—" [23] With that Jehovah God expelled him from the garden of E′den to cultivate the ground from which he had been taken. [24] So he drove the man out, and he posted at the east of the garden of E′den the cherubs and the flaming blade of a sword that was turning continuously to guard the way to the tree of life.

^ par. 10 (**Genesis 4:1-16**) Now Adam had sexual relations with his wife Eve, and she became pregnant. When she gave birth to Cain, she said: “I have produced a male child with the help of Jehovah.” [2] Later she again gave birth, to his brother Abel. Abel became a shepherd of the flock, but Cain became a cultivator of the ground. [3] After some time, Cain brought some fruits of the land as an offering to Jehovah. [4] But Abel brought some firstlings of his flock, including their fat. While Jehovah looked with favor on Abel and on his offering, [5] he did not look with any favor on Cain and on his offering. So Cain grew hot with anger and was dejected. [6] Then Jehovah said to Cain: “Why are you so angry and dejected? [7] If you turn to doing good, will you not be restored to favor? But if you do not turn to doing good, sin is crouching at the door, and its craving is to dominate you; but will you get the mastery over it?” [8] After that Cain said to his brother Abel: “Let us go over into the field.” So while they were in the field, Cain assaulted his brother Abel and killed him. [9] Later on, Jehovah said to Cain: “Where is your brother Abel?” and he said: “I do not know. Am I my brother’s guardian?” [10] At this He said: “What have you done? Listen! Your brother’s blood is crying out to me from the ground. [11] And now you are cursed in banishment from the ground that has opened its mouth to receive your brother’s blood from your hand. [12] When you cultivate the ground, it will not give you back its produce. You will become a wanderer and a fugitive in the earth.” [13] At this Cain said to Jehovah: “The punishment for my error is too great to bear. [14] Today you are driving me from the land, and I will be hidden from your face; and I will become a wanderer and a fugitive on the earth, and anyone who finds me will certainly kill me.” [15] So Jehovah said to him: “For that reason, anyone who kills Cain will suffer vengeance seven times.” So Jehovah set up a sign for Cain in order that no one finding him would strike him. [16] Then Cain went away from before Jehovah and took up residence in the land of Exile, to the east of E′den.

^ par. 11 (**Hebrews 11:4**) By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts, and although he died, he still speaks through his faith.

^ par. 12 (**Hebrews 11:1–12:1**) Faith is the assured expectation of what is hoped for, the evident demonstration of realities that are not seen. [2] For by means of it, the men of ancient times had witness borne to them. [3] By faith we perceive that the systems of things were put in order by God’s word, so that what is seen has come into existence from things that are not visible. [4] By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts, and although he died, he still speaks through his faith. [5] By faith E′noch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before he was transferred he received the witness that he had pleased God well. [6] Moreover, without faith it is impossible to please God well, for whoever approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him. [7] By faith Noah, after receiving divine warning of things not yet seen, showed godly fear and constructed an

ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that results from faith. [8] By faith Abraham, when he was called, obeyed by going out to a place he was to receive as an inheritance; he went out, although not knowing where he was going. [9] By faith he lived as a foreigner in the land of the promise as in a foreign land, living in tents with Isaac and Jacob, the heirs with him of the very same promise. [10] For he was awaiting the city having real foundations, whose designer and builder is God. [11] By faith also Sarah received power to conceive offspring, even when she was past the age, since she considered Him faithful who made the promise. [12] For this reason, from one man who was as good as dead, there were born children, as many as the stars of heaven in number and as innumerable as the sands by the seaside. [13] In faith all of these died, although they did not receive the fulfillment of the promises; but they saw them from a distance and welcomed them and publicly declared that they were strangers and temporary residents in the land. [14] For those who speak in such a way make it evident that they are earnestly seeking a place of their own. [15] And yet, if they had kept remembering the place from which they had departed, they would have had opportunity to return. [16] But now they are reaching out for a better place, that is, one belonging to heaven. Therefore, God is not ashamed of them, to be called on as their God, for he has prepared a city for them. [17] By faith Abraham, when he was tested, as good as offered up Isaac—the man who had gladly received the promises attempted to offer up his only-begotten son— [18] although it had been said to him: "What will be called your offspring will be through Isaac." [19] But he reasoned that God was able to raise him up even from the dead, and he did receive him from there in an illustrative way. [20] By faith also Isaac blessed Jacob and E′sau concerning things to come. [21] By faith Jacob, when about to die, blessed each of the sons of Joseph and worshipped while leaning on the top of his staff. [22] By faith Joseph, nearing his end, spoke of the exodus of the sons of Israel, and he gave instructions concerning his bones. [23] By faith Moses was hid by his parents for three months after his birth, because they saw that the young child was beautiful and they did not fear the order of the king. [24] By faith Moses, when grown up, refused to be called the son of Phar′aoh's daughter, [25] choosing to be mistreated with the people of God rather than to have the temporary enjoyment of sin, [26] because he considered the reproach of the Christ to be riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward. [27] By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. [28] By faith he observed the Passover and the splashing of the blood, so that the destroyer might not harm their firstborn. [29] By faith they passed through the Red Sea as on dry land, but when the Egyptians attempted it, they were swallowed up. [30] By faith the walls of Jer′i·cho fell down after the people had marched around them for seven days. 31 By faith Ra′hab the prostitute did not perish with those who acted disobediently, because she received the spies in a peaceable way. [32] And what more will I say? For time will fail me if I go on to relate about Gid′e·on, Ba′rak, Samson, Jeph′thah, David, as well as Samuel and the other prophets. [33] Through faith they defeated kingdoms, brought about righteousness, obtained promises, stopped the mouths of lions,

[34] quenched the force of fire, escaped the edge of the sword, from a weak state were made powerful, became mighty in war, routed invading armies. [35] Women received their dead by resurrection, but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. [36] Yes, others received their trial by mockings and scourgings, indeed, more than that, by chains and prisons. [37] They were stoned, they were tried, they were sawn in two, they were slaughtered by the sword, they went about in sheepskins, in goatskins, while they were in need, in tribulation, mistreated; [38] and the world was not worthy of them. They wandered about in deserts and mountains and caves and dens of the earth. [39] And yet all of these, although they received a favorable witness because of their faith, did not obtain the fulfillment of the promise, [40] because God had foreseen something better for us, so that they might not be made perfect apart from us. **12:**[1] So, then, because we have such a great cloud of witnesses surrounding us, let us also throw off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us,

^ par. 13 (**Revelation 1:5**) and from Jesus Christ, "the Faithful Witness," "the firstborn from the dead," and "the Ruler of the kings of the earth." To him who loves us and who set us free from our sins by means of his own blood—

^ par. 13 (**Revelation 3:14**) "To the angel of the congregation in La·o·di·ce′a write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God:

^ par. 13 (**1 John 4:14-16**) In addition, we ourselves have seen and are bearing witness that the Father has sent his Son as Savior of the world. [15] Whoever acknowledges that Jesus is God's Son, God remains in union with such one and he in union with God. [16] And we have come to know and believe the love that God has for us. God is love, and the one who remains in love remains in union with God and God remains in union with him.

^ par. 13 (**Isaiah 43:10-12**) "You are my witnesses," declares Jehovah, "Yes, my servant whom I have chosen, So that you may know and have faith in me And understand that I am the same One. Before me no God was formed, And after me there has been none. [11] I—I am Jehovah, and besides me there is no savior." [12] "I am the One who declared and saved and made known When there was no foreign god among you. So you are my witnesses," declares Jehovah, "and I am God.

^ par. 13 (**Matthew 28:19, 20**) Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, [20] teaching them to observe all the things I have commanded you. And look! I am with you all the days until the conclusion of the system of things."

^ par. 13 (**Acts 1:8**) But you will receive power when the holy spirit comes upon you, and you will be witnesses of me in Jerusalem, in all Ju·de′a and Sa·mar′i·a, and to the most

distant part of the earth.”

^ par. 14 (**Isaiah 2:2-4**) In the final part of the days, The mountain of the house of Jehovah Will become firmly established above the top of the mountains, And it will be raised up above the hills, And to it all the nations will stream. 3 And many peoples will go and say: “Come, let us go up to the mountain of Jehovah, To the house of the God of Jacob. He will instruct us about his ways, And we will walk in his paths.” For law will go out of Zion, And the word of Jehovah out of Jerusalem. 4 He will render judgment among the nations And set matters straight respecting many peoples. They will beat their swords into plowshares And their spears into pruning shears. Nation will not lift up sword against nation, Nor will they learn war anymore.

^ par. 14 (**2 Timothy 3:1-5**) But know this, that in the last days critical times hard to deal with will be here. 2 For men will be lovers of themselves, lovers of money, boastful, haughty, blasphemers, disobedient to parents, unthankful, disloyal, 3 having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, 4 betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, 5 having an appearance of godliness but proving false to its power; and from these turn away.

^ par. 14 (**John 4:23, 24**) Nevertheless, the hour is coming, and it is now, when the true worshippers will worship the Father with spirit and truth, for indeed, the Father is looking for ones like these to worship him. 24 God is a Spirit, and those worshipping him must worship with spirit and truth.”

^ par. 15 (**Jeremiah 7:31**) They have built the high places of To′pheth, which is in the Valley of the Son of Hin′nom, in order to burn their sons and their daughters in the fire, something that I had not commanded and that had never even come into my heart.’

^ par. 15 (**Jeremiah 19:5**) They built the high places of Ba′al in order to burn their sons in the fire as whole burnt offerings to Ba′al, something that I had not commanded or spoken of and that had never even come into my heart.”’

^ par. 15 (**Jeremiah 32:35**) Furthermore, they built the high places of Ba′al in the Valley of the Son of Hin′nom, in order to make their sons and their daughters pass through the fire to Mo′lech, something that I had not commanded them and that had never come into my heart to do such a detestable thing, causing Judah to sin.’

^ par. 15 (**1 John 4:8, 9**) Whoever does not love has not come to know God, because God is love. 9 By this the love of God was revealed in our case, that God sent his only-begotten Son into the world so that we might gain life through him.

^ par. 17 (**Mark 10:45**) For even the Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many.”

^ par. 17 (**Romans 5:7, 8**) For hardly would anyone die for a righteous man; though perhaps for a good man someone may dare to die. 8 But God recommends his own love to us in that, while we were yet sinners, Christ died for us.

^ par. 17 (**1 John 2:2**) And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world’s.

^ par. 17 (**1 John 4:9, 10**) By this the love of God was revealed in our case, that God sent his only-begotten Son into the world so that we might gain life through him. 10 The love is in this respect, not that we have loved God, but that he loved us and sent his Son as a propitiatory sacrifice for our sins.

^ par. 19 (**1 Timothy 3:1-7**) This statement is trustworthy: If a man is reaching out to be an overseer, he is desirous of a fine work. 2 The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, 3 not a drunkard, not violent, but reasonable, not quarrelsome, not a lover of money, 4 a man presiding over his own household in a fine manner, having his children in subjection with all seriousness 5 (for if any man does not know how to preside over his own household, how will he care for the congregation of God?), 6 not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed on the Devil. 7 Moreover, he should also have a fine testimony from outsiders so that he does not fall into reproach and a snare of the Devil.

^ par. 19 (**Titus 1:5-9**) I left you in Crete so that you would correct the things that were defective and make appointments of elders in city after city, as I instructed you: 6 if there is any man free from accusation, a husband of one wife, having believing children who are not accused of debauchery or rebelliousness. 7 For as God’s steward, an overseer must be free from accusation, not self-willed, not quick-tempered, not a drunkard, not violent, not greedy of dishonest gain, 8 but hospitable, a lover of goodness, sound in mind, righteous, loyal, self-controlled, 9 holding firmly to the faithful word as respects his art of teaching, so that he may be able both to encourage by the teaching that is wholesome and to reprove those who contradict.

^ par. 20 (**Matthew 24:3**) While he was sitting on the Mount of Olives, the disciples approached him privately, saying: “Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?”

^ par. 20 (**Matthew 24:3-22**) While he was sitting on the Mount of Olives, the disciples approached him privately, saying: “Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?” 4 In answer Jesus said

to them: “Look out that nobody misleads you, [5] for many will come on the basis of my name, saying, ‘I am the Christ,’ and will mislead many. [6] You are going to hear of wars and reports of wars. See that you are not alarmed, for these things must take place, but the end is not yet. [7] “For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. [8] All these things are a beginning of pangs of distress. [9] “Then people will hand you over to tribulation and will kill you, and you will be hated by all the nations on account of my name. [10] Then, too, many will be stumbled and will betray one another and will hate one another. [11] Many false prophets will arise and mislead many; [12] and because of the increasing of lawlessness, the love of the greater number will grow cold. [13] But the one who has endured to the end will be saved. [14] And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations, and then the end will come. [15] “Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken about by Daniel the prophet, standing in a holy place (let the reader use discernment), [16] then let those in Ju·de′a begin fleeing to the mountains. [17] Let the man on the housetop not come down to take the goods out of his house, [18] and let the man in the field not return to pick up his outer garment. [19] Woe to the pregnant women and those nursing a baby in those days! [20] Keep praying that your flight may not occur in wintertime nor on the Sabbath day; [21] for then there will be great tribulation such as has not occurred since the world’s beginning until now, no, nor will occur again. [22] In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.

^ par. 20 (**Luke 21:7-33**) Then they questioned him, saying: “Teacher, when will these things actually be, and what will be the sign when these things are to occur?” [8] He said: “Look out that you are not misled, for many will come on the basis of my name, saying, ‘I am he,’ and, ‘The due time is near.’ Do not go after them. [9] Furthermore, when you hear of wars and disturbances, do not be terrified. For these things must take place first, but the end will not occur immediately.” [10] Then he said to them: “Nation will rise against nation, and kingdom against kingdom. [11] There will be great earthquakes, and in one place after another food shortages and pestilences; and there will be fearful sights and from heaven great signs. [12] “But before all these things happen, people will lay their hands on you and persecute you, handing you over to the synagogues and prisons. You will be brought before kings and governors for the sake of my name. [13] It will result in your giving a witness. [14] Therefore, resolve in your hearts not to rehearse beforehand how to make your defense, [15] for I will give you words and wisdom that all your opposers together will not be able to resist or dispute. [16] Moreover, you will be handed over even by parents and brothers and relatives and friends, and they will put some of you to death, [17] and you will be hated by all people because of my name. [18] But not even a hair of your heads will perish. [19] By your endurance you will preserve your lives. [20] “However, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. [21] Then let those in Ju·de′a begin fleeing to the mountains, let those in the midst of her leave, and let those in

the countryside not enter into her, [22] because these are days for meting out justice in order that all the things written may be fulfilled. [23] Woe to the pregnant women and those nursing a baby in those days! For there will be great distress on the land and wrath against this people. [24] And they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations until the appointed times of the nations are fulfilled. [25] "Also, there will be signs in the sun and moon and stars, and on the earth anguish of nations not knowing the way out because of the roaring of the sea and its agitation. [26] People will become faint out of fear and expectation of the things coming upon the inhabited earth, for the powers of the heavens will be shaken. [27] And then they will see the Son of man coming in a cloud with power and great glory. [28] But as these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near." [29] With that he told them an illustration: "Notice the fig tree and all the other trees. [30] When they are budding, you see it for yourselves and know that now the summer is near. [31] Likewise also you, when you see these things happening, know that the Kingdom of God is near. [32] Truly I say to you that this generation will by no means pass away until all things happen. [33] Heaven and earth will pass away, but my words will by no means pass away.

^ par. 21 (**Matthew 24:14**) And this good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations, and then the end will come.

^ par. 21 (**Mark 13:10**) Also, in all the nations, the good news has to be preached first.

^ par. 23 (**1 Corinthians 3:3-9**) for you are still fleshly. Since there are jealousy and strife among you, are you not fleshly and are you not walking as men do? [4] For when one says, "I belong to Paul," but another says, "I to A·pol′los," are you not acting like mere men? [5] What, then, is A·pol′los? Yes, what is Paul? Ministers through whom you became believers, just as the Lord granted each one. [6] I planted, A·pol′los watered, but God kept making it grow, [7] so that neither is the one who plants anything nor is the one who waters, but God who makes it grow. [8] Now the one who plants and the one who waters are one, but each person will receive his own reward according to his own work. [9] For we are God's fellow workers. You are God's field under cultivation, God's building.

^ par. 24 (**Mark 13:10**) Also, in all the nations, the good news has to be preached first.

^ par. 25 (**Acts 2:1-4**) Now while the day of the Festival of Pentecost was in progress, they were all together at the same place. [2] Suddenly there was a noise from heaven, just like that of a rushing, stiff breeze, and it filled the whole house where they were sitting. [3] And tongues as if of fire became visible to them and were distributed, and one came to rest on each one of them, [4] and they all became filled with holy spirit and started to speak in different languages, just as the spirit enabled them to speak.

^ box (**Genesis 1:24**) Then God said: “Let the earth bring forth living creatures according to their kinds, domestic animals and creeping animals and wild animals of the earth according to their kinds.” And it was so.

^ box (**Genesis 2:7**) And Jehovah God went on to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man became a living person.

^ box (**Ezekiel 18:4**) Look! All the souls—to me they belong. As the soul of the father so also the soul of the son—to me they belong. The soul who sins is the one who will die.

^ box (**Deuteronomy 6:4**) “Listen, O Israel: Jehovah our God is one Jehovah.

^ box (**1 Corinthians 15:28**) But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

^ box (**Matthew 24:36**)
“Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.
^ box (**Mark 12:29**) Jesus answered: “The first is, ‘Hear, O Israel, Jehovah our God is one Jehovah,

^ box (**John 1:1-3, 14-18**) In the beginning was the Word, and the Word was with God, and the Word was a god. [2] This one was in the beginning with God. [3] All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence
[14] So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of divine favor and truth. [15] (John bore witness about him, yes, he cried out: “This was the one of whom I said, ‘The one coming behind me has advanced in front of me, for he existed before me.’”)
[16] For we all received from his fullness, even undeserved kindness upon undeserved kindness. [17] Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ. [18] No man has seen God at any time; the only-begotten god who is at the Father’s side is the one who has explained Him.

^ box (**Colossians 1:15-20**) He is the image of the invisible God, the firstborn of all creation; [16] because by means of him all other things were created in the heavens and on the earth, the things visible and the things invisible, whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him.
[17] Also, he is before all other things, and by means of him all other things were made to exist, [18] and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, so that he might become the one who is first in all things; [19] because God was pleased to have all fullness to dwell in him, [20] and through him to reconcile to himself

all other things by making peace through the blood he shed on the torture stake, whether the things on the earth or the things in the heavens.

^ box (**Acts 2:1-4, 17, 18**) Now while the day of the Festival of Pentecost was in progress, they were all together at the same place. [2] Suddenly there was a noise from heaven, just like that of a rushing, stiff breeze, and it filled the whole house where they were sitting. [3] And tongues as if of fire became visible to them and were distributed, and one came to rest on each one of them, [4] and they all became filled with holy spirit and started to speak in different languages, just as the spirit enabled them to speak.
[17] "'And in the last days,' God says, 'I will pour out some of my spirit on every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams, [18] and even on my male slaves and on my female slaves I will pour out some of my spirit in those days, and they will prophesy.

^ box (**1 Corinthians 8:4-6**) Now concerning the eating of food offered to idols, we know that an idol is nothing in the world and that there is no God but one. [5] For even though there are so-called gods, whether in heaven or on earth, just as there are many "gods" and many "lords," [6] there is actually to us one God, the Father, from whom all things are and we for him; and there is one Lord, Jesus Christ, through whom all things are and we through him.

^ box (**Psalm 135:15-18**) The idols of the nations are silver and gold, The work of human hands. [16] A mouth they have, but they cannot speak; Eyes, but they cannot see; [17] Ears they have, but they cannot hear. There is no breath in their mouth. [18] The people who make them will become just like them, As will all those who trust in them.

^ box (**Mark 14:22-26**) And as they continued eating, he took a loaf, said a blessing, broke it, and gave it to them, saying: "Take it; this means my body." [23] And taking a cup, he offered thanks and gave it to them, and they all drank out of it. [24] And he said to them: "This means my 'blood of the covenant,' which is to be poured out in behalf of many. [25] Truly I say to you, I will by no means drink anymore of the product of the vine until that day when I drink it new in the Kingdom of God." [26] Finally, after singing praises, they went out to the Mount of Olives.

^ box (**Luke 22:29**) and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom,

^ box (**1 Corinthians 11:23-26**) For I received from the Lord what I also handed on to you, that the Lord Jesus on the night on which he was going to be betrayed took a loaf, [24] and after giving thanks, he broke it and said: "This means my body, which is in your behalf. Keep doing this in remembrance of me." [25] He did the same with the cup also, after they had the evening meal, saying: "This cup means the new covenant by virtue of my blood. Keep doing this, whenever you drink it, in remembrance of me." [26] For whenever you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he comes.

^ box (**Revelation 14:1-5**) Then I saw, and look! the Lamb standing on Mount Zion, and with him 144,000 who have his name and the name of his Father written on their foreheads. [2] I heard a sound coming out of heaven like the sound of many waters and like the sound of loud thunder; and the sound that I heard was like singers who accompany themselves by playing on their harps. [3] And they are singing what seems to be a new song before the throne and before the four living creatures and the elders, and no one was able to master that song except the 144,000, who have been bought from the earth. [4] These are the ones who did not defile themselves with women; in fact, they are virgins. These are the ones who keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb, [5] and no deceit was found in their mouths; they are without blemish.

^ par. 26 (**Acts 20:20**) while I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house.

^ par. 26 (**Romans 16:20**) For his part, the God who gives peace will crush Satan under your feet shortly. May the undeserved kindness of our Lord Jesus be with you.

^ par. 26 (**Revelation 11:17, 18**) saying: “We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. [18] But the nations became wrathful, and your own wrath came, and the appointed time came for the dead to be judged and to reward your slaves the prophets and the holy ones and those fearing your name, the small and the great, and to bring to ruin those ruining the earth.”

^ par. 26 (**Job 1:6-12**) Now the day came when the sons of the true God entered to take their station before Jehovah, and Satan also entered among them. [7] Then Jehovah said to Satan: “Where have you come from?” Satan answered Jehovah: “From roving about on the earth and from walking about in it.” [8] And Jehovah said to Satan: “Have you taken note of my servant Job? There is no one like him on the earth. He is an upright man of integrity, fearing God and shunning what is bad.” [9] At that Satan answered Jehovah: “Is it for nothing that Job has feared God? [10] Have you not put up a protective hedge around him and his house and everything he has? You have blessed the work of his hands, and his livestock has spread out in the land. [11] But, for a change, stretch out your hand and strike everything he has, and he will surely curse you to your very face.” [12] Then Jehovah said to Satan: “Look! Everything that he has is in your hand. Only do not lay your hand on the man himself!” So Satan went out from the presence of Jehovah.

^ par. 26 (**John 8:44**) You are from your father the Devil, and you wish to do the desires of your father. That one was a murderer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie.

^ par. 26 (**1 John 5:19, 20**) We know that we originate with God, but the whole world is lying in the power of the wicked one. [20] But we know that the Son of God has come, and he has given us insight so that we may gain the knowledge of the one who is true. And we are in union with the one who is true, by means of his Son Jesus Christ. This is the true God and life everlasting.

^ par. 27 (**Isaiah 43:10-12**) "You are my witnesses," declares Jehovah, "Yes, my servant whom I have chosen, So that you may know and have faith in me And understand that I am the same One. Before me no God was formed, And after me there has been none. [11] I—I am Jehovah, and besides me there is no savior." [12] "I am the One who declared and saved and made known When there was no foreign god among you. So you are my witnesses," declares Jehovah, "and I am God.

^ par. 27 (**Matthew 28:19, 20**) Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, [20] teaching them to observe all the things I have commanded you. And look! I am with you all the days until the conclusion of the system of things."

^ par. 27 (**Acts 1:8**) But you will receive power when the holy spirit comes upon you, and you will be witnesses of me in Jerusalem, in all Ju·de′a and Sa·mar′i·a, and to the most distant part of the earth."

^ par. 28 (**Revelation 7:4, 9, 10**) And I heard the number of those who were sealed, 144,000, sealed out of every tribe of the sons of Israel:
[9] After this I saw, and look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. [10] And they keep shouting with a loud voice, saying: "Salvation we owe to our God, who is seated on the throne, and to the Lamb."

^ par. 28 (**Revelation 14:1-3**) Then I saw, and look! the Lamb standing on Mount Zion, and with him 144,000 who have his name and the name of his Father written on their foreheads.
[2] I heard a sound coming out of heaven like the sound of many waters and like the sound of loud thunder; and the sound that I heard was like singers who accompany themselves by playing on their harps. [3] And they are singing what seems to be a new song before the throne and before the four living creatures and the elders, and no one was able to master that song except the 144,000, who have been bought from the earth.

^ par. 28 (**Romans 8:16, 17**) The spirit itself bears witness with our spirit that we are God's children. [17] If, then, we are children, we are also heirs—heirs indeed of God, but joint heirs with Christ—provided we suffer together so that we may also be glorified together.

^ par. 32 (**Zechariah 4:6**) He then said to me: “This is the word of Jehovah to Ze·rub′ba·bel: ‘“Not by a military force, nor by power, but by my spirit,” says Jehovah of armies.

^ par. 33 (**Romans 12:1, 2**) Therefore, I appeal to you by the compassions of God, brothers, to present your bodies as a living sacrifice, holy and acceptable to God, a sacred service with your power of reason. 2 And stop being molded by this system of things, but be transformed by making your mind over, so that you may prove to yourselves the good and acceptable and perfect will of God.

^ par. 33 (**Philippians 1:9-11**) And this is what I continue praying, that your love may abound still more and more with accurate knowledge and full discernment; 10 that you may make sure of the more important things, so that you may be flawless and not stumbling others up to the day of Christ; 11 and that you may be filled with righteous fruit, which is through Jesus Christ, to God’s glory and praise.

^ par. 33 (**Hebrews 10:24, 25**) And let us consider one another so as to incite to love and fine works, 25 not forsaking our meeting together, as some have the custom, but encouraging one another, and all the more so as you see the day drawing near.

^ par. 34 (**Colossians 4:6**) Let your words always be gracious, seasoned with salt, so that you will know how you should answer each person.

^ par. 34 (**1 Peter 3:15**) But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone who demands of you a reason for the hope you have, but doing so with a mild temper and deep respect.

^ par. 35 (**John 6:44, 65**) No man can come to me unless the Father, who sent me, draws him, and I will resurrect him on the last day.
65 He went on to say: “This is why I have said to you, no one can come to me unless it is granted him by the Father.”

^ par. 35 (**John 17:3**) This means everlasting life, their coming to know you, the only true God, and the one whom you sent, Jesus Christ.

^ par. 35 (**1 Peter 1:15, 16**) but like the Holy One who called you, become holy yourselves in all your conduct, 16 for it is written: “You must be holy, because I am holy.”

^ par. 36 (**Matthew 23:10**) Neither be called leaders, for your Leader is one, the Christ.

^ par. 36 (**Matthew 10:8**) Cure the sick, raise up the dead, make lepers clean, expel demons. You received free, give free.

^ par. 36 (**Acts 8:18-21**) Now when Simon saw that the spirit was given through the laying on of the hands of the apostles, he offered them money, [19] saying: “Give me this authority also, so that anyone on whom I lay my hands may receive holy spirit.” [20] But Peter said to him: “May your silver perish with you, because you thought you could acquire the free gift of God with money. [21] You have neither part nor share in this matter, for your heart is not straight in the sight of God.

^ par. 36 (**Acts 20:17**) However, from Mi·le′tus he sent word to Eph′e·sus and called for the elders of the congregation.

^ par. 36 (**Philippians 1:1**) Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Phi·lip′pi, along with overseers and ministerial servants:

^ par. 36 (**1 Timothy 3:1-10, 12, 13**) This statement is trustworthy: If a man is reaching out to be an overseer, he is desirous of a fine work. [2] The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, [3] not a drunkard, not violent, but reasonable, not quarrelsome, not a lover of money, [4] a man presiding over his own household in a fine manner, having his children in subjection with all seriousness [5] (for if any man does not know how to preside over his own household, how will he care for the congregation of God?), [6] not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed on the Devil. [7] Moreover, he should also have a fine testimony from outsiders so that he does not fall into reproach and a snare of the Devil. [8] Ministerial servants should likewise be serious, not double-tongued, not indulging in a lot of wine, not greedy of dishonest gain, [9] holding the sacred secret of the faith with a clean conscience. [10] Also, let these be tested as to fitness first; then let them serve as ministers, as they are free from accusation.
[12] Let ministerial servants be husbands of one wife, presiding in a fine manner over their children and their own households. [13] For the men who minister in a fine manner are acquiring for themselves a fine standing and great freeness of speech in the faith that is in Christ Jesus.

^ par. 37 (**Acts 15:4-6, 22, 23, 30, 31**) On arriving in Jerusalem, they were kindly received by the congregation and the apostles and the elders, and they related the many things God had done by means of them. [5] But some of those of the sect of the Pharisees who had become believers stood up from their seats and said: “It is necessary to circumcise them and command them to observe the Law of Moses.” [6] So the apostles and the elders gathered together to look into this matter.
[22] Then the apostles and the elders, together with the whole congregation, decided to send chosen men from among them to Antioch, along with Paul and Bar′na·bas; they sent Judas who was called Bar′sab·bas and Silas, who were leading men among the brothers. [23] They wrote this and sent it through them: “The apostles and the elders, your brothers, to those

brothers in Antioch, Syria, and Ci·li′cia who are from the nations: Greetings!
30 So when these men were dismissed, they went down to Antioch, and they gathered the whole group together and handed them the letter. 31 After reading it, they rejoiced over the encouragement.

^ par. 38 (**Matthew 10:23**) When they persecute you in one city, flee to another; for truly I say to you, you will by no means complete the circuit of the cities of Israel until the Son of man arrives.

^ par. 38 (**1 Corinthians 15:58**) Therefore, my beloved brothers, be steadfast, immovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord.

^ box (**John 18:36**) Jesus answered: "My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source."

^ box (**Romans 13:8-10**) Do not owe anything to anyone except to love one another; for whoever loves his fellow man has fulfilled the law. 9 For the law code, "You must not commit adultery, you must not murder, you must not steal, you must not covet," and whatever other commandment there is, is summed up in this saying: "You must love your neighbor as yourself." 10 Love does not work evil to one's neighbor; therefore, love is the law's fulfillment.

^ box (**1 Peter 5:8, 9**) Keep your senses, be watchful! Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. 9 But take your stand against him, firm in the faith, knowing that the same kind of sufferings are being experienced by the entire association of your brothers in the world.

^ par. 40 (**Revelation 21:1-4**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. 2 I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. 3 With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. 4 And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."

^ par. 40 (**Mark 13:10**) Also, in all the nations, the good news has to be preached first.

^ par. 40 (**Romans 10:11-15**) For the scripture says: "No one who rests his faith on him will be disappointed." 12 For there is no distinction between Jew and Greek. There is the same Lord over all, who is rich toward all those calling on him. 13 For "everyone who calls

on the name of Jehovah will be saved.” [14] However, how will they call on him if they have not put faith in him? How, in turn, will they put faith in him about whom they have not heard? How, in turn, will they hear without someone to preach? [15] How, in turn, will they preach unless they have been sent out? Just as it is written: “How beautiful are the feet of those who declare good news of good things!”

^ par. 41 (**Isaiah 65:17-25**) For look! I am creating new heavens and a new earth; And the former things will not be called to mind, Nor will they come up into the heart. [18] So exult and be joyful forever in what I am creating. For look! I am creating Jerusalem a cause for joy And her people a cause for exultation. [19] And I will rejoice in Jerusalem and exult in my people; No more will there be heard in her the sound of weeping or a cry of distress.” [20] “No more will there be an infant from that place who lives but a few days, Nor an old man who fails to live out his days. For anyone who dies at a hundred will be considered a mere boy, And the sinner will be cursed, even though he is a hundred years of age. [21] They will build houses and live in them, And they will plant vineyards and eat their fruitage. [22] They will not build for someone else to inhabit, Nor will they plant for others to eat. For the days of my people will be like the days of a tree, And the work of their hands my chosen ones will enjoy to the full. [23] They will not toil for nothing, Nor will they bear children for distress, Because they are the offspring made up of those blessed by Jehovah, And their descendants with them. [24] Even before they call out, I will answer; While they are yet speaking, I will hear. [25] The wolf and the lamb will feed together, The lion will eat straw just like the bull, And the serpent’s food will be dust. They will do no harm nor cause any ruin in all my holy mountain,” says Jehovah.

^ par.41 (**2 Peter 3:11-14**) Since all these things are to be dissolved in this way, consider what sort of people you ought to be in holy acts of conduct and deeds of godly devotion, [12] as you await and keep close in mind the presence of the day of Jehovah, through which the heavens will be destroyed in flames and the elements will melt in the intense heat! [13] But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. [14] Therefore, beloved ones, since you are awaiting these things, do your utmost to be found finally by him spotless and unblemished and in peace.

^ footnote 4 (**Genesis 31:47-49**) And La′ban began calling it Je′gar-sa·ha·du′tha, but Jacob called it Gal′e·ed. [48] La′ban then said: “This pile of stones is a witness between me and you today.” That is why he named it Gal′e·ed, [49] and the Watchtower, for he said: “Let Jehovah keep watch between you and me when we are out of each other’s sight.

^ *Reasoning From the Scriptures*, published by the Watchtower Bible and Tract Society of New York, Inc., 1985, pages 261-9.

Mary (Jesus' Mother)

God was his Father. The child that was born was truly the Son of God, just as the angel told Mary. (Luke 1:35)' **Then perhaps add:** 'But have you ever wondered why it was so important that Jesus be born in that way? . . . Only in that way could a suitable ransom be provided that would make possible release from sin and death for us.—1 Tim. 2:5, 6; then perhaps John 3:16.'

Or you could say: 'Yes, we do. We believe everything the Sacred Scriptures say about her, and they definitely say that it was as a virgin that she gave birth to Jesus. I also find very heartwarming other things they tell us about Mary and the lessons that we can learn from her. (Use material on pages 254, 255.)'

'You don't believe in the Virgin Mary'

You might reply: 'I realize that there are people who do not believe that it was a virgin who gave birth to the Son of God. But we do believe that. (Open one of our books to a section that discusses this matter and show the householder.)' **Then perhaps add:** 'But is there anything more that is needed if we are to gain salvation? . . . Notice what Jesus said in prayer to his Father. (John 17:3)'

Mass

> **Definition:** As stated by the Sacred Congregation of Rites of the Roman Catholic Church, the Mass is "—A sacrifice in which the Sacrifice of the Cross is perpetuated; —A memorial of the death and resurrection of the Lord, who said 'do this in memory of me' (Luke 22:19); —A sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of

the Paschal Sacrifice, renew the New Covenant which God has made with man once for all through the Blood of Christ, and in faith and hope foreshadow and anticipate the eschatological banquet in the kingdom of the Father, proclaiming the Lord's death 'till His coming.'" (*Eucharisticum Mysterium*, May 25, 1967) It is the Catholic Church's way of doing what they understand that Jesus Christ did at the Last Supper.

Are the bread and the wine actually changed into Christ's body and blood?

In a "Solemn Profession of Faith" on June 30, 1968, Pope Paul VI declared: "We believe that as the bread and wine consecrated by the Lord at the Last Supper were changed into His Body and His Blood which were to be offered for us on the cross, so the bread and wine consecrated by the priest are changed into the Body and Blood of Christ enthroned gloriously in heaven, and We believe that the mysterious presence of the Lord, under the appearance of those elements which seem to our senses the same after as before the Consecration, is a true, real and substantial presence. . . . This mysterious change is very appropriately called by the Church transubstantiation." (*Official Catholic Teachings—Christ Our Lord,* Wilmington, N.C.; 1978, Amanda G. Watlington, p. 411) Do the Holy Scriptures agree with that belief?

What did Jesus mean when he said, "This is my body," "This is my blood"?

Matt. 26:26-29, JB: "Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the disciples. 'Take it and eat;' he said 'this is my body.' Then he took a cup, and when he had returned thanks he gave it to them. 'Drink all of you from this,' he said 'for this is my blood, the blood of the covenant, which is to be poured out for many for the forgiveness of sins. From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the kingdom of my Father.'"

Regarding the expressions “this is my body” and “this is my blood,” the following is noteworthy: *Mo* reads, “it *means* my body,” “this *means* my blood.” (Italics added.) *NW* reads similarly. *LEF* renders the expressions, “this *represents* my body,” “this *represents* my blood.” (Italics added.) These renderings agree with what is stated in the context, in verse 29, in various Catholic editions. *Kx* reads: “I shall not drink of this *fruit of the vine* again, until I drink it with you, new wine, in the kingdom of my Father.” (Italics added.) *CC, NAB, Dy* also show Jesus referring to what was in the cup as being “this fruit of the vine,” and that was after Jesus had said, “This is my blood.”

Consider the expressions “this is my body” and “this is my blood” in the light of other vivid language used in the Scriptures. Jesus also said, “I am the light of the world,” “I am the gate of the sheepfold,” “I am the true vine.” (John 8:12; 10:7; 15:1, *JB*) None of these expressions implied a miraculous transformation, did they?

At 1 Corinthians 11:25 (*JB*), the apostle Paul wrote concerning the Last Supper and expressed the same ideas in slightly different words. Instead of quoting Jesus as saying regarding the cup, “Drink all of you from this . . . for this is my blood, the blood of the covenant,” he worded it in this way: “This cup is the new covenant in my blood.” Surely that did not mean that the cup was somehow miraculously transformed into the new covenant. Is it not more reasonable to conclude that what was in the cup *represented* Jesus’ blood by means of which the new covenant was validated?

What did Jesus mean by his statement at John 6:53-57?

“Jesus replied: ‘I tell you most solemnly, if you do not eat the flesh of the Son of Man and drink his blood, you will not have life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise him up on the last day. For my flesh is real food and my blood is real drink. He who eats my flesh and drinks my blood lives in me and I live in him. As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me.’”—John 6:53-57, *JB*.

Is this to be understood as meaning that they were literally to eat Jesus' flesh and drink his blood? If so, Jesus would have been advocating a violation of the Law that God had given Israel through Moses. That Law prohibited the consuming of any sort of blood. (Lev. 17:10-12) Contrary to advocating such a thing, Jesus spoke out strongly against breaking any of the requirements of the Law. (Matt. 5:17-19) So what Jesus had in mind must have been eating and drinking in a figurative sense, by exercising faith in the value of his perfect human sacrifice.—Compare John 3:16; 4:14; 6:35, 40.

Did Jesus instruct his disciples to have not merely a memorial of his death but a rite that would actually renew his sacrifice?

According to *The Documents of Vatican II*: "At the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic *Sacrifice* of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross . . . "—(New York, 1966), edited by W. M. Abbott, S.J., p. 154; italics added.

The Catholic Encyclopedia states: "The Church intends the Mass to be regarded as a 'true and proper sacrifice' . . . The chief source of our doctrine, however, is tradition, which from the earliest times declares the impetratory value of the Sacrifice of the Mass."—(1913), Vol. X, pp. 6, 17.

Jesus himself said: "Do this as a memorial of me." (Luke 22:19; 1 Cor. 11:24, *JB*) At Luke 22:19, *Kx* and *Dy* read: "Do this for a commemoration of me." *NAB* reads: "Do this as a remembrance of me." Jesus did not say that what he did at the Last Supper was a *sacrifice* of himself or that his disciples were to renew his sacrifice.

Heb. 9:25-28, *JB*: "He does not have to offer himself again and again, like the [Jewish] high priest going into the sanctuary year after year with the blood that is not his own, or else he would have had to suffer over and over again since the world began. Instead of that, he has made his appearance *once and for all* . . . to do away with sin by

sacrificing himself. Since men only die once, and after that comes judgement, so Christ, too, offers himself *only once*." (Italics added.)

Is it all simply "an unfathomable mystery"?

The Bible does refer to divine mysteries, or sacred secrets. But none of these conflict with clearly stated Scriptural truths. Concerning those who put their traditions ahead of the Scriptures, Jesus said: "Hypocrites! It was you Isaiah meant when he so rightly prophesied: This people honours me only with lip-service, while their hearts are far from me. The worship they offer me is worthless; the doctrines they teach are only human regulations."—Matt. 15:7-9, *JB*.

Did Jesus mean for this memorial to be kept perhaps every day or every week?

Basic Catechism says: "Special Duties of Catholic Christians" include "participating in Mass every Sunday and holyday of obligation." (Boston, 1980, p. 21) "The faithful are in fact encouraged to participate in the Mass and to receive Communion frequently, even daily."—*The Teaching of Christ—A Catholic Catechism for Adults*, Abridged Edition (Huntington, Ind.; 1979), p. 281.

Do all Scriptural references to "breaking of bread" indicate that Christ's death was being commemorated? (Acts 2:42, 46; 20:7, *JB*) Jesus 'broke bread' when food was being shared at a meal even before the Last Supper. (Mark 6:41; 8:6) The bread used by the Jews at that time was not what many people are accustomed to today. When eating it, they would often break or tear off a piece.

Jesus did not specifically state how often the Memorial of his death was to be kept. However, he instituted it on the date of the Jewish Passover, which was replaced among his disciples by the Memorial of Christ's death. The Passover was an annual event, celebrated on Nisan 14. Similarly, the Jewish Festival of Unfermented Cakes, the Festival of Weeks (Pentecost), the Festival of Booths, or Ingathering, and the Day of Atonement were all held once a year.

Does the saying of Mass bring relief to souls in purgatory?

The Teaching of Christ—A Catholic Catechism for Adults states: "The word 'purgatory' is not in the Bible, nor is the doctrine of purgatory explicitly taught there. . . . The works of the Fathers have many references not only to the existence of purgatory, but also the fact that the faithful departed can be helped by the prayers of the living, especially by the Sacrifice of the Mass."—Pp. 347, 348.

Regarding the condition of the dead, the Holy Scriptures say: "The living know at least that they will die, the dead know nothing." (Eccl. 9:5, *JB*) "The soul ["soul," *Kx*; "man," *JB*] that sinneth, the same shall die." (Ezek. 18:4, *Dy*) (See also pages 100-102, under the heading "Death.")

Memorial (Lord's Evening Meal)

> **Definition:** A meal commemorating the death of Jesus Christ; hence, a memorial of his death, the death that has had effects that are more far reaching than that of any other person. This is the only event that the Lord Jesus Christ commanded his disciples to memorialize. It is also known as the Lord's Supper, or the Lord's Evening Meal.—1 Cor. 11:20.

What is the significance of the Memorial?

To his faithful apostles Jesus said: "Keep doing this in remembrance of me." (Luke 22:19) When writing to members of the spirit-begotten Christian congregation, the apostle Paul added: "As often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Cor. 11:26) So, the Memorial calls special attention to the significance of the death of Jesus Christ in the outworking of Jehovah's purpose. It highlights the meaning of Jesus' sacrificial death particularly in relation to the new covenant and to the way that his death affects those who will be heirs with him of the heavenly Kingdom.—John 14:2, 3; Heb. 9:15.

The Memorial is also a reminder that Jesus' death and the way it was accomplished, in harmony with God's purpose as expressed at Genesis 3:15 and thereafter, served to vindicate Jehovah's name. By maintaining integrity to Jehovah down till his death, Jesus proved that Adam's sin was not due to any flaw in the Creator's designing of man but that it is possible for a human to maintain perfect godly devotion even under severe pressure, and thus Jesus vindicated Jehovah God as Creator and Universal Sovereign. Besides that, Jehovah had purposed that Jesus' death would provide the perfect human sacrifice needed to ransom Adam's offspring, and thus make it possible for billions who would exercise faith to live forever in a paradise earth, in fulfillment of Jehovah's original purpose and in expression of his great love for mankind.—John 3:16; Gen. 1:28.

What a tremendous burden rested upon Jesus on his last night on earth as a man! He knew what his heavenly Father had purposed for him, but he also knew that he had to prove faithful under test. Had he failed, what a reproach it would have meant for his Father and what a loss to humankind! Because of all that would be accomplished by means of his death, it was most fitting that Jesus instructed that it be memorialized.

What is the meaning of the bread and the wine served at the Memorial?

Regarding the *unleavened* bread that Jesus gave to his apostles when instituting the Memorial, he said: "This means my body." (Mark 14:22) That bread symbolized his own sinless body of flesh. This he would give in behalf of the future life prospects of mankind, and on this occasion special attention is drawn to the life prospects that it makes possible for those who would be chosen to share with Jesus in the heavenly Kingdom.

When passing the *wine* to his faithful apostles, Jesus said: "This means my 'blood of the covenant,' which is to be poured out in behalf of many." (Mark 14:24) That wine symbolized his own lifeblood. By means of his shed blood, forgiveness of sins would be possible for those who put faith in it. On this occasion Jesus was highlighting the cleansing from sin that it would make possible for his prospective joint heirs. His words also indicate

that by means of that blood the new covenant between Jehovah God and the spirit-anointed Christian congregation would be made operative.

See also pages 261-263, under the heading "Mass."

Who is to partake of the bread and the wine?

Who partook when Jesus instituted the Lord's Evening Meal shortly before he died? Eleven faithful followers to whom Jesus said: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom." (Luke 22:29) They were all persons who were being invited to share with Christ in his heavenly Kingdom. (John 14:2, 3) All who partake of the bread and wine today should also be persons whom Christ brings into that 'covenant for a kingdom.'

How many are there that partake? Jesus said that only a "little flock" would receive the heavenly Kingdom as their reward. (Luke 12:32) The full number would be 144,000. (Rev. 14:1-3) That group began to be selected in 33 C.E. Reasonably, there would be only a small number partaking now.

> **Does John 6:53, 54 indicate that only those who do partake will gain everlasting life?**
>
> John 6:53, 54: "Jesus said to them: 'Most truly I say to you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day.'"
>
> This eating and drinking would obviously have to be done figuratively; otherwise the one doing it would be violating God's law. (Gen. 9:4; Acts 15:28, 29) However, it should be noted that Jesus' statement at John 6:53, 54 was not made in connection with the inauguration of the Lord's Evening Meal. None who heard him had any idea of a celebration with bread and wine used to represent Christ's flesh and blood. That arrangement was not introduced until about a year later, and the apostle John's report about the Lord's Evening Meal does not

begin until more than seven chapters later on (in John 14) in the Gospel bearing his name.

How, then, can a person "eat the flesh of the Son of man and drink his blood" in a figurative way if not by partaking of the bread and the wine at the Memorial? Notice that Jesus said that those thus eating and drinking would have "everlasting life." Earlier, in verse 40, when explaining what people must do to have everlasting life, what did he say was the will of his Father? That "everyone that beholds the Son and *exercises faith* in him should have everlasting life." Reasonably, then, 'eating his flesh and drinking his blood' in a figurative sense is done by *exercising faith* in the redeeming power of Jesus' flesh and blood laid down in sacrifice. This exercising of faith is required of all who will gain the fullness of life, whether in the heavens with Christ or in the earthly Paradise.

How often is the Memorial to be commemorated, and when?

Jesus did not specifically state how often it was to be done. He simply said: "Keep doing this in remembrance of me." (Luke 22:19) Paul said: "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Cor. 11:26) "As often" need not mean many times a year; it can mean annually over a period of many years. If you commemorate an important event, such as a wedding anniversary, or if a nation commemorates an important event in its history, how often is it done? Once a year on the anniversary date. This would also be consistent with the fact that the Lord's Evening Meal was instituted on the date of the Jewish Passover, a yearly celebration that no longer had to be kept by Jews who had become Christians.

Jehovah's Witnesses observe the Memorial after sundown on Nisan 14, according to the reckoning of the Jewish calendar that was common in the first century. The Jewish day begins at sundown and extends until the following sundown. So Jesus died on the same Jewish calendar day that he instituted the Memorial. The *beginning* of the month of Nisan was the sunset after the new moon nearest the spring equinox became *visible in Jerusalem.* The Memorial date is 14 days thereafter. (Thus the date for the

Memorial may not coincide with that of the Passover kept by modern-day Jews. Why not? The start of their calendar months is set to coincide with the astronomical new moon, not the visible new moon over Jerusalem, which may come 18 to 30 hours later. Also, most Jews today keep the Passover on Nisan 15, not on the 14th as did Jesus in harmony with what was stated in the Mosaic Law.)

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^ *You Can Live Forever in Paradise on Earth*, published by the Watchtower Bible and Tract Society of New York, Inc., 1982, chapter 18.

Chapter 18
"The End of the World" Is at Hand!

WHEN JESUS CHRIST threw Satan and his angels out of heaven and began his Kingdom rule, it meant that the end of Satan and his wicked system was near. (Revelation 12:7-12) But how could Christ's followers on earth know that this event in heaven, unseen to their eyes, had taken place? How could they know that Christ was invisibly present in Kingdom power and that "the end of the world" was near? They could know by checking to see if the "sign" that Jesus gave was being fulfilled.

2 Shortly before Jesus' death, while he was sitting on the Mount of Olives, four of his apostles came to ask him for a "sign." This is the way their question has been read, in the *King James Version*, by millions of people: "Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world?" (Matthew 24:3) But what do these expressions, "*thy coming*" and "*the end of the world,*" really mean?

3 The Greek word here translated "coming" is parousia, and it means "presence." So, then, when the "sign" is seen, this means we would know that Christ is present though unseen, that he has already come in Kingdom power. The expression "end of the world" is also very misleading. It does not mean the end of the earth, but, rather, the end of Satan's system of things. (2 Corinthians 4:4) The apostles' question therefore accurately reads: "Tell us, When will these things be, and what will be the sign of *your*

presence and of *the conclusion of the system of things?*"—Matthew 24:3, *New World Translation*.

4 Jesus did not give just one event as "the sign." He told of many happenings and situations. Other Bible writers besides Matthew mentioned additional events that would mark the "last days." All these things that were foretold would take place during the time that Bible writers called the "last days." (2 Timothy 3:1-5; 2 Peter 3:3, 4) These happenings would be like the different lines that make up a person's fingerprint, a print that cannot belong to any other person. The "last days" contain their own pattern of marks, or happenings. These form a positive "fingerprint" that cannot belong to any other time period.

5 In chapter 16 of this book we considered Bible evidence that Christ returned and began ruling in the midst of his enemies in the year 1914. Now take a careful look at the various features of "the sign" of Christ's presence and further evidence of the "last days" of Satan's wicked system of things. As you examine these foretold things on the next few pages, note how they have been undergoing fulfillment since 1914.

"NATION WILL RISE AGAINST NATION AND KINGDOM AGAINST KINGDOM."—Matthew 24:7.

Surely you have seen this part of the "sign" being fulfilled since 1914! In that year World War I began. Never in history had there been such a terrible war. It was total war. World War I was much greater than all the major wars fought during the 2,400 years before 1914. Yet only 21 years after that war ended, World War II began. And it was four times as destructive as World War I.

Terrible wars continue to be fought. Since World War II ended in 1945, more than 25 *million persons* have been killed in some 150 wars fought around the globe. On any given day, there have been, on the average, 12 wars going on somewhere in the world. And there is the continual threat of another world war. The United States alone has enough nuclear weapons to destroy every man, woman and child on earth 12 times over!

“THERE WILL BE FOOD SHORTAGES.”—Matthew 24:7.

Following World War I came the greatest famine in all history. In northern China alone 15,000 died *every day* from starvation. But the shortage of food was even greater after World War II. A fourth of the world was then starving! And ever since, food has remained scarce for many people on earth.

“Every 8.6 seconds someone in an underdeveloped country dies as a result of illness caused by malnutrition,” said the New York *Times* in 1967. Millions still die of starvation—some *50 million* a year! By 1980, about one fourth of the people on earth (1,000,000,000 persons) were hungry because they could not get enough to eat. Even in places where food is plentiful, many are too poor to buy it.

“IN ONE PLACE AFTER ANOTHER PESTILENCES.”—Luke 21:11.

Right after World War I more people died of the Spanish flu than had died of any disease epidemic in the history of mankind. The death toll was some *21 million* people! Yet pestilence and disease continue to rage. Millions die each year from heart trouble and cancer. Venereal disease is spreading rapidly. Other terrible diseases, such as malaria, snail fever and river blindness, occur in country after country, especially in Asia, Africa and Latin America.

“THERE WILL BE . . . EARTHQUAKES IN ONE PLACE AFTER ANOTHER.”—Matthew 24:7.

From 1914 until now, there have been many more major earthquakes than in any other like period in recorded history. For over 1,000 years, from the year 856 C.E. to 1914, there were only 24 major earthquakes, causing some 1,973,000 deaths. But in the 63 years from 1915 to 1978, a total of some 1,600,000 persons died in 43 great earthquakes.

“INCREASING OF LAWLESSNESS.”—Matthew 24:12.

From all over the world come reports of increasing lawlessness and crime. Crimes of violence, such as murder, rape and robberies, are now running wild. In the United States alone, a serious crime is committed, on the average, about *every second*. In many places no one feels safe on the streets, even during the daytime. At night people stay in their homes behind locked and barricaded doors, afraid to go outside.

"MEN BECOME FAINT OUT OF FEAR."—Luke 21:26.

Fear is probably the biggest single emotion in people's lives today. Not long after the exploding of the first nuclear bombs, atomic scientist Harold C. Urey said: "We will eat fear, sleep fear, live in fear and die in fear." For much of humankind this is what is happening. And it is not simply because of the ever-present threat of nuclear warfare. People also fear crime, pollution, disease, inflation and many other things that threaten their security and their very lives.

'DISOBEDIENCE TO PARENTS.'—2 Timothy 3:2.

Parents today often have little control over their children. Youths rebel against all authority. So every country on earth is affected by the plague of youth crime. More than half of all serious crimes in some countries are committed by children 10 to 17 years of age. Murder, rape, assault, robbery, burglary, car theft—all these things children are doing. Never in history has disobedience to parents been so common.

"LOVERS OF MONEY."—2 Timothy 3:2.

Wherever you look today you can see acts of greed. Many will do practically anything for money. They will steal or even kill. It is not unusual for greedy persons to produce and sell products that are known, in one way or another, to make others sick or to kill them. Either openly, or by the way they live, people are saying of money: 'This is my god.'

“LOVERS OF PLEASURES RATHER THAN LOVERS OF GOD.”—2 Timothy 3:4.

Most people today think only of doing what pleases them or their families, not what pleases God. Particularly do many love what God condemns, including fornication, adultery, drunkenness, drug abuse and other so-called pleasures. Even pleasures that, in themselves, can be wholesome are put ahead of any effort to learn about God and serve him.

“HAVING A FORM OF GODLY DEVOTION BUT PROVING FALSE TO ITS POWER.”—2 Timothy 3:5.

World leaders and common people alike often make an outward show of being godly. They may attend church services and make contributions to religious causes. Those in government may put their hand on a Bible when they take office. But often it is simply “*a form of godly devotion*.” Just as the Bible foretold, the true worship of God is not really a force in most people’s lives today. They are not motivated by a real power for good.

“RUINING THE EARTH.”—Revelation 11:18.

The air we breathe, the water we drink and the land our food is grown on are being polluted. It is so serious that scientist Barry Commoner warned: “I believe that continued pollution of the earth, if unchecked, will eventually destroy the fitness of this planet as a place for human life.”

6 After considering the foregoing, is it not clear that “the sign” Christ gave and the evidences foretold by his disciples are now being fulfilled? Although there are many other proofs, those listed here should be enough to show that we really are living in the time the Bible foretold as the “last days.”

7 Yet some persons may say: ‘Such things as wars, famines, pestilences and earthquakes have occurred often throughout history. So it would not be hard

to foretell that they would occur again.' But think: The Bible not only foretold these things, but indicated that they would occur on a *worldwide scale*. Also, the Bible said that *all these things* would happen upon the generation that was alive in 1914. Yet what were prominent world leaders foretelling just before 1914? They were saying that conditions promising world peace were never more favorable. Yet the terrible troubles the Bible foretold began right on time, in 1914! In fact, world leaders now say that 1914 was a turning point in history.

8 After drawing attention to the many things that have marked the period from 1914 onward, Jesus said: "This generation will by no means pass away until all these things [including the end of this system] occur." (Matthew 24:34, 14) Which generation did Jesus mean? He meant the generation of people who were living in 1914. Those persons yet remaining of that generation are now very old. However, some of them will still be alive to see the end of this wicked system. So of this we can be certain: Shortly now there will be a sudden end to all wickedness and wicked people at Armageddon.

—Ω—

^ *Insight on the Scriptures*, Volume 1, pages 882, 942

*** it-1 p. 882 Galeed ***

GALEED

(Gal′e·ed) [Witness Heap].

The place in the mountainous region of Gilead E of the Jordan where the patriarchs Jacob and Laban concluded a covenant. (Ge 31:43-48) The later name of this region, "Gilead," was probably drawn from "Galeed," the name originally given to the spot where this event occurred about 1761 B.C.E.

In obedience to divine direction, and without giving notice, Jacob left Paddan-aram and the service of Laban, who was both his uncle and his

father-in-law. (Ge 28:2) With all his belongings, and with his wives and children, Jacob crossed the Euphrates River and headed for the land of Canaan. After three days Laban, accompanied by his "brothers," went in pursuit for the distance of a seven days' journey, finally overtaking Jacob's caravan in the mountains of Gilead N of the torrent valley of Jabbok.—Ge 31:17-25.

Peaceably settling the points over which they had disputed, Jacob and Laban concluded a covenant with each other. In this connection, Jacob set up a stone pillar and directed his "brothers" to make a heap of stones, perhaps in the form of a table, upon which the covenant meal was eaten. Thereupon, Laban called the place after this heap, giving it the Aramaic (*Syrian*) name "Jegar-sahadutha," but which Jacob called "Galeed," the Hebrew equivalent. Laban said: "This heap [Heb., *gal*] is a witness [Heb., *ʽedh*] between me and you today." (Ge 31:44-48) The heap of stones (and the stone pillar) served as a witness to all passersby. It was as verse 49 says, "The Watchtower [Heb., *mits·pahʼ*]," testifying that Jacob and Laban had agreed to preserve the peace between and within their respective families. (Ge 31:50-53) On later occasions stones were used in a similar fashion as silent witnesses.—Jos 4:4-7; 24:25-27.

*** it-1 p. 942 Gilead ***

GILEAD

(Gilʹe·ad) [probably derived from Galeed, meaning "Witness Heap"].—Ge 31:47, 48.

1. Son of Machir and grandson of Manasseh; forefather of the Iezerites and the Helekites.—Nu 26:29, 30; 27:1; Jos 17:1, 3; 1Ch 2:21, 23; 7:14-17.

2. A Gadite listed in the genealogy of Abihail.—1Ch 5:11-14.

3. Jephthah's father.—Jg 11:1, 2.

4. A geographic term that is variously employed in the Bible. In a strict sense, Gilead denoted the domelike mountainous region E of the Jordan River that extended N and S of the

This page contains the following errors:

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error on line 2 at column 92: xmlns:epub: 'http://http://www.idpf.org/2007/ops' is not a valid URI
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Below is a rendering of the page up to the first error.

^ par. 1 (**Isaiah 45:5, 12, 18**) I am Jehovah, and there is no one else. There is no God except me. I will strengthen you, although you did not know me,
12 I made the earth and created man on it. I stretched out the heavens with my own hands, And I give orders to all their army.”
18 For this is what Jehovah says, The Creator of the heavens, the true God, The One who formed the earth, its Maker who firmly established it, Who did not create it simply for nothing, but formed it to be inhabited: “I am Jehovah, and there is no one else.

^ par. 1 (**Psalm 68:19, 20**) May Jehovah be praised, who daily carries our load, The true God of our salvation. (Selah) 20 The true God is for us a God who saves; And Jehovah the Sovereign Lord provides escape from death.

^ par. 2 (**Isaiah 46:9-11**) Remember the former things of long ago, That I am God, and there is no other. I am God, and there is no one like me. 10 From the beginning I foretell the outcome, And from long ago the things that have not yet been done. I say, ‘My decision will stand, And I will do whatever I please.’ 11 I am calling a bird of prey from the sunrise, From a distant land the man to carry out my decision. I have spoken, and I will bring it about. I have purposed it, and I will also carry it out.

^ par. 2 (**Isaiah 55:10, 11**) For just as the rain and the snow pour down from heaven And do not return there until they saturate the earth, making it produce and sprout, Giving seed to the sower and bread to the eater, 11 So my word that goes out of my mouth will be. It will not return to me without results, But it will certainly accomplish whatever is my delight, And it will have sure success in what I send it to do.

^ par. 3 (**2 Corinthians 4:3, 4**) If, in fact, the good news we declare is veiled, it is veiled among those who are perishing, 4 among whom the god of this system of things has blinded the minds of the unbelievers, so that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through.

^ par. 3 (**1 John 5:19**) We know that we originate with God, but the whole world is lying in the power of the wicked one.

^ par. 5 (**Revelation 17:5, 6**) On her forehead was written a name, a mystery: “Babylon the Great, the mother of the prostitutes and of the disgusting things of the earth.” 6 And I saw

that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus. Well, on seeing her I was greatly amazed.

^ par. 6 (**Revelation 17:1, 2, 18**) One of the seven angels who had the seven bowls came and said to me: “Come, I will show you the judgment on the great prostitute who sits on many waters, 2 with whom the kings of the earth committed sexual immorality, and earth’s inhabitants were made drunk with the wine of her sexual
18 And the woman whom you saw means the great city that has a kingdom over the kings of the earth.” immorality.”

^ par. 7 (**Revelation 17:15**) He said to me: “The waters that you saw, where the prostitute is sitting, mean peoples and crowds and nations and tongues.

^ par. 7 (**Revelation 18:2, 3**) And he cried out with a strong voice, saying: “She has fallen! Babylon the Great has fallen, and she has become a dwelling place of demons and a place where every unclean spirit and every unclean and hated bird lurks! 3 For because of the wine of the passion of her sexual immorality, all the nations have fallen victim, and the kings of the earth committed sexual immorality with her, and the merchants of the earth became rich owing to the power of her shameless luxury.”

^ par. 8 (**Revelation 18:23**) No light of a lamp will ever shine in you again, and no voice of a bridegroom and of a bride will ever be heard in you again; for your merchants were the top-ranking men of the earth, and by your spiritistic practices all the nations were misled.

^ par. 8 (**Deuteronomy 18:10-12**) There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, anyone practicing magic, anyone who looks for omens, a sorcerer, 11 anyone binding others with a spell, anyone who consults a spirit medium or a fortune-teller, or anyone who inquires of the dead. 12 For whoever does these things is detestable to Jehovah, and on account of these detestable practices Jehovah your God is driving them away from before you.

^ par. 8 (**John 8:44-47**) You are from your father the Devil, and you wish to do the desires of your father. That one was a murderer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. 45 Because I, on the other hand, tell you the truth, you do not believe me. 46 Who of you convicts me of sin? If I speak truth, why is it that you do not believe me? 47 The one who is from God listens to the sayings of God. This is why you do not listen, because you are not from God.”

^ par. 8 (**2 Corinthians 11:13-15**) For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14 And no wonder, for Satan himself keeps disguising himself as an angel of light. 15 It is therefore nothing extraordinary if his

ministers also keep disguising themselves as ministers of righteousness. But their end will be according to their works.

^ par. 8 (**Revelation 21:8**) But as for the cowards and those without faith and those who are disgusting in their filth and murderers and the sexually immoral and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns with fire and sulfur. This means the second death.”

^ par. 8 (**Revelation 22:15**) Outside are the dogs and those who practice spiritism and those who are sexually immoral and the murderers and the idolaters and everyone who loves and practices lying.’

^ par. 9 (**Revelation 17:5**) On her forehead was written a name, a mystery: “Babylon the Great, the mother of the prostitutes and of the disgusting things of the earth.”

^ par. 10 (**Revelation 16:2**) The first one went off and poured out his bowl on the earth. And a hurtful and malignant ulcer afflicted the people who had the mark of the wild beast and who were worshipping its image.

^ par. 10 (**Revelation 17:3-16**) And he carried me away in the power of the spirit into a wilderness. And I saw a woman sitting on a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns. [4] The woman was clothed in purple and scarlet, and she was adorned with gold and precious stones and pearls, and she had in her hand a golden cup that was full of disgusting things and the unclean things of her sexual immorality. [5] On her forehead was written a name, a mystery: “Babylon the Great, the mother of the prostitutes and of the disgusting things of the earth.” [6] And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus. Well, on seeing her I was greatly amazed. [7] So the angel said to me: “Why is it that you were amazed? I will tell you the mystery of the woman and of the wild beast that is carrying her and that has the seven heads and the ten horns: [8] The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction. And the inhabitants of the earth—those whose names have not been written in the scroll of life from the founding of the world—will be amazed when they see how the wild beast was, but is not, and yet will be present. [9] “This calls for a mind that has wisdom: The seven heads mean seven mountains, where the woman sits on top. [10] And there are seven kings: Five have fallen, one is, and the other has not yet arrived; but when he does arrive, he must remain a short while. [11] And the wild beast that was but is not, it is also an eighth king, but it springs from the seven, and it goes off into destruction. [12] “The ten horns that you saw mean ten kings who have not yet received a kingdom, but they do receive authority as kings for one hour with the wild beast. [13] These have one thought, so they give their power and authority to the wild beast. [14] These will battle with the Lamb, but because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those with him who are called and chosen and faithful will do so.” [15] He said to me: “The waters that you

saw, where the prostitute is sitting, mean peoples and crowds and nations and tongues. [16] And the ten horns that you saw and the wild beast, these will hate the prostitute and will make her devastated and naked, and they will eat up her flesh and completely burn her with fire.

^ par. 11 (**Revelation 17:16-18**) And the ten horns that you saw and the wild beast, these will hate the prostitute and will make her devastated and naked, and they will eat up her flesh and completely burn her with fire. [17] For God put it into their hearts to carry out his thought, yes, to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished. [18] And the woman whom you saw means the great city that has a kingdom over the kings of the earth."

^ par. 12 (**Revelation 17:17**) For God put it into their hearts to carry out his thought, yes, to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished.

^ par. 12 (**Revelation 18:4, 5**) And I heard another voice out of heaven say: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. [5] For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind.

^ par. 12 (**Jeremiah 2:34**) Even your skirts are stained with the blood of the innocent poor ones, Though I did not find them in the act of breaking in; It is on all your skirts.

^ par. 12 (**Jeremiah 51:12, 13**) Lift up a signal against the walls of Babylon. Strengthen the guard, post the watchmen. Prepare those in ambush. For Jehovah has devised the strategy, And he will carry out what he has promised against the inhabitants of Babylon." [13] "O woman who resides on many waters, With abundant treasures, Your end has come, the limit of your profit-making.

^ box (**Deuteronomy 6:4, 5**) "Listen, O Israel: Jehovah our God is one Jehovah. [5] You must love Jehovah your God with all your heart and all your soul and all your strength.

^ box (**Psalm 146:5-10**) Happy is the one who has the God of Jacob as his helper, Whose hope is in Jehovah his God, [6] The Maker of heaven and earth, Of the sea, and of all that is in them, The One who always remains faithful, [7] The One securing justice for those defrauded, The One giving bread to the hungry. Jehovah is releasing the prisoners. [8] Jehovah is opening the eyes of the blind; Jehovah is raising up those bowed down; Jehovah loves the righteous. [9] Jehovah is protecting the foreign residents; He sustains the fatherless child and the widow, But he thwarts the plans of the wicked. [10] Jehovah will be King forever, Your God, O Zion, for generation after generation. Praise Jah!

^ box (**Matthew 22:37, 38**) He said to him: “‘You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.’ [38] This is the greatest and first commandment.

^ box (**John 17:3, 6-8**) This means everlasting life, their coming to know you, the only true God, and the one whom you sent, Jesus Christ.
[6] “I have made your name manifest to the men whom you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. [7] Now they have come to know that all the things you gave me are from you; [8] because I have given them the sayings that you gave me, and they have accepted them and have certainly come to know that I came as your representative, and they have believed that you sent me.

^ box (**1 Timothy 2:5, 6**) For there is one God, and one mediator between God and men, a man, Christ Jesus, [6] who gave himself a corresponding ransom for all—this is what is to be witnessed to in its own due time.

^ box (**1 John 4:15**) Whoever acknowledges that Jesus is God’s Son, God remains in union with such one and he in union with God.

^ box (**John 13:34, 35**) I am giving you a new commandment, that you love one another; just as I have loved you, you also love one another. [35] By this all will know that you are my disciples—if you have love among yourselves.”

^ box (**1 Corinthians 13:1-8**) If I speak in the tongues of men and of angels but do not have love, I have become a clanging gong or a clashing cymbal. [2] And if I have the gift of prophecy and understand all the sacred secrets and all knowledge, and if I have all the faith so as to move mountains, but do not have love, I am nothing. [3] And if I give all my belongings to feed others, and if I hand over my body so that I may boast, but do not have love, I do not benefit at all. [4] Love is patient and kind. Love is not jealous. It does not brag, does not get puffed up, [5] does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. [6] It does not rejoice over unrighteousness, but rejoices with the truth. [7] It bears all things, believes all things, hopes all things, endures all things. [8] Love never fails. But if there are gifts of prophecy, they will be done away with; if there are tongues, they will cease; if there is knowledge, it will be done away with.

^ box (**1 John 3:10-12**) The children of God and the children of the Devil are evident by this fact: Whoever does not practice righteousness does not originate with God, nor does the one who does not love his brother. [11] For this is the message that you have heard from the beginning, that we should love one another; [12] not like Cain, who originated with the wicked one and slaughtered his brother. And for what reason did he slaughter him? Because his own works were wicked, but those of his brother were righteous.

^ box (**John 18:36**) Jesus answered: “My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source.”

^ box (**James 1:27**) The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world.

^ box (**Romans 3:3, 4**) What, then, is the case? If some lacked faith, will their lack of faith invalidate the faithfulness of God? [4] Certainly not! But let God be found true, even if every man be found a liar, just as it is written: “That you might be proved righteous in your words and might win when you are being judged.”

^ box (**2 Timothy 3:16, 17**) All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, [17] so that the man of God may be fully competent, completely equipped for every good work.

^ box (**1 Thessalonians 2:13**) Indeed, that is why we also thank God unceasingly, because when you received God’s word, which you heard from us, you accepted it not as the word of men but, just as it truthfully is, as the word of God, which is also at work in you believers.

^ box (**Micah 4:2-4**) And many nations will go and say: “Come, let us go up to the mountain of Jehovah And to the house of the God of Jacob. He will instruct us about his ways, And we will walk in his paths.” For law will go out of Zion, And the word of Jehovah out of Jerusalem. [3] He will render judgment among many peoples And set matters straight respecting mighty nations far away. They will beat their swords into plowshares And their spears into pruning shears. Nation will not lift up sword against nation, Nor will they learn war anymore. [4] They will sit, each one under his vine and under his fig tree, And no one will make them afraid, For the mouth of Jehovah of armies has spoken.

^ box (**Romans 12:17-21**) Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. [18] If possible, as far as it depends on you, be peaceable with all men. [19] Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: “‘Vengeance is mine; I will repay,’ says Jehovah.” [20] But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” [21] Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

^ box (**Colossians 3:12-14**) Accordingly, as God’s chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, humility, mildness, and patience. [13] Continue putting up with one another and forgiving one another freely even if anyone has a cause for complaint against another. Just as Jehovah freely forgave you, you

must also do the same. [14] But besides all these things, clothe yourselves with love, for it is a perfect bond of union.

^ box (**Isaiah 2:2-4**) In the final part of the days, The mountain of the house of Jehovah Will become firmly established above the top of the mountains, And it will be raised up above the hills, And to it all the nations will stream. [3] And many peoples will go and say: "Come, let us go up to the mountain of Jehovah, To the house of the God of Jacob. He will instruct us about his ways, And we will walk in his paths." For law will go out of Zion, And the word of Jehovah out of Jerusalem. [4] He will render judgment among the nations And set matters straight respecting many peoples. They will beat their swords into plowshares And their spears into pruning shears. Nation will not lift up sword against nation, Nor will they learn war anymore.

^ box (**Colossians 3:10, 11**) and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it, [11] where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scyth′i·an, slave, or freeman; but Christ is all things and in all.

^ box (**Revelation 7:9, 10**) After this I saw, and look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. [10] And they keep shouting with a loud voice, saying: "Salvation we owe to our God, who is seated on the throne, and to the Lamb."

^ box (**1 Peter 5:1-4**) Therefore, as a fellow elder, a witness of the sufferings of the Christ and a sharer of the glory that is to be revealed, I make this appeal to the elders among you: [2] Shepherd the flock of God under your care, serving as overseers, not under compulsion, but willingly before God; not for love of dishonest gain, but eagerly; [3] not lording it over those who are God's inheritance, but becoming examples to the flock. [4] And when the chief shepherd has been made manifest, you will receive the unfading crown of glory.

^ box (**1 Corinthians 9:18**) What, then, is my reward? That when I declare the good news, I may offer the good news without cost, to avoid abusing my authority in the good news.

^ box (**Matthew 23:5-12**) All the works they do, they do to be seen by men, for they broaden the scripture-containing cases that they wear as safeguards and lengthen the fringes of their garments. [6] They like the most prominent place at evening meals and the front seats in the synagogues [7] and the greetings in the marketplaces and to be called Rabbi by men. [8] But you, do not you be called Rabbi, for one is your Teacher, and all of you are brothers. [9] Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. [10] Neither be called leaders, for your Leader is one, the Christ. [11] But the greatest one among you must be your minister. [12] Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

^ box (**Mark 13:10**) Also, in all the nations, the good news has to be preached first.

^ box (**Acts 8:12**) But when they believed Philip, who was declaring the good news of the Kingdom of God and of the name of Jesus Christ, both men and women were getting baptized.

^ box (**Acts 28:23, 30, 31**) They now arranged for a day to meet with him, and they came in even greater numbers to him in his lodging place. And from morning to evening, he explained the matter to them by bearing thorough witness concerning the Kingdom of God, to persuade them about Jesus from both the Law of Moses and the Prophets.
30 So he remained there for an entire two years in his own rented house, and he would kindly receive all those who came to him, 31 preaching the Kingdom of God to them and teaching about the Lord Jesus Christ with the greatest freeness of speech, without hindrance.

^ box (**Judges 16:30**) Samson called out: “Let me die with the Phi·lis′tines!” Then he pushed with all his might, and the house fell on the lords and all the people in it. So he killed more at his death than he had killed during his life.

^ box (**Isaiah 45:12, 18**) I made the earth and created man on it. I stretched out the heavens with my own hands, And I give orders to all their army.”
18 For this is what Jehovah says, The Creator of the heavens, the true God, The One who formed the earth, its Maker who firmly established it, Who did not create it simply for nothing, but formed it to be inhabited: “I am Jehovah, and there is no one else.

^ box (**Matthew 5:5**) “Happy are the mild-tempered, since they will inherit the earth.

^ box (**1 John 4:7-11**) Beloved ones, let us continue loving one another, because love is from God, and everyone who loves has been born from God and knows God. 8 Whoever does not love has not come to know God, because God is love. 9 By this the love of God was revealed in our case, that God sent his only-begotten Son into the world so that we might gain life through him. 10 The love is in this respect, not that we have loved God, but that he loved us and sent his Son as a propitiatory sacrifice for our sins. 11 Beloved ones, if this is how God loved us, then we are also under obligation to love one another.

^ box (**Revelation 20:13, 14**) And the sea gave up the dead in it, and death and the Grave gave up the dead in them, and they were judged individually according to their deeds.
14 And death and the Grave were hurled into the lake of fire. This means the second death, the lake of fire.

^ par. 13 (**Revelation 16:14-16**) They are, in fact, expressions inspired by demons and they perform signs, and they go out to the kings of the entire inhabited earth, to gather them

together to the war of the great day of God the Almighty. [15] “Look! I am coming as a thief. Happy is the one who stays awake and keeps his outer garments, so that he may not walk naked and people look upon his shamefulness.” [16] And they gathered them together to the place that is called in Hebrew Armageddon.

^ par. 13 (**Revelation 18:7, 8**) To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For she keeps saying in her heart: ‘I sit as queen, and I am not a widow, and I will never see mourning.’ [8] That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God, who judged her, is strong.

^ par. 13 (**Revelation 21:1-4**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. [2] I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. [3] With that I heard a loud voice from the throne say: “Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. [4] And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.”

^ par. 13 (**Matthew 24:20-22**) Keep praying that your flight may not occur in wintertime nor on the Sabbath day; [21] for then there will be great tribulation such as has not occurred since the world’s beginning until now, no, nor will occur again. [22] In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short.

^ par. 14 (**1 Thessalonians 5:1-3**) Now as for the times and the seasons, brothers, you need nothing to be written to you. [2] For you yourselves know very well that Jehovah’s day is coming exactly as a thief in the night. [3] Whenever it is that they are saying, “Peace and security!” then sudden destruction is to be instantly on them, just like birth pains on a pregnant woman, and they will by no means escape.

^ par. 15 (**Zephaniah 2:3**) Seek Jehovah, all you meek ones of the earth, Who observe his righteous decrees. Seek righteousness, seek meekness. Probably you will be concealed on the day of Jehovah’s anger.

^ par. 15 (**Zephaniah 3:8, 9**) ‘So keep yourselves in expectation of me,’ declares Jehovah, ‘Until the day when I rise up to take plunder, For my judicial decision is to gather nations, to assemble kingdoms, To pour out on them my indignation, all my burning anger; For by the fire of my zeal the whole earth will be consumed. [9] For then I will change the language of the peoples to a pure language, So that all of them may call on the name of Jehovah, To serve him shoulder to shoulder.’

^ par. 15 (**Revelation 20:1-3**) And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. [2] He seized the dragon, the original serpent, who is the Devil and Satan, and bound him for 1,000 years. [3] And he hurled him into the abyss and shut it and sealed it over him, so that he would not mislead the nations anymore until the 1,000 years were ended. After this he must be released for a little while.

^ par. 16 (**1 John 2:15-17**) Do not love either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; [16] because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world.
[17] Furthermore, the world is passing away and so is its desire, but the one who does the will of God remains forever.

^ par. 17 (**Psalm 37:9-11, 29**) For evil men will be done away with, But those hoping in Jehovah will possess the earth. [10] Just a little while longer, and the wicked will be no more; You will look at where they were, And they will not be there. [11] But the meek will possess the earth, And they will find exquisite delight in the abundance of peace.
[29] The righteous will possess the earth, And they will live forever on it.

^ par. 17 (**John 5:21-30**) For just as the Father raises the dead up and makes them alive, so the Son also makes alive whomever he wants to. [22] For the Father judges no one at all, but he has entrusted all the judging to the Son, [23] so that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.
[24] Most truly I say to you, whoever hears my word and believes the One who sent me has everlasting life, and he does not come into judgment but has passed over from death to life.
[25] "Most truly I say to you, the hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who have paid attention will live. [26] For just as the Father has life in himself, so he has granted also to the Son to have life in himself. [27] And he has given him authority to do judging, because he is the Son of man. [28] Do not be amazed at this, for the hour is coming in which all those in the memorial tombs will hear his voice [29] and come out, those who did good things to a resurrection of life, and those who practiced vile things to a resurrection of judgment. [30] I cannot do a single thing of my own initiative. Just as I hear, I judge, and my judgment is righteous because I seek, not my own will, but the will of him who sent me.

^ par. 18 (**Revelation 11:18**) But the nations became wrathful, and your own wrath came, and the appointed time came for the dead to be judged and to reward your slaves the prophets and the holy ones and those fearing your name, the small and the great, and to bring to ruin those ruining the earth."

^ par. 18 (**Genesis 1:27, 28**) And God went on to create the man in his image, in God's image he created him; male and female he created them. [28] Further, God blessed them, and God said to them: "Be fruitful and become many, fill the earth and subdue it, and have in

subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving on the earth.”

^ par. 19 (**Revelation 21:1**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more.

^ par. 19 (**2 Peter 3:13**) But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.

^ par. 20 (**Isaiah 65:17-25**) For look! I am creating new heavens and a new earth; And the former things will not be called to mind, Nor will they come up into the heart. [18] So exult and be joyful forever in what I am creating. For look! I am creating Jerusalem a cause for joy And her people a cause for exultation. [19] And I will rejoice in Jerusalem and exult in my people; No more will there be heard in her the sound of weeping or a cry of distress.” [20] “No more will there be an infant from that place who lives but a few days, Nor an old man who fails to live out his days. For anyone who dies at a hundred will be considered a mere boy, And the sinner will be cursed, even though he is a hundred years of age. [21] They will build houses and live in them, And they will plant vineyards and eat their fruitage. [22] They will not build for someone else to inhabit, Nor will they plant for others to eat. For the days of my people will be like the days of a tree, And the work of their hands my chosen ones will enjoy to the full. [23] They will not toil for nothing, Nor will they bear children for distress, Because they are the offspring made up of those blessed by Jehovah, And their descendants with them. [24] Even before they call out, I will answer; While they are yet speaking, I will hear. [25] The wolf and the lamb will feed together, The lion will eat straw just like the bull, And the serpent’s food will be dust. They will do no harm nor cause any ruin in all my holy mountain,” says Jehovah.

^ par. 21 (**Titus 1:1, 2**) Paul, a slave of God and an apostle of Jesus Christ according to the faith of God’s chosen ones and the accurate knowledge of the truth that is according to godly devotion [2] and is based on a hope of the everlasting life that God, who cannot lie, promised long ago;

^ par. 21 (**1 Peter 1:3, 4**) Praised be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, [4] to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you,

^ par. 22 (**1 Corinthians 15:20-22**) But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep in death. [21] For since death came through a man, resurrection of the dead also comes through a man. [22] For just as in Adam all are dying, so also in the Christ all will be made alive.

^ par. 23 (**Matthew 19:28, 29**) Jesus said to them: “Truly I say to you, in the re-creation, when the Son of man sits down on his glorious throne, you who have followed me will sit on 12 thrones, judging the 12 tribes of Israel. [29] And everyone who has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive a hundred times as much and will inherit everlasting life.

^ par. 23 (**Matthew 28:16-20**) However, the 11 disciples went to Gal′i·lee to the mountain where Jesus had arranged for them to meet. [17] When they saw him, they did obeisance, but some doubted. [18] Jesus approached and spoke to them, saying: “All authority has been given me in heaven and on the earth. [19] Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, [20] teaching them to observe all the things I have commanded you. And look! I am with you all the days until the conclusion of the system of things.”

^ par. 23 (**1 Timothy 2:6**) who gave himself a corresponding ransom for all—this is what is to be witnessed to in its own due time.

^ par. 24 (**John 5:28, 29**) Do not be amazed at this, for the hour is coming in which all those in the memorial tombs will hear his voice 29 and come out, those who did good things to a resurrection of life, and those who practiced vile things to a resurrection of judgment.

^ par. 24 (**John 11:39-44**) Jesus said: “Take the stone away.” Martha, the sister of the deceased, said to him: “Lord, by now he must smell, for it has been four days.” [40] Jesus said to her: “Did I not tell you that if you would believe you would see the glory of God?” [41] So they took the stone away. Then Jesus raised his eyes heavenward and said: “Father, I thank you that you have heard me. [42] True, I knew that you always hear me; but I spoke on account of the crowd standing around, so that they may believe that you sent me.” [43] When he had said these things, he cried out with a loud voice: “Laz′a·rus, come out!” [44] The man who had been dead came out with his feet and hands bound with wrappings, and his face was wrapped with a cloth. Jesus said to them: “Free him and let him go.”

^ par. 24 (**Acts 17:30, 31**) True, God has overlooked the times of such ignorance; but now he is declaring to all people everywhere that they should repent. [31] Because he has set a day on which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has provided a guarantee to all men by resurrecting him from the dead.”

^ par. 25 (**Psalm 145:1-3**) I will exalt you, O my God the King, I will praise your name forever and ever. [2] All day long I will praise you; I will praise your name forever and ever. [3] Jehovah is great and most worthy of praise; His greatness is unsearchable.

^ par. 25 (**Revelation 20:7-10**) Now as soon as the 1,000 years have ended, Satan will be released from his prison, [8] and he will go out to mislead those nations in the four corners of

the earth, Gog and Ma′gog, to gather them together for the war. The number of these is as the sand of the sea. [9] And they advanced over the whole earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and consumed them. [10] And the Devil who was misleading them was hurled into the lake of fire and sulfur, where both the wild beast and the false prophet already were; and they will be tormented day and night forever and ever.

^ par. 27 (**Matthew 7:7**) “Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you

^ par. 27 (**Isaiah 55:6, 7**) Search for Jehovah while he may be found. Call to him while he is near. [7] Let the wicked man leave his way And the evil man his thoughts; Let him return to Jehovah, who will have mercy on him, To our God, for he will forgive in a large way.

^ par. 28 (**Zephaniah 2:3**) Seek Jehovah, all you meek ones of the earth, Who observe his righteous decrees. Seek righteousness, seek meekness. Probably you will be concealed on the day of Jehovah’s anger.

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MANKIND'S SEARCH FOR GOD

^ par. 13 (**Galatians 1:13, 14**) Of course, you heard about my conduct formerly in Ju′da·ism, that I kept intensely persecuting the congregation of God and devastating it; [14] and I was making greater progress in Ju′da·ism than many of my own age in my nation, as I was far more zealous for the traditions of my fathers.

^ par. 13 (**Acts 23:6**) Now Paul, knowing that the one part was made up of Sadducees but the other of Pharisees, cried out in the San′he·drin: "Men, brothers, I am a Pharisee, a son of Pharisees. Over the hope of the resurrection of the dead I am being judged."

^ par. 16 (**1 Peter 3:15**) But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone who demands of you a reason for the hope you have, but doing so with a mild temper and deep respect.

^ par. 16 (**1 John 4:20, 21**) If anyone says, "I love God," and yet is hating his brother, he is a liar. For the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen. [21] And we have this commandment from him, that whoever loves God must also love his brother.

^ par. 16 (**Revelation 2:6**) Still, you do have this in your favor: that you hate the deeds of the sect of Nic·o·la′us, which I also hate.

^ par. 17 (**Leviticus 19:17, 18**) "'You must not hate your brother in your heart. You should by all means reprove your fellow man, so that you will not bear sin along with him. [18] "'You must not take vengeance nor hold a grudge against the sons of your people, and you must love your fellow man as yourself. I am Jehovah.

^ par. 17 (**Luke 6:27, 35**) "But I say to you who are listening: Continue to love your enemies, to do good to those hating you,
[35] On the contrary, continue to love your enemies and to do good and to lend without hoping for anything back; and your reward will be great, and

you will be sons of the Most High, for he is kind toward the unthankful and wicked.

^ par. 18 (**Micah 6:8**) He has told you, O man, what is good. And what is Jehovah requiring of you? Only to exercise justice, to cherish loyalty, And to walk in modesty with your God!

^ par. 19 (**Matthew 7:17-20**) Likewise, every good tree produces fine fruit, but every rotten tree produces worthless fruit. [18] A good tree cannot bear worthless fruit, nor can a rotten tree produce fine fruit. [19] Every tree not producing fine fruit is cut down and thrown into the fire. [20] Really, then, by their fruits you will recognize those men.

^ par. 21 (**Galatians 5:19-21**) Now the works of the flesh are plainly seen, and they are sexual immorality, uncleanness, brazen conduct, [20] idolatry, spiritism, hostility, strife, jealousy, fits of anger, dissensions, divisions, sects, [21] envy, drunkenness, wild parties, and things like these. I am forewarning you about these things, the same way I already warned you, that those who practice such things will not inherit God's Kingdom.

^ par. 22 (**Galatians 5:22, 23**) On the other hand, the fruitage of the spirit is love, joy, peace, patience, kindness, goodness, faith, [23] mildness, self-control. Against such things there is no law.

^ par. 26 (**Romans 12:2**) And stop being molded by this system of things, but be transformed by making your mind over, so that you may prove to yourselves the good and acceptable and perfect will of God.

^ par. 26 (**2 Timothy 3:16, 17**) All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, [17] so that the man of God may be fully competent, completely equipped for every good work.

^ par. 29 (**James 1:27**) The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and

widows in their tribulation, and to keep oneself without spot from the world.

^ par. 29 (**Romans 3:4**) Certainly not! But let God be found true, even if every man be found a liar, just as it is written: “That you might be proved righteous in your words and might win when you are being judged.”

^ footnote 1 (**Genesis 1:26**) Then God said: “Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is moving on the earth.”

^ footnote 1 (**Genesis 2:7**) And Jehovah God went on to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man became a living person.

^ footnote 1 (**Ezekiel 18:4, 20**) Look! All the souls—to me they belong. As the soul of the father so also the soul of the son—to me they belong. The soul who sins is the one who will die.
20 The soul who sins is the one who will die. A son will bear no guilt because of the error of his father, and a father will bear no guilt because of the error of his son. The righteousness of the righteous one will be accounted to him alone, and the wickedness of the wicked one will be accounted to him alone.

^ footnote 1 (**Leviticus 24:17, 18**) “‘If a man takes a human life, he should be put to death without fail. 18 Anyone who strikes and kills a domestic animal should make compensation for it, life for life.

^ footnote 1 (**Matthew 10:28**) And do not become fearful of those who kill the body but cannot kill the soul; rather, fear him who can destroy both soul and body in Ge·hen′na.

^ footnote 2 (**Deuteronomy 6:4**) “Listen, O Israel: Jehovah our God is one Jehovah.

^ footnote 2 (**1 Corinthians 8:4-6**) Now concerning the eating of food offered to idols, we know that an idol is nothing in the world and that there is no God but one. [5] For even though there are so-called gods, whether in heaven or on earth, just as there are many "gods" and many "lords," [6] there is actually to us one God, the Father, from whom all things are and we for him; and there is one Lord, Jesus Christ, through whom all things are and we through him.

^ footnote 3 (**Genesis 1:27, 28**) And God went on to create the man in his image, in God's image he created him; male and female he created them. [28] Further, God blessed them, and God said to them: "Be fruitful and become many, fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving on the earth."

^ footnote 3 (**Revelation 21:1-4**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. [2] I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. [3] With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. [4] And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."

^ footnote 4 (**Ecclesiastes 1:4**) A generation is going, and a generation is coming, But the earth remains forever.

^ footnote 4 (**Matthew 24:3, 7, 8**) While he was sitting on the Mount of Olives, the disciples approached him privately, saying: "Tell us, when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?"
[7] "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. [8] All these things are a beginning of pangs of distress.

^ footnote 5 (**John 3:16**) “For God loved the world so much that he gave his only-begotten Son, so that everyone exercising faith in him might not be destroyed but have everlasting life.

^ footnote 5 (**John 17:3**) This means everlasting life, their coming to know you, the only true God, and the one whom you sent, Jesus Christ.

^ footnote 5 (**Philippians 2:5-11**) Keep this mental attitude in you that was also in Christ Jesus, [6] who, although he was existing in God’s form, gave no consideration to a seizure, namely, that he should be equal to God. [7] No, but he emptied himself and took a slave’s form and became human. [8] More than that, when he came as a man, he humbled himself and became obedient to the point of death, yes, death on a torture stake. [9] For this very reason, God exalted him to a superior position and kindly gave him the name that is above every other name, [10] so that in the name of Jesus every knee should bend—of those in heaven and those on earth and those under the ground— [11] and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

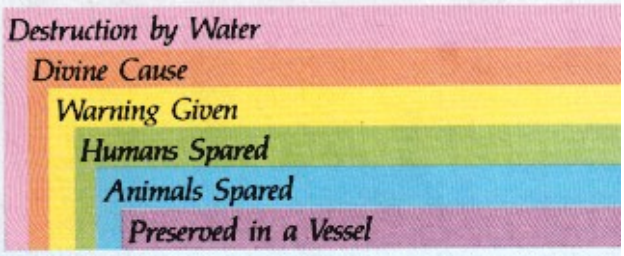
^ footnote 5 (**Philippians 4:6, 7**) Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving, let your petitions be made known to God; [7] and the peace of God that surpasses all understanding will guard your hearts and your mental powers by means of Christ Jesus.

^ footnote 5 (**Hebrews 5:9**) And after he had been made perfect, he became responsible for everlasting salvation to all those obeying him,

^ *Insight on the Scriptures*, Volume 1, pages 328, 610, and 611

Flood Legends

Samples from six continents and the islands of the sea; hundreds of such legends are known



Australia - Kurnai
Babylon - Berossus' account
Babylon - Gilgamesh epic
Bolivia - Chiriguano
Borneo - Sea Dayak
Burma - Singpho
Canada - Cree
Canada - Montagnais
China - Lolo
Cuba - original natives
East Africa - Masai
Egypt - Book of the Dead
Fiji - Walavu-levu tradition
French Polynesia - Raïatéa
Greece - Lucian's account
Guyana - Macushi
Iceland - Eddas
India - Andaman Islands
India - Bhil
India - Kamar
Iran - Zend-Avesta
Italy - Ovid's poetry
Malay Peninsula - Jakun
Mexico - Codex Chimalpopoca
Mexico - Huichol
New Zealand - Maori
Peru - Indians of Huarochirí
Russia - Vogul
U.S.A. (Alaska) - Kolusches
U.S.A. (Alaska) - Tlingit
U.S.A. (Arizona) - Papago
U.S.A. (Hawaii) - legend of Nu-u
Vanuatu - Melanesians
Vietnam - Bahnar
Wales - Dwyfan/Dwyfach legend

The Floodwaters. It has been said that if all the moisture in the atmosphere were suddenly released as rain it would not amount to even a couple of inches if spread over the earth's surface. So from what source was this vast deluge of Noah's day? According to the Genesis account, God said to Noah: "Here I [Jehovah] am bringing the deluge [or, "heavenly ocean"; Heb., *mab·bul'*] of waters upon the earth." (Ge 6:17, ftn) Describing what happened, the next chapter says: "All the springs of the vast watery deep were broken open and the floodgates of the heavens were opened." (Ge 7:11) So overwhelming was the Deluge that "all the tall mountains that were under the whole heavens came to be covered."—Ge 7:19.

Where did this "heavenly ocean" come from? The Genesis account of creation tells how on the second "day" Jehovah made an expanse about the earth, and this expanse (called "Heaven") formed a division between the waters below it, that is, the oceans, and the waters above it. (Ge 1:6-8) The waters suspended above the expanse evidently remained there from the second "day" of creation until the Flood. This is what the apostle Peter was talking about when he recounted that there "were heavens from of old and an earth standing compactly out of water and in the midst of water by the word of God." Those "heavens" and the waters above and beneath them were the means that God's word called into operation, and "by those means the world of that time suffered destruction when it was deluged with water." (2Pe 3:5, 6) Various explanations have been offered as to how the water was held aloft until the Flood and as to the processes that resulted in its falling. But these are only speculative. The Bible says simply that God made the expanse with waters above it and that he brought the Deluge. His almighty power could easily accomplish it.

Since, as the Genesis account says, "all the tall mountains" were covered with water, where is all that water now? Evidently it is right here on the earth. It is believed that there was a time when the oceans were smaller and the continents were larger than they are now, as is evidenced by river channels extending far out under the oceans. It should also be noted that scientists have stated that mountains in the past were much lower than at present, and some mountains have even been pushed up from under the seas. As to the present situation, it is said that "there is ten times as much

water by volume in the ocean as there is land above sea level. Dump all this land evenly into the sea, and water would cover the entire earth, one and one-half miles deep." (*National Geographic*, January 1945, p. 105) So, after the floodwaters fell, but before the raising of mountains and the lowering of seabeds and before the buildup of polar ice caps, there was more than enough water to cover "all the tall mountains," as the inspired record says. —Ge 7:19.

Effect on the Earth. With the Deluge great changes came, for example, the life span of humans dropped very rapidly. Some have suggested that prior to the Flood the waters above the expanse shielded out some of the harmful radiation and that, with the waters gone, cosmic radiation genetically harmful to man increased. However, the Bible is silent on the matter. Incidentally, any change in radiation would have altered the rate of formation of radioactive carbon-14 to such an extent as to invalidate all radiocarbon dates prior to the Flood.

With the sudden opening of the 'springs of the watery deep' and "the floodgates of the heavens," untold billions of tons of water deluged the earth. (Ge 7:11) This may have caused tremendous changes in earth's surface. The earth's crust, which is relatively thin and varied in thickness, is stretched over a rather plastic mass thousands of kilometers in diameter. Hence, under the added weight of the water, there was likely a great shifting in the crust. In time new mountains evidently were thrust upward, old mountains rose to new heights, shallow sea basins were deepened, and new shorelines were established, with the result that now about 70 percent of the surface is covered with water. This shifting in the earth's crust may account for many geologic phenomena, such as the raising of old coastlines to new heights. It has been estimated by some that water pressures alone were equal to "2 tons per square inch," sufficient to fossilize fauna and flora quickly.—See *The Biblical Flood and the Ice Epoch*, by D. Patten, 1966, p. 62.

What evidence proves that there truly was a global deluge?

Other possible evidence of a drastic change: Remains of mammoths and rhinoceroses have been found in different parts of the earth. Some of these

were found in Siberian cliffs; others were preserved in Siberian and Alaskan ice. (PICTURE, Vol. 1, p. 328) In fact, some were found with food undigested in their stomachs or still unchewed in their teeth, indicating that they died suddenly. It is estimated, from the trade in ivory tusks, that bones of tens of thousands of such mammoths have been found. The fossil remains of many other animals, such as lions, tigers, bears, and elk, have been found in common strata, which may indicate that all of these were destroyed simultaneously. Some have pointed to such finds as definite physical proof of a rapid change in climate and sudden destruction caused by a universal flood. Others, however, favor explanations for the death of these animals that do not involve an earth-wide catastrophe. Proof that the Flood occurred is not dependent on such fossils and frozen animal remains.

Flood Legends. Such a cataclysm as the Deluge, which washed the whole world of that time out of existence, would never be forgotten by the survivors. They would talk about it to their children and their children's children. For 500 years after the Deluge, Shem lived on to relate the event to many generations. He died only ten years before the birth of Jacob. Moses preserved the true account in Genesis. Sometime after the Flood, when God-defying people built the Tower of Babel, Jehovah confused their language and scattered them "over all the surface of the earth." (Ge 11:9) It was only natural that these people took with them stories of the Flood and passed them on from father to son. The fact that there are not merely a few but perhaps hundreds of different stories about that great Deluge, and that such stories are found among the traditions of many primitive races the world over, is a strong proof that all these people had a common origin and that their early forefathers shared that Flood experience in common.—CHART, Vol. 1, p. 328.

These folklore accounts of the Deluge agree with some major features of the Biblical account: (1) a place of refuge for a few survivors, (2) an otherwise global destruction of life by water, and (3) a seed of mankind preserved. The Egyptians, the Greeks, the Chinese, the Druids of Britain, the Polynesians, the Eskimos and Greenlanders, the Africans, the Hindus, and the American Indians—all of these have their Flood stories. *The International Standard Bible Encyclopedia* (Vol. 2, p. 319) states: "Flood stories have been discovered among nearly all nations and tribes. Though

most common on the Asian mainland and the islands immediately south of it and on the North American continent, they have been found on all the continents. Totals of the number of stories known run as high as about 270 . . . The universality of the flood accounts is usually taken as evidence for the universal destruction of humanity by a flood and the spread of the human race from one locale and even from one family. Though the traditions may not all refer to the same flood, apparently the vast majority do. The assertion that many of these flood stories came from contacts with missionaries will not stand up because most of them were gathered by anthropologists not interested in vindicating the Bible, and they are filled with fanciful and pagan elements evidently the result of transmission for extended periods of time in a pagan society. Moreover, some of the ancient accounts were written by people very much in opposition to the Hebrew-Christian tradition."—Edited by G. Bromiley, 1982.

In times past, certain primitive people (in Australia, Egypt, Fiji, Society Islands, Peru, Mexico, and other places) preserved a possible remnant of these traditions about the Flood by observing in November a 'Feast of Ancestors' or a 'Festival of the Dead.' Such customs reflected a memory of the destruction caused by the Deluge. According to the book *Life and Work at the Great Pyramid*, the festival in Mexico was held on the 17th of November because they "had a tradition that at that time the world had been previously destroyed; and they dreaded lest a similar catastrophe would, at the end of a cycle, annihilate the human race." (By Professor C. Piazzi Smyth, Edinburgh, 1867, Vol. II, pp. 390, 391) Notes the book *The Worship of the Dead*: "This festival [of the dead] is . . . held by all on or about the very day on which, according to the Mosaic account, the Deluge took place, viz., *the seventeenth day of the second month*—the month nearly corresponding with our November." (By J. Garnier, London, 1904, p. 4) Interestingly, the Bible reports that the Flood began "in the second month, on the seventeenth day of the month." (Ge 7:11) That "second month" corresponds to the latter part of October and the first part of November on our calendar.

Scriptural Confirmation. Stronger evidence of the historicalness of the Deluge than the pagan traditions of primitive people is the endorsement other Bible writers gave under inspiration. The only other place where the

same Hebrew word (*mab·bul′*, deluge) occurs outside the Genesis account is in David's melody where he describes Jehovah as seated "upon the deluge." (Ps 29:10) However, other writers make reference to and confirm the Genesis account, as, for example, Isaiah. (Isa 54:9) Ezekiel also endorses the historicity of Noah. (Eze 14:14, 18, 20) Peter draws heavily upon the Deluge account in his letters. (1Pe 3:20; 2Pe 2:5; 3:5, 6) Paul testifies to the great faith Noah displayed in constructing the ark for the survival of his household. (Heb 11:7) Luke lists Noah in the lineage of Messiah's forebears.—Lu 3:36.

Even more significant is what Jesus said about the days of the Deluge, as recorded by both Luke and Matthew. Far more than just a simple endorsement of the veracity of the Deluge account, Jesus' words show the pictorial and prophetic significance of those ancient events. In answer to the disciples' question, "What will be the sign of your presence and of the conclusion of the system of things?" Jesus said, among other things: "For just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Mt 24:3, 37-39; Lu 17:26, 27) There is, therefore, abundant evidence from the inspired Holy Scriptures themselves to support the authenticity and genuineness of the Deluge account. It does not rest on mere traditions of men, on the folklore of primitive people, or on geologic and archaeological findings.

^ Insight on the Scriptures, Volume 1, pages 327-8

FLOOD OF NOAH'S DAY

OVER 4,350 years ago, according to the Bible's historical record, the floodgates of the heavens were opened and a deluge overwhelmed the entire earth. Ungodly, violent humans and all those who were so indifferent that they refused to take note of God's warning were destroyed. The Flood was survived only by righteous Noah and his family, eight persons in all, along with a limited number of each kind of animal life, in a huge ark built at God's direction.—Ge 7:1-24.

The fact that the Flood really occurred is verified by a number of Bible writers. (Isa 54:9; 2Pe 3:5, 6; Heb 11:7) The strongest evidence, however, is the testimony of Jesus Christ himself, who was an eyewitness in the heavens. (Compare Joh 8:58.) He pointedly said: "In the days of Noah, . . . the flood arrived and destroyed them all."—Lu 17:26, 27.

The account of the Flood is far more than a story. Jesus Christ indicated that it has prophetic significance. In his prophecy about "the conclusion of the system of things," he made specific reference to "the days of Noah." He pointed to the Flood as a warning example of a greater destruction to come during "the presence of the Son of man."—Mt 24:3, 37-39.

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Could the Ark Have Held All the Animals?

It is true that encyclopedias refer to over a million species of animals. But Noah was instructed to preserve only representatives of every “kind” of land animal and flying creature. Some investigators have said that just 43 “kinds” of mammals, 74 “kinds” of birds, and 10 “kinds” of reptiles could have produced the great variety of species of these creatures that are known today. The ark had about 40,000 cu m (1,400,000 cu ft) of usable space—ample for the passenger list.

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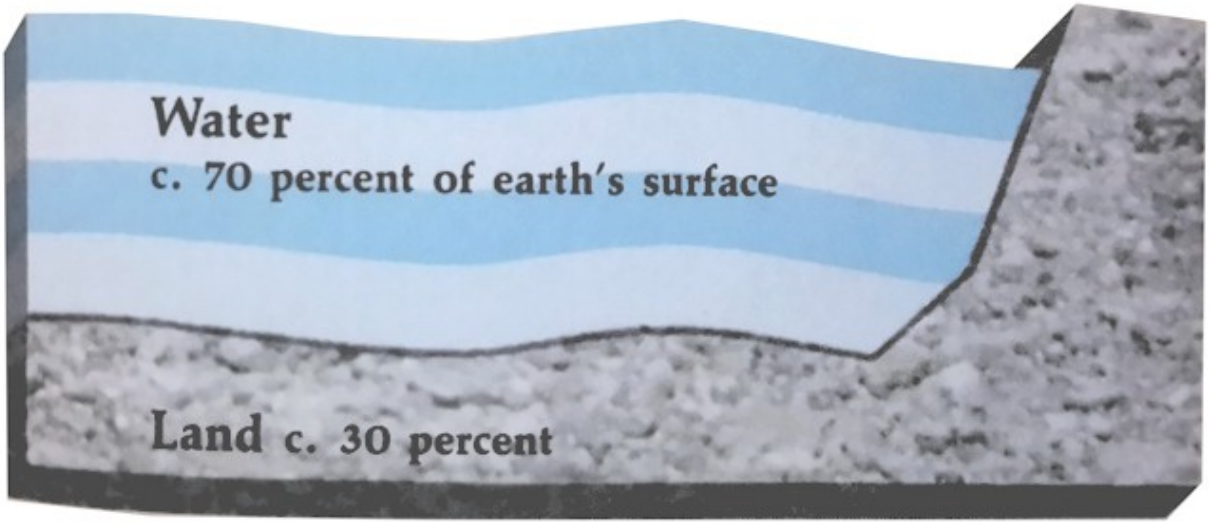
Where Did the Floodwaters Go?



Evidently they are right here on earth. Today there is about 1.4 billion cu km (326 million cu mi) of water on the earth. It covers more than 70 percent of the globe's surface. The average depth of the oceans is 4 km (2.5 mi); average elevation of the land is only 0.8 km (0.5 mi) above sea level. If the earth's surface was smoothed out, it would all be covered with water to a depth of 2,400 m (8,000 ft)

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Flood Legends

Samples from six continents and the islands of the sea; hundreds of such legends are known

Flood Legends

Samples from six continents and the islands of the sea; hundreds of such legends are known

Australia - Kurnai
Babylon - Berossus' account
Babylon - Gilgamesh epic
Bolivia - Chiriguano
Borneo - Sea Dayak
Burma - Singpho
Canada - Cree
Canada - Montagnais
China - Lolo
Cuba - original natives
East Africa - Masai
Egypt - Book of the Dead
Fiji - Walavu-levu tradition
French Polynesia - Raïatéa
Greece - Lucian's account
Guyana - Macushi
Iceland - Eddas
India - Andaman Islands
India - Bhil
India - Kamar
Iran - Zend-Avesta
Italy - Ovid's poetry
Malay Peninsula - Jakun
Mexico - Codex Chimalpopoca
Mexico - Huichol
New Zealand - Maori
Peru - Indians of Huarochirí
Russia - Vogul
U.S.A. (Alaska) - Kolusches
U.S.A. (Alaska) - Tlingit
U.S.A. (Arizona) - Papago
U.S.A. (Hawaii) - legend of Nu-u
Vanuatu - Melanesians
Vietnam - Bahnar
Wales - Dwyfan/Dwyfach legend

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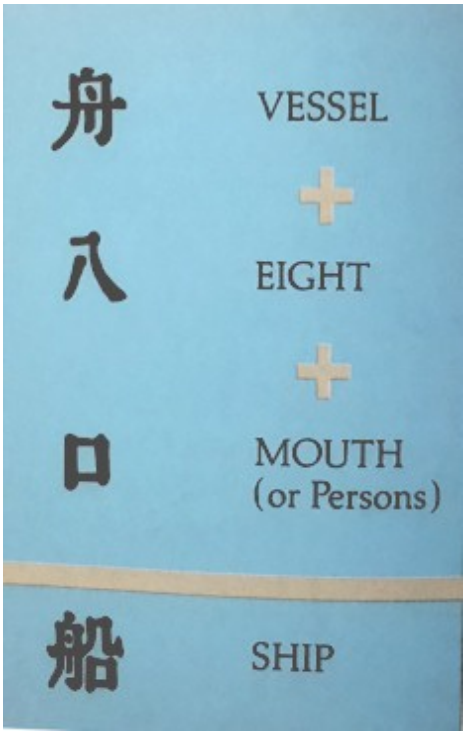
It is of interest that the Chinese character for “ship” is derived from the idea of “eight persons in a vessel.” This bears a striking resemblance to the Bible account about Noah and his family, eight persons, who survived the Flood in an ark (1Pe 3:20)



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Reconstruction of a frozen mammoth uncovered in Siberia in 1901. After thousands of years, vegetation was still in its mouth. Some see in this, as well as in such other things as marine fossils found on high mountains, convincing evidence of a sudden, catastrophic global flood

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^ *Insight on the Scriptures*, Volume 1, pages 609-12

DELUGE

The catastrophic destruction of men and animals by an overwhelming flood in the days of Noah, 2370 B.C.E. This greatest cataclysm in all human history was sent by Jehovah because wicked men had filled the earth with violence. The survival of righteous Noah and his family, eight souls in all, together with selected animals, was by means of a huge ark, or chest.—Ge 6:9–9:19; 1Pe 3:20; see ARK No. 1; NOAH No. 1.

Extent of the Deluge. This was no local flash flood or cloudburst. In fact, the Greek word used in the Bible to refer to the Flood, or Deluge, is *ka·ta·kly·smos´*, a cataclysm. (Lu 17:27, ftn) Local floods come and go in a matter of days; this one lasted over a year, the greater portion of which was required for the water to subside. How unreasonable to believe that Noah spent perhaps 50 years building a huge vessel of approximately 40,000 cu m (1,400,000 cu ft) for the survival of his family and a few animals through a mere local flood! If only a comparatively small area was affected, why the need of bringing into the ark specimens of "every living creature of every sort of flesh" in order to "preserve offspring alive on the surface of the entire earth"? (Ge 6:19; 7:3) Definitely this was a global deluge, the like of which

had never occurred before nor has since. “The waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. Up to fifteen cubits [c. 6.5 m; 22 ft] the waters overwhelmed them and the mountains became covered.” (Ge 7:19, 20) “The end of all flesh has come before me,” Jehovah said, hence “I will wipe every existing thing that I have made off the surface of the ground.” And it was just so. “Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died . . . only Noah and those who were with him in the ark kept on surviving.”—Ge 6:13; 7:4, 22, 23.

Timing of the Deluge. The Deluge did not come suddenly without warning. Years of time were spent building the ark, time that Noah the “preacher of righteousness” also used in warning that wicked generation. (2Pe 2:5) Finally the time limit was up “in the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month.” The “male and female of every sort of flesh” had been brought into the ark with Noah’s family, as well as a sufficient food supply for all, and “after that Jehovah shut the door.” Then “the floodgates of the heavens were opened.” (Ge 7:11, 16) There was an incessant torrential downpour for “forty days and forty nights”; “the waters continued overwhelming the earth” a hundred and fifty days. (Ge 7:4, 12, 24) Five months after the downpour began, the ark “came to rest on the mountains of Ararat.” (Ge 8:4) It was nearly two and a half months later before “the tops of the mountains appeared” (Ge 8:5), another three months before Noah removed the ark’s covering to see that the earth had practically drained (Ge 8:13), and nearly two months later when the door was opened and the survivors set foot on dry ground once again.—Ge 8:14-18.

Noah and his family entered the ark in the 600th year of Noah’s life, the 2nd month (October-November), the 17th day. (Ge 7:11) One year later (a year consisting of 360 days) was the 17th day, 2nd month, 601st year. Ten days after that would be the 27th day of the 2nd month, when they came out; a total of 370 days, or parts of 371 separate days, spent in the ark. (Ge 8:13, 14) In the log that Noah kept, it appears he used months of 30 days each, 12 of them equaling 360 days. In this way he avoided all the complicated fractions involved had he used strictly lunar months consisting of slightly more than 29 1⁄2 days. That such calculations were used in the account is

evident from the fact that a five-month period consisted of 150 days.—Ge 7:11, 24; 8:3, 4.

The Floodwaters. It has been said that if all the moisture in the atmosphere were suddenly released as rain it would not amount to even a couple of inches if spread over the earth's surface. So from what source was this vast deluge of Noah's day? According to the Genesis account, God said to Noah: "Here I [Jehovah] am bringing the deluge [or, "heavenly ocean"; Heb., *mab·bulʹ*] of waters upon the earth." (Ge 6:17, ftn) Describing what happened, the next chapter says: "All the springs of the vast watery deep were broken open and the floodgates of the heavens were opened." (Ge 7:11) So overwhelming was the Deluge that "all the tall mountains that were under the whole heavens came to be covered."—Ge 7:19.

Where did this "heavenly ocean" come from? The Genesis account of creation tells how on the second "day" Jehovah made an expanse about the earth, and this expanse (called "Heaven") formed a division between the waters below it, that is, the oceans, and the waters above it. (Ge 1:6-8) The waters suspended above the expanse evidently remained there from the second "day" of creation until the Flood. This is what the apostle Peter was talking about when he recounted that there "were heavens from of old and an earth standing compactly out of water and in the midst of water by the word of God." Those "heavens" and the waters above and beneath them were the means that God's word called into operation, and "by those means the world of that time suffered destruction when it was deluged with water." (2Pe 3:5, 6) Various explanations have been offered as to how the water was held aloft until the Flood and as to the processes that resulted in its falling. But these are only speculative. The Bible says simply that God made the expanse with waters above it and that he brought the Deluge. His almighty power could easily accomplish it.

Since, as the Genesis account says, "all the tall mountains" were covered with water, where is all that water now? Evidently it is right here on the earth. It is believed that there was a time when the oceans were smaller and the continents were larger than they are now, as is evidenced by river channels extending far out under the oceans. It should also be noted that scientists have stated that mountains in the past were much lower than at

present, and some mountains have even been pushed up from under the seas. As to the present situation, it is said that "there is ten times as much water by volume in the ocean as there is land above sea level. Dump all this land evenly into the sea, and water would cover the entire earth, one and one-half miles deep." (*National Geographic,* January 1945, p. 105) So, after the floodwaters fell, but before the raising of mountains and the lowering of seabeds and before the buildup of polar ice caps, there was more than enough water to cover "all the tall mountains," as the inspired record says.—Ge 7:19.

Effect on the Earth. With the Deluge great changes came, for example, the life span of humans dropped very rapidly. Some have suggested that prior to the Flood the waters above the expanse shielded out some of the harmful radiation and that, with the waters gone, cosmic radiation genetically harmful to man increased. However, the Bible is silent on the matter. Incidentally, any change in radiation would have altered the rate of formation of radioactive carbon-14 to such an extent as to invalidate all radiocarbon dates prior to the Flood.

With the sudden opening of the 'springs of the watery deep' and "the floodgates of the heavens," untold billions of tons of water deluged the earth. (Ge 7:11) This may have caused tremendous changes in earth's surface. The earth's crust, which is relatively thin and varied in thickness, is stretched over a rather plastic mass thousands of kilometers in diameter. Hence, under the added weight of the water, there was likely a great shifting in the crust. In time new mountains evidently were thrust upward, old mountains rose to new heights, shallow sea basins were deepened, and new shorelines were established, with the result that now about 70 percent of the surface is covered with water. This shifting in the earth's crust may account for many geologic phenomena, such as the raising of old coastlines to new heights. It has been estimated by some that water pressures alone were equal to "2 tons per square inch," sufficient to fossilize fauna and flora quickly.—See *The Biblical Flood and the Ice Epoch*, by D. Patten, 1966, p. 62.

What evidence proves that there truly was a global deluge?

Other possible evidence of a drastic change: Remains of mammoths and rhinoceroses have been found in different parts of the earth. Some of these were found in Siberian cliffs; others were preserved in Siberian and Alaskan ice. (PICTURE, Vol. 1, p. 328) In fact, some were found with food undigested in their stomachs or still unchewed in their teeth, indicating that they died suddenly. It is estimated, from the trade in ivory tusks, that bones of tens of thousands of such mammoths have been found. The fossil remains of many other animals, such as lions, tigers, bears, and elk, have been found in common strata, which may indicate that all of these were destroyed simultaneously. Some have pointed to such finds as definite physical proof of a rapid change in climate and sudden destruction caused by a universal flood. Others, however, favor explanations for the death of these animals that do not involve an earth-wide catastrophe. Proof that the Flood occurred is not dependent on such fossils and frozen animal remains.

Flood Legends. Such a cataclysm as the Deluge, which washed the whole world of that time out of existence, would never be forgotten by the survivors. They would talk about it to their children and their children's children. For 500 years after the Deluge, Shem lived on to relate the event to many generations. He died only ten years before the birth of Jacob. Moses preserved the true account in Genesis. Sometime after the Flood, when God-defying people built the Tower of Babel, Jehovah confused their language and scattered them "over all the surface of the earth." (Ge 11:9) It was only natural that these people took with them stories of the Flood and passed them on from father to son. The fact that there are not merely a few but perhaps hundreds of different stories about that great Deluge, and that such stories are found among the traditions of many primitive races the world over, is a strong proof that all these people had a common origin and that their early forefathers shared that Flood experience in common.—CHART, Vol. 1, p. 328.

These folklore accounts of the Deluge agree with some major features of the Biblical account: (1) a place of refuge for a few survivors, (2) an otherwise global destruction of life by water, and (3) a seed of mankind preserved. The Egyptians, the Greeks, the Chinese, the Druids of Britain, the Polynesians, the Eskimos and Greenlanders, the Africans, the Hindus, and the American Indians—all of these have their Flood stories. *The International Standard*

Bible Encyclopedia (Vol. 2, p. 319) states: “Flood stories have been discovered among nearly all nations and tribes. Though most common on the Asian mainland and the islands immediately south of it and on the North American continent, they have been found on all the continents. Totals of the number of stories known run as high as about 270 . . . The universality of the flood accounts is usually taken as evidence for the universal destruction of humanity by a flood and the spread of the human race from one locale and even from one family. Though the traditions may not all refer to the same flood, apparently the vast majority do. The assertion that many of these flood stories came from contacts with missionaries will not stand up because most of them were gathered by anthropologists not interested in vindicating the Bible, and they are filled with fanciful and pagan elements evidently the result of transmission for extended periods of time in a pagan society. Moreover, some of the ancient accounts were written by people very much in opposition to the Hebrew-Christian tradition.”—Edited by G. Bromiley, 1982.

In times past, certain primitive people (in Australia, Egypt, Fiji, Society Islands, Peru, Mexico, and other places) preserved a possible remnant of these traditions about the Flood by observing in November a ‘Feast of Ancestors’ or a ‘Festival of the Dead.’ Such customs reflected a memory of the destruction caused by the Deluge. According to the book *Life and Work at the Great Pyramid*, the festival in Mexico was held on the 17th of November because they “had a tradition that at that time the world had been previously destroyed; and they dreaded lest a similar catastrophe would, at the end of a cycle, annihilate the human race.” (By Professor C. Piazzi Smyth, Edinburgh, 1867, Vol. II, pp. 390, 391) Notes the book *The Worship of the Dead*: “This festival [of the dead] is . . . held by all on or about the very day on which, according to the Mosaic account, the Deluge took place, viz., *the seventeenth day of the second month*—the month nearly corresponding with our November.” (By J. Garnier, London, 1904, p. 4) Interestingly, the Bible reports that the Flood began “in the second month, on the seventeenth day of the month.” (Ge 7:11) That “second month” corresponds to the latter part of October and the first part of November on our calendar.

Scriptural Confirmation. Stronger evidence of the historicalness of the Deluge than the pagan traditions of primitive people is the endorsement other Bible writers gave under inspiration. The only other place where the same Hebrew word (*mab·bul´*, deluge) occurs outside the Genesis account is in David's melody where he describes Jehovah as seated "upon the deluge." (Ps 29:10) However, other writers make reference to and confirm the Genesis account, as, for example, Isaiah. (Isa 54:9) Ezekiel also endorses the historicity of Noah. (Eze 14:14, 18, 20) Peter draws heavily upon the Deluge account in his letters. (1Pe 3:20; 2Pe 2:5; 3:5, 6) Paul testifies to the great faith Noah displayed in constructing the ark for the survival of his household. (Heb 11:7) Luke lists Noah in the lineage of Messiah's forebears. —Lu 3:36.

Even more significant is what Jesus said about the days of the Deluge, as recorded by both Luke and Matthew. Far more than just a simple endorsement of the veracity of the Deluge account, Jesus' words show the pictorial and prophetic significance of those ancient events. In answer to the disciples' question, "What will be the sign of your presence and of the conclusion of the system of things?" Jesus said, among other things: "For just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Mt 24:3, 37-39; Lu 17:26, 27) There is, therefore, abundant evidence from the inspired Holy Scriptures themselves to support the authenticity and genuineness of the Deluge account. It does not rest on mere traditions of men, on the folklore of primitive people, or on geologic and archaeological findings.

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^ Insight on the Scriptures, Volume 1, pages 1015-16

HADES
(*Ha´des*).

This is the common transliteration into English of the corresponding Greek word *hai·des*. It perhaps means "the unseen place." In all, the word "Hades" occurs ten times in the earliest manuscripts of the Christian Greek Scriptures.—Mt 11:23; 16:18; Lu 10:15; 16:23; Ac 2:27, 31; Re 1:18; 6:8; 20:13, 14.

The *King James Version* translates *hai·des* as "hell" in these texts, but the *Revised Standard Version* renders it "Hades," with the exception of Matthew 16:18, where "powers of death" is used, though the footnote reads "gates of Hades." "Hades" rather than "hell" is used in many modern translations.

The Greek *Septuagint* translation of the Hebrew Scriptures (from Genesis to Malachi) uses the word "Hades" 73 times, employing it 60 times to translate the Hebrew word *she·ohl·*, commonly rendered "Sheol." Luke, the divinely inspired writer of Acts, definitely showed Hades to be the Greek equivalent of Sheol when he translated Peter's quotation from Psalm 16:10. (Ac 2:27) Inversely, nine modern Hebrew translations of the Christian Greek Scriptures use the word "Sheol" to translate Hades at Revelation 20:13, 14; and the Syriac translation uses the related word *Shiul*.

In all but two cases in which the word Hades is used in the Christian Greek Scriptures it is related to death, either in the verse itself or in the immediate context; the two other instances are discussed in the following paragraph. Hades does not refer to a single grave (Gr., *ta·phos*), or to a single tomb (Gr., *mne·ma*), or to a single memorial tomb (Gr., *mne·mei·on*), but to the *common grave* of mankind, where the dead and buried ones are unseen. It thus signifies the same as the corresponding word "Sheol," and an examination of its use in all its ten occurrences bears out this fact.—See GRAVE; SHEOL.

In its first occurrence, at Matthew 11:23, Jesus Christ, in chiding Capernaum for its disbelief, uses Hades to represent the depth of debasement to which Capernaum would come down, in contrast with the height of heaven to which she had been exalted by reason of Jesus' ministry there. A corresponding text is found at Luke 10:15. Note the similar way in which Sheol is used at Job 11:7, 8.

Jesus and Congregation Delivered. Concerning the Christian congregation, Jesus said, at Matthew 16:18, that "the gates of Hades ["powers of death," *RS*] will not overpower it." Similarly, King Hezekiah, when on the verge of death, said: "In the midst of my days I will go into the gates of Sheol." (Isa 38:10) It, therefore, becomes apparent that Jesus' promise of victory over Hades means that its "gates" will open to release the dead by means of a resurrection, even as was the case with Christ Jesus himself.

Since Hades refers to the common grave of mankind, a place rather than a condition, Jesus entered within "the gates of Hades" when buried by Joseph of Arimathea. On Pentecost of 33 C.E., Peter said of Christ: "Neither was he forsaken in Hades nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses." (Ac 2:25-27, 29-32; Ps 16:10) Whereas "the gates of Hades" (Mt 16:18) were still holding David within their domain in Peter's day (Ac 2:29), they had swung open for Christ Jesus when his Father resurrected him out of Hades. Thereafter, through the power of the resurrection given him (Joh 5:21-30), Jesus is the Holder of "the keys of death and of Hades."—Re 1:17, 18.

Manifestly, the Bible Hades is not the imagined place that the ancient non-Christian Greeks described in their mythologies as a "dark, sunless region within the earth," for there was no resurrection from such mythological underworld.

Illustrative Use. At Revelation 6:8 Hades is figuratively pictured as closely following after the rider of the pale horse, personalized Death, to receive the victims of the death-dealing agencies of war, famine, plagues, and wild beasts.

The sea (which at times serves as a watery grave for some) is mentioned in addition to Hades (the common *earthen* grave), for the purpose of stressing the inclusiveness of *all* such dead ones when Revelation 20:13, 14 says that the sea, death, and Hades are to give up or be emptied of the dead in them. Thereafter, death and Hades (but not the sea) are cast into "the lake of fire," "the second death." They thereby figuratively 'die out' of existence, and this signifies the end of Hades (Sheol), the common grave of mankind, as well as of death inherited through Adam.

The remaining text in which Hades is used is found at Luke 16:22-26 in the account of "the rich man" and "Lazarus." The language throughout the account is plainly parabolic and cannot be construed literally in view of all the preceding texts. Note, however, that "the rich man" of the parable is spoken of as being *"buried"* in Hades, giving further evidence that Hades means the common grave of mankind.—See GEHENNA; TARTARUS.

^ par. 1 (**Acts 17:22**) Paul now stood in the midst of the Ar·e·op′a·gus and said: “Men of Athens, I see that in all things you seem to be more given to the fear of the deities than others are.

^ par. 1 (**Acts 17:16**) Now while Paul was waiting for them in Athens, his spirit within him became irritated on seeing that the city was full of idols.

^ par. 2 (**Acts 17:23**) For instance, while passing along and carefully observing your objects of veneration, I found even an altar on which had been inscribed ‘To an Unknown God.’ Therefore, what you are unknowingly worshipping, this I am declaring to you.

^ par. 8 (**Psalm 8:3, 4**) When I see your heavens, the works of your fingers, The moon and the stars that you have prepared, 4 What is mortal man that you keep him in mind, And a son of man that you take care of him?

^ par. 8 (**Ecclesiastes 3:11**) He has made everything beautiful in its time. He has even put eternity in their heart; yet mankind will never find out the work that the true God has made from start to finish.

^ par. 8 (**Acts 17:26-28**) And he made out of one man every nation of men to dwell on the entire surface of the earth, and he decreed the appointed times and the set limits of where men would dwell, 27 so that they would seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. 28 For by him we have life and move and exist, even as some of your own poets have said, ‘For we are also his children.’

^ question 11 (**Romans 1:19-23**) because what may be known about God is clearly evident among them, for God made it clear to them. 20 For his invisible qualities are clearly seen from the world’s creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable. 21 For although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their senseless hearts became darkened. 22 Although claiming they were wise, they became foolish 23 and turned the

glory of the incorruptible God into something like the image of corruptible man and birds and four-footed creatures and reptiles.

^ question 14, 15 (**1 Samuel 28:3-7**) Now Samuel had died, and all Israel had mourned him and had buried him in Ra′mah, his own city. And Saul had removed the spirit mediums and the fortune-tellers from the land. 4 The Phi·lis′tines assembled and went and set up camp in Shu′nem. So Saul assembled all Israel, and they set up camp in Gil·bo′a. 5 When Saul saw the camp of the Phi·lis′tines, he was afraid, and his heart trembled greatly. 6 Although Saul would inquire of Jehovah, Jehovah never answered him, either in dreams or by the U′rim or through the prophets. 7 Finally Saul said to his servants: "Find me a woman who is a spirit medium, and I will go and consult her." His servants replied: "Look! There is a woman who is a spirit medium in En-dor."

^ par. 17 (**Romans 1:25**) They exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the Creator, who is praised forever. Amen.

^ par. 18 (**Genesis 41:8**) But in the morning, his spirit became agitated. So he sent for all the magic-practicing priests of Egypt and all her wise men. Phar′aoh related his dreams to them, but there was no one who could interpret them for Phar′aoh.

^ par. 18 (**Exodus 7:11, 12**) However, Phar′aoh summoned the wise men and the sorcerers, and the magic-practicing priests of Egypt also did the same thing with their magic. 12 Each one threw down his rod, and they became big snakes; but Aaron's rod swallowed up their rods.

^ par. 18 (**Deuteronomy 18:9-11, 14**) "When you have entered into the land that Jehovah your God is giving you, you must not learn to imitate the detestable practices of those nations. 10 There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, anyone practicing magic, anyone who looks for omens, a sorcerer, 11 anyone binding others with a spell, anyone who consults a spirit medium or a fortune-teller, or anyone who inquires of the

dead.
14 “For these nations that you are dispossessing used to listen to those practicing magic and divination, but Jehovah your God has not allowed you to do anything like this.

^ par. 18 (**Isaiah 47:12-15**) Go ahead, then, with your spells and your many sorceries, With which you have toiled from your youth. Perhaps you may be able to benefit; Perhaps you may strike people with awe. 13 You have grown weary with the multitude of your advisers. Let them stand up now and save you, Those who worship the heavens, who gaze at the stars, Those giving out knowledge at the new moons About the things that will come upon you. 14 Look! They are like stubble. A fire will burn them up. They cannot save themselves from the power of the flame. These are not charcoals for keeping warm, And this is not a fire to sit in front of. 15 So your charmers will become to you, Those with whom you toiled from your youth. They will wander, each one in his own direction. There will be no one to save you.

^ par. 18 (**Acts 8:5, 9-13**) Now Philip went down to the city of Sa·mar′i·a and began to preach the Christ to them.
9 Now in the city was a man named Simon, who prior to this had been practicing magical arts and amazing the nation of Sa·mar′i·a, claiming that he was somebody great. 10 All of them, from the least to the greatest, would pay attention to him and say: “This man is the Power of God, which is called Great.” 11 So they would pay attention to him because he had amazed them for quite a while by his magical arts. 12 But when they believed Philip, who was declaring the good news of the Kingdom of God and of the name of Jesus Christ, both men and women were getting baptized. 13 Simon himself also became a believer, and after being baptized, he continued with Philip; and he was amazed at seeing the signs and great powerful works taking place.

^ par. 18 (**Acts 13:6-11**) When they had gone through the whole island as far as Pa′phos, they met up with a Jewish man named Bar-Je′sus, who was a sorcerer and a false prophet. 7 He was with the proconsul Sergius Paulus, an intelligent man. Calling Bar′na·bas and Saul to him, this man was eager to

hear the word of God. [8] But El′y·mas the sorcerer (for that is how his name is translated) began opposing them, trying to turn the proconsul away from the faith. [9] Then Saul, also called Paul, becoming filled with holy spirit, looked at him intently [10] and said: “O man full of every sort of fraud and every sort of villainy, you son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah? [11] Look! Jehovah’s hand is upon you, and you will be blind, not seeing the sunlight for a time.” Instantly a thick mist and darkness fell on him, and he went around trying to find someone to lead him by the hand.

^ par. 18 (**Acts 19:18, 19**) And many of those who had become believers would come and confess and report their practices openly. [19] Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated their value and found them worth 50,000 pieces of silver.

^ question 23 (**Leviticus 19:31**) “‘Do not turn to the spirit mediums, and do not consult fortune-tellers so as to become unclean by them. I am Jehovah your God.

^ question 23 (**Leviticus 20:6, 27**) “‘As for the person who turns to the spirit mediums and the fortune-tellers so as to commit spiritual prostitution with them, I will certainly turn against that person and cut him off from his people.
[27] “‘Any man or woman who acts as a spirit medium or is a fortune-teller should be put to death without fail. The people should stone them to death. Their own blood is upon them.’”

^ question 23 (**Deuteronomy 18:10-13**)
There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, anyone practicing magic, anyone who looks for omens, a sorcerer, [11] anyone binding others with a spell, anyone who consults a spirit medium or a fortune-teller, or anyone who inquires of the dead. [12] For whoever does these things is detestable to Jehovah, and on account of these detestable

practices Jehovah your God is driving them away from before you. [13] You should prove yourself blameless before Jehovah your God.

^ par. 25 (**Ezekiel 21:21**) For the king of Babylon stops to use divination at the fork in the road, where the two roads branch off. He shakes the arrows. He consults his idols; he examines the liver.

^ par. 25 (**Daniel 2:1-3, 27, 28**) In the second year of his kingship, Neb·u·chad·nez′zar had a number of dreams, and he was so agitated that he could not sleep. [2] So the king gave the order to summon the magic-practicing priests, the conjurers, the sorcerers, and the Chal·de′ans to tell the king his dreams. So they came in and stood before the king. [3] Then the king said to them: “I have had a dream, and I am agitated because I want to know what I dreamed.”

[27] Daniel replied to the king: “None of the wise men, conjurers, magic-practicing priests, or astrologers are able to tell the king the secret that he is asking. [28] But there is a God in the heavens who is a Revealer of secrets, and he has made known to King Neb·u·chad·nez′zar what is to happen in the final part of the days. This is your dream, and these are the visions of your head as you lay on your bed:

^ par. 33 (**Isaiah 47:12, 13**) Go ahead, then, with your spells and your many sorceries, With which you have toiled from your youth. Perhaps you may be able to benefit; Perhaps you may strike people with awe. [13] You have grown weary with the multitude of your advisers. Let them stand up now and save you, Those who worship the heavens, who gaze at the stars, Those giving out knowledge at the new moons About the things that will come upon you.

^ par. 34 (**Matthew 2:1, 2**) After Jesus had been born in Beth′le·hem of Ju·de′a in the days of Herod the king, look! astrologers from the East came to Jerusalem, [2] saying: “Where is the one born king of the Jews? For we saw his star when we were in the East, and we have come to do obeisance to him.”

^ par. 39 (**Matthew 6:22**) “The lamp of the body is the eye. If, then, your eye is focused, your whole body will be bright.

^ par. 40 (**Job 37:7**) God puts a stop to all human activity So that every mortal man will know His work.

^ par. 40 (**Proverbs 3:16**) Long life is in its right hand; Riches and glory are in its left hand.

^ par. 46 (**1 Corinthians 8:4-6**) Now concerning the eating of food offered to idols, we know that an idol is nothing in the world and that there is no God but one. 5 For even though there are so-called gods, whether in heaven or on earth, just as there are many “gods” and many “lords,” 6 there is actually to us one God, the Father, from whom all things are and we for him; and there is one Lord, Jesus Christ, through whom all things are and we through him.

^ par. 46 (**Psalm 83:18**) May people know that you, whose name is Jehovah, You alone are the Most High over all the earth.

^ par. 47 (**1 Corinthians 10:20**) No; but I say that what the nations sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers with the demons.

^ par. 47 (**2 Peter 2:4**) Certainly God did not refrain from punishing the angels who sinned, but threw them into Tar′ta·rus, putting them in chains of dense darkness to be reserved for judgment.

^ par. 47 (**Jude 6**) And the angels who did not keep their original position but forsook their own proper dwelling place, he has reserved with eternal bonds in dense darkness for the judgment of the great day.

^ par. 47 (**Revelation 12:7-9**) And war broke out in heaven: Mi′cha·el and his angels battled with the dragon, and the dragon and its angels battled 8 but they did not prevail, nor was a place found for them any longer in heaven. 9 So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him.

^ par. 48 (**1 Peter 5:8**) Keep your senses, be watchful! Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone.

^ par. 48 (**Isaiah 8:19, 20**) And if they say to you: “Inquire of the spirit mediums or of the fortune-tellers who chirp and mutter,” is it not of their God that a people should inquire? Should they inquire of the dead in behalf of the living? 20 Instead, they should inquire of the law and of the written confirmation! When they do not speak according to this word, they have no light.

^ box (**Genesis 6:9–8:22**) This is the history of Noah.
Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God. [10] In time Noah became father to three sons, Shem, Ham, and Ja′pheth. [11] But the earth had become ruined in the sight of the true God, and the earth was filled with violence. [12] Yes, God looked upon the earth, and it was ruined; all flesh had ruined its way on the earth.
[13] After that God said to Noah: "I have decided to put an end to all flesh, because the earth is full of violence on account of them, so I am bringing them to ruin together with the earth. [14] Make for yourself an ark from resinous wood. You will make compartments in the ark and cover it with tar inside and outside. [15] This is how you will make it: The ark should be 300 cubits long, 50 cubits wide, and 30 cubits high. [16] You will make a window for light for the ark, one cubit from the top. You should put the entrance of the ark in its side and make it with a lower deck, a second deck, and a third deck.
[17] "As for me, I am going to bring floodwaters upon the earth to destroy from under the heavens all flesh that has the breath of life. Everything on the earth will perish. [18] And I am establishing my covenant with you, and you must go into the ark, you, your sons, your wife, and your sons' wives with you. [19] And bring into the ark two of every sort of living creature in order to preserve them alive with you, a male and a female; [20] of the flying creatures according to their kinds, the domestic animals according to their kinds, and all creeping animals of the ground according to their kinds, two of each will go in there to you to preserve them alive. [21] For your part, you are to collect and take with you every kind of food to eat, to serve as food for you and for the animals."
[22] And Noah did according to all that God had commanded him. He did just so.
7:[1] After that Jehovah said to Noah: "Go into the ark, you and all your household, because you are the one I have found to be righteous before me among this generation. [2] You must take with you every kind of clean animal by sevens, the male and its mate; and of every animal that is not clean just two, the male and its mate; [3] also of the flying creatures of the sky by sevens, male and female, to preserve their offspring alive over all the earth.

4 For in just seven days, I will make it rain on the earth for 40 days and 40
nights, and I will wipe from the surface of the ground every living thing that
I have made.” 5 Then Noah did everything that Jehovah had commanded
him.
6 Noah was 600 years old when the floodwaters came upon the earth. 7 So
Noah, along with his sons, his wife, and his sons’ wives, went into the ark
ahead of the floodwaters. 8 Of every clean animal and of every animal that
is not clean and of the flying creatures and of everything that moves on the
ground, 9 they went inside the ark to Noah by twos, male and female, just as
God had commanded Noah. 10 And seven days later the floodwaters came
upon the earth.
11 In the 600th year of Noah’s life, in the second month, on the 17th day of
the month, on that day all the springs of the vast watery deep burst open and
the floodgates of the heavens were opened. 12 And the rain poured down on
the earth for 40 days and 40 nights. 13 On that very day, Noah went into the
ark along with his sons, Shem, Ham, and Ja′pheth, and his wife and the
three wives of his sons. 14 They went in with every wild animal according to
its kind, and every domestic animal according to its kind, and every
creeping animal of the earth according to its kind, and every flying creature
according to its kind, every bird, every winged creature. 15 They kept going
to Noah inside the ark, two by two, of every sort of flesh that has the breath
of life. 16 So they went in, male and female of every sort of flesh, just as
God had commanded him. After that Jehovah shut the door behind him.
17 The flooding continued for 40 days on the earth, and the waters kept
increasing and began carrying the ark, and it was floating high above the
earth. 18 The waters became overwhelming and kept increasing greatly upon
the earth, but the ark floated on the surface of the waters. 19 The waters
overwhelmed the earth so greatly that all the tall mountains under the whole
heavens were covered. 20 The waters rose up to 15 cubits above the
mountains.
21 So all living creatures that were moving on the earth perished—the flying
creatures, the domestic animals, the wild animals, the swarming creatures,
and all mankind. 22 Everything on dry land that had the breath of life in its
nostrils died. 23 So He wiped every living thing from the surface of the
earth, including man, animals, creeping animals, and the flying creatures of

the sky. They were all wiped off the earth; only Noah and those with him in the ark survived. 24 And the waters continued overwhelming the earth for 150 days.

8:1 But God gave attention to Noah and to all the wild animals and domestic animals that were with him in the ark, and God caused a wind to blow over the earth, and the waters began to subside. 2 The springs of the watery deep and the floodgates of the heavens were stopped up, so the rain from the heavens stopped falling. 3 Then the waters began to recede progressively from the earth. By the end of 150 days, the waters had subsided. 4 In the seventh month, on the 17th day of the month, the ark came to rest on the mountains of Ar′a·rat. 5 And the waters were steadily decreasing until the tenth month. In the tenth month, on the first of the month, the tops of the mountains appeared.

6 So at the end of 40 days, Noah opened the window that he had made in the ark 7 and sent out a raven; it continued flying outside and returning, until the waters dried off the earth.

8 Later he sent out a dove to see whether the waters had receded from the surface of the ground. 9 The dove did not find any resting-place to perch, so it returned to him into the ark because the waters were still covering the surface of the whole earth. So he reached his hand out and brought it inside the ark. 10 He waited seven more days, and once again he sent out the dove from the ark. 11 When the dove came to him toward evening, he saw that there was a freshly plucked olive leaf in its bill! So Noah knew that the waters had receded from the earth. 12 He waited still another seven days. Then he sent out the dove, but it did not return to him anymore.

13 Now in the 601st year, in the first month, on the first day of the month, the waters had drained from the earth; and Noah removed the covering of the ark and saw that the surface of the ground was drying. 14 In the second month, on the 27th day of the month, the earth had dried off.

15 God now said to Noah: 16 "Go out of the ark, you, your wife, your sons, and your sons' wives. 17 Bring out with you all the living creatures of every sort of flesh, of the flying creatures and of the animals and of all the creeping animals of the earth, that they may multiply on the earth and be fruitful and become many on the earth."

18 So Noah went out, together with his sons, his wife, and his sons' wives.

[19] Every living creature, every creeping animal and every flying creature, everything that moves on the earth, went out of the ark by families. [20] Then Noah built an altar to Jehovah and took some of all the clean animals and of all the clean flying creatures and offered burnt offerings on the altar. [21] And Jehovah began to smell a pleasing aroma. So Jehovah said in his heart: "Never again will I curse the ground on man's account, for the inclination of the heart of man is bad from his youth up; and never again will I strike down every living thing as I have done. [22] From now on, the earth will never cease to have seed-sowing and harvest, cold and heat, summer and winter, and day and night."

^ box (**Psalm 115:4-9**) Their idols are silver and gold, The work of human hands. [5] A mouth they have, but they cannot speak; Eyes, but they cannot see; [6] Ears they have, but they cannot hear; A nose, but they cannot smell; [7] Hands they have, but they cannot feel; Feet, but they cannot walk; They make no sound with their throat. [8] The people who make them will become just like them, As will all those who trust in them. [9] O Israel, trust in Jehovah —He is their help and their shield.

^ box (**Matthew 23:8, 9**) But you, do not you be called Rabbi, for one is your Teacher, and all of you are brothers. [9] Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One.

^ box (**Psalm 103:12, 13**) As far off as the sunrise is from the sunset, So far off from us he has put our transgressions. [13] As a father shows mercy to his sons, Jehovah has shown mercy to those who fear him.

^ box (**Acts 24:15**) And I have hope toward God, which hope these men also look forward to, that there is going to be a resurrection of both the righteous and the unrighteous.

^ box (**Psalm 83:16-18**) Cover their faces with dishonor, So that they may search for your name, O Jehovah. [17] May they be put to shame and be terrified forever; May they be disgraced and perish; [18] May people know that you, whose name is Jehovah, You alone are the Most High over all the earth.

^ box (**James 2:14-17**) Of what benefit is it, my brothers, if someone says
he has faith but he does not have works? That faith cannot save him, can it?
15 If a brother or a sister is lacking clothing and enough food for the day,
16 yet one of you says to them, “Go in peace; keep warm and well fed,” but
you do not give them what they need for their body, of what benefit is it?
17 So, too, faith by itself, without works, is dead.

^ par. 16 (**James 2:1-9**) My brothers, you are not holding to the faith of our
glorious Lord Jesus Christ while showing favoritism, are you? 2 For if a
man with gold rings on his fingers and in splendid clothing comes into your
meeting, but a poor man in filthy clothing also enters, 3 do you look with
favor on the one wearing the splendid clothing and say, “You take this seat
here in a fine place,” and do you say to the poor one, “You keep standing”
or, “Take that seat there under my footstool”? 4 If so, do you not have class
distinctions among yourselves, and have you not become judges rendering
wicked decisions? 5 Listen, my beloved brothers. Did not God choose those
who are poor from the world’s standpoint to be rich in faith and heirs of the
Kingdom, which he promised to those who love him? 6 But you have
dishonored the poor. Is it not the rich who oppress you and drag you before
law courts? 7 Do they not blaspheme the fine name by which you were
called? 8 If, now, you carry out the royal law according to the scripture,
“You must love your neighbor as yourself,” you are doing quite well. 9 But
if you continue showing favoritism, you are committing sin, and you are
convicted by the law as transgressors.

^ par. 22 (**Ecclesiastes 9:5, 6, 10**) For the living know that they will die, but
the dead know nothing at all, nor do they have any more reward, because all
memory of them is forgotten. 6 Also, their love and their hate and their
jealousy have already perished, and they no longer have any share in what
is done under the sun.
10 Whatever your hand finds to do, do with all your might, for there is no
work nor planning nor knowledge nor wisdom in the Grave, where you are
going.

^ par. 22 (**Psalm 146:4**) His spirit goes out, he returns to the ground; On that very day his thoughts perish.

^ question 23 (**Galatians 6:7-10**) Do not be misled: God is not one to be mocked. For whatever a person is sowing, this he will also reap; [8] because the one sowing with a view to his flesh will reap corruption from his flesh, but the one sowing with a view to the spirit will reap everlasting life from the spirit. [9] So let us not give up in doing what is fine, for in due time we will reap if we do not tire out. [10] So, then, as long as we have the opportunity, let us work what is good toward all, but especially toward those related to us in the faith.

^ par. 25 (**Genesis 1:27-31**) And God went on to create the man in his image, in God's image he created him; male and female he created them.
[28] Further, God blessed them, and God said to them: "Be fruitful and become many, fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving on the earth."
[29] Then God said: "Here I have given to you every seed-bearing plant that is on the entire earth and every tree with seed-bearing fruit. Let them serve as food for you. [30] And to every wild animal of the earth and to every flying creature of the heavens and to everything moving on the earth in which there is life, I have given all green vegetation for food." And it was so.
[31] After that God saw everything he had made, and look! it was very good. And there was evening and there was morning, a sixth day.

^ par. 25 (**Isaiah 65:17-25**) For look! I am creating new heavens and a new earth; And the former things will not be called to mind, Nor will they come up into the heart. [18] So exult and be joyful forever in what I am creating. For look! I am creating Jerusalem a cause for joy And her people a cause for exultation. [19] And I will rejoice in Jerusalem and exult in my people; No more will there be heard in her the sound of weeping or a cry of distress."
[20] "No more will there be an infant from that place who lives but a few days, Nor an old man who fails to live out his days. For anyone who dies at a hundred will be considered a mere boy, And the sinner will be cursed, even though he is a hundred years of age. [21] They will build houses and live

in them, And they will plant vineyards and eat their fruitage. [22] They will not build for someone else to inhabit, Nor will they plant for others to eat. For the days of my people will be like the days of a tree, And the work of their hands my chosen ones will enjoy to the full. [23] They will not toil for nothing, Nor will they bear children for distress, Because they are the offspring made up of those blessed by Jehovah, And their descendants with them. [24] Even before they call out, I will answer; While they are yet speaking, I will hear. [25] The wolf and the lamb will feed together, The lion will eat straw just like the bull, And the serpent's food will be dust. They will do no harm nor cause any ruin in all my holy mountain," says Jehovah.

^ par. 25 (**2 Peter 3:13**) But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.

^ par. 25 (**Revelation 21:1-4**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. [2] I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. [3] With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. [4] And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."

^ question 29 (**Acts 17:22-31**) Paul now stood in the midst of the Ar·e·op′a·gus and said: "Men of Athens, I see that in all things you seem to be more given to the fear of the deities than others are. [23] For instance, while passing along and carefully observing your objects of veneration, I found even an altar on which had been inscribed 'To an Unknown God.' Therefore, what you are unknowingly worshipping, this I am declaring to you. [24] The God who made the world and all the things in it, being, as he is, Lord of heaven and earth, does not dwell in handmade temples; [25] nor is he served by human hands as if he needed anything, because he himself gives to all people life and breath and all things. [26] And he made out of one man every nation of men to dwell on the entire surface of the earth, and he

decreed the appointed times and the set limits of where men would dwell,
27 so that they would seek God, if they might grope for him and really find
him, although, in fact, he is not far off from each one of us. 28 For by him
we have life and move and exist, even as some of your own poets have said,
‘For we are also his children.’ 29 “Therefore, since we are the children of
God, we should not think that the Divine Being is like gold or silver or
stone, like something sculptured by the art and design of humans. 30 True,
God has overlooked the times of such ignorance; but now he is declaring to
all people everywhere that they should repent. 31 Because he has set a day
on which he purposes to judge the inhabited earth in righteousness by a man
whom he has appointed, and he has provided a guarantee to all men by
resurrecting him from the dead.”

^ par. 41 (**Genesis 2:7**) And Jehovah God went on to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man became a living person.

^ par. 42 (**Leviticus 24:17, 18**) “‘If a man takes a human life, he should be put to death without fail. 18 Anyone who strikes and kills a domestic animal should make compensation for it, life for life.

^ par. 46 (**Ecclesiastes 9:5, 6, 10**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten. 6 Also, their love and their hate and their jealousy have already perished, and they no longer have any share in what is done under the sun.
10 Whatever your hand finds to do, do with all your might, for there is no work nor planning nor knowledge nor wisdom in the Grave, where you are going.

^ footnote 4 (**Revelation 19:11-16**) I saw heaven opened, and look! a white horse. And the one seated on it is called Faithful and True, and he judges and carries on war in righteousness. 12 His eyes are a fiery flame, and on his head are many diadems. He has a name written that no one knows but he himself, 13 and he is clothed with an outer garment stained with blood, and he is called by the name The Word of God. 14 Also, the armies in heaven

were following him on white horses, and they were clothed in white, clean, fine linen. [15] And out of his mouth protrudes a sharp, long sword with which to strike the nations, and he will shepherd them with a rod of iron. Moreover, he treads the winepress of the fury of the wrath of God the Almighty. [16] On his outer garment, yes, on his thigh, he has a name written, King of kings and Lord of lords.

^ par. 1 (**2 Timothy 3:1, 5**) But know this, that in the last days critical times hard to deal with will be here.
[5] having an appearance of godliness but proving false to its power; and from these turn away.

^ question 6 (**2 Timothy 3:16, 17**) All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, [17] so that the man of God may be fully competent, completely equipped for every good work.

^ question 12, 13 (**Luke 1:1-4**) Seeing that many have undertaken to compile an account of the facts that are given full credence among us, [2] just as these were handed down to us by those who from the beginning were eyewitnesses and attendants of the message, [3] I resolved also, because I have traced all things from the start with accuracy, to write them to you in logical order, most excellent The·oph′i·lus, [4] so that you may know fully the certainty of the things that you have been taught orally.

^ question 18 (**Job 28:20, 21, 28**) But from where does wisdom come, And where is the source of understanding? [21] It has been hidden from the eyes of every living thing And concealed from the birds of the heavens.

^ question 18 (**Psalm 111:10**) The fear of Jehovah is the beginning of wisdom. שׂ [Sin] All those observing his orders show good insight. תּ [Taw] His praise endures forever.

^ par. 18 (**Matthew 6:25-34**) “On this account I say to you: Stop being anxious about your lives as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not life mean more than food and the body than clothing? [26] Observe intently the birds of heaven; they do not sow seed or reap or gather into storehouses, yet your heavenly Father feeds them. Are you not worth more than they are? [27] Who of you by being anxious can add one cubit to his life span? [28] Also, why are you anxious about clothing? Take a lesson from the lilies of the field, how they grow; they do not toil, nor do they spin; [29] but I tell you that not even Sol′o·mon in all his glory was arrayed as one of these. [30] Now if this is how

God clothes the vegetation of the field that is here today and tomorrow is thrown into the oven, will he not much rather clothe you, you with little faith? [31] So never be anxious and say, ‘What are we to eat?’ or, ‘What are we to drink?’ or, ‘What are we to wear?’ [32] For all these are the things the nations are eagerly pursuing. Your heavenly Father knows that you need all these things. [33] “Keep on, then, seeking first the Kingdom and his righteousness, and all these other things will be added to you. [34] So never be anxious about the next day, for the next day will have its own anxieties. Each day has enough of its own troubles.

^ par. 18 (**1 Timothy 6:17-19**) Instruct those who are rich in the present system of things not to be arrogant, and to place their hope, not on uncertain riches, but on God, who richly provides us with all the things we enjoy. [18] Tell them to work at good, to be rich in fine works, to be generous, ready to share, [19] safely treasuring up for themselves a fine foundation for the future, so that they may get a firm hold on the real life.

^ par. 18 (**James 4:1-3**) What is the source of the wars and fights among you? Do they not originate from your fleshly desires that carry on a conflict within you? [2] You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. [3] When you do ask, you do not receive because you are asking for a wrong purpose, so that you may spend it on your fleshly desires.

^ par. 18 (**1 John 2:15-17**) Do not love either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; [16] because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one’s means of life—does not originate with the Father, but originates with the world. [17] Furthermore, the world is passing away and so is its desire, but the one who does the will of God remains forever.

^ question 27, 28 (**Philippians 2:12**) Consequently, my beloved ones, just as you have always obeyed, not only during my presence but now much

more readily during my absence, keep working out your own salvation with fear and trembling.

^ question 27, 28 (**John 17:15, 16**) “I do not request that you take them out of the world, but that you watch over them because of the wicked one.
16 They are no part of the world, just as I am no part of the world.

^ question 29 (**1 Timothy 2:3, 4**) This is fine and acceptable in the sight of our Savior, God, 4 whose will is that all sorts of people should be saved and come to an accurate knowledge of truth.

^ question 29 (**John 3:16**) “For God loved the world so much that he gave his only-begotten Son, so that everyone exercising faith in him might not be destroyed but have everlasting life.

^ question 30 (**Matthew 6:7, 8**) When praying, do not say the same things over and over again as the people of the nations do, for they imagine they will get a hearing for their use of many words. 8 So do not be like them, for your Father knows what you need even before you ask him.

^ question 30 (**1 Kings 18:26, 29**) So they took the young bull that was given to them, prepared it, and kept calling on the name of Ba′al from morning until noon, saying: “O Ba′al, answer us!” But there was no voice and no one answering. They kept limping around the altar that they had made.
29 Noon was past and they continued in a frenzy until the time the evening grain offering is presented, but there was no voice and no one answering; no one was paying attention.

^ question 31 (**Philippians 4:8**) Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well-spoken-of, whatever things are virtuous, and whatever things are praiseworthy, continue considering these things.

^ question 33 (**1 Corinthians 1:10**) Now I urge you, brothers, through the name of our Lord Jesus Christ, that you should all speak in agreement and

that there should be no divisions among you, but that you may be completely united in the same mind and in the same line of thought.

^ question 37 (**Philippians 2:2, 3**) make my joy full by being of the same mind and having the same love, being completely united, having the one thought in mind. 3 Do nothing out of contentiousness or out of egotism, but with humility consider others superior to you,

^ par. 40 (**Galatians 6:7**) Do not be misled: God is not one to be mocked. For whatever a person is sowing, this he will also reap;

^ par. 41 (**Romans 6:7, 23**) For the one who has died has been acquitted from his sin.
23 For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

^ par. 41 (**Romans 8:21**) that the creation itself will also be set free from enslavement to corruption and have the glorious freedom of the children of God.

^ par. 41 (**Isaiah 25:8**) He will swallow up death forever, And the Sovereign Lord Jehovah will wipe away the tears from all faces. The reproach of his people he will take away from all the earth, For Jehovah himself has spoken it.

^ par. 44 (**Ecclesiastes 12:7**) Then the dust returns to the earth, just as it was, and the spirit returns to the true God who gave it.

^ par. 44 (**Ecclesiastes 3:18-22**) I also said in my heart about the sons of men that the true God will test them and show them that they are like animals, 19 for there is an outcome for humans and an outcome for animals; they all have the same outcome. As the one dies, so the other dies; and they all have but one spirit. So man has no superiority over animals, for everything is futile. 20 All are going to the same place. They all come from the dust, and they all are returning to the dust. 21 Who really knows whether the spirit of humans ascends upward, and whether the spirit of animals

descends down to the earth? [22] And I saw that there is nothing better than for a man to find enjoyment in his work, because that is his reward; for who can enable him to see what will happen after he is gone?

^ par. 44 (**John 5:28, 29**) Do not be amazed at this, for the hour is coming in which all those in the memorial tombs will hear his voice [29] and come out, those who did good things to a resurrection of life, and those who practiced vile things to a resurrection of judgment.

^ par. 44 (**Acts 17:31**) Because he has set a day on which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has provided a guarantee to all men by resurrecting him from the dead.”

^ par. 46 (**Jeremiah 10:23**) I well know, O Jehovah, that man’s way does not belong to him. It does not belong to man who is walking even to direct his step.

^ par. 46 (**Psalm 146:3, 4**) Do not put your trust in princes Nor in a son of man, who cannot bring salvation. [4] His spirit goes out, he returns to the ground; On that very day his thoughts perish.

^ par. 47 (**Romans 5:12**) That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—.

^ question 50 (**Colossians 2:8**) Look out that no one takes you captive by means of the philosophy and empty deception according to human tradition, according to the elementary things of the world and not according to Christ;

^ question 51 (**2 Chronicles 16:9**) For the eyes of Jehovah are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him. You have acted foolishly in this matter; from now on there will be wars against you.”

^ question 51 (**Psalm 46:1**) God is our refuge and strength, A help that is readily found in times of distress.

^ question 51 (**Psalm 145:18**) Jehovah is near to all those calling on him,
To all who call on him in truth.

^ par. 52 (**Acts 17:24, 25**) The God who made the world and all the things in it, being, as he is, Lord of heaven and earth, does not dwell in handmade temples; [25] nor is he served by human hands as if he needed anything, because he himself gives to all people life and breath and all things.

^ question 53 (**Proverbs 9:10**) The fear of Jehovah is the beginning of wisdom,
And knowledge of the Most Holy One is understanding.

^ question 53 (**Jeremiah 8:9**) The wise have been put to shame. They have become terrified and will be caught. Look! They have rejected the word of Jehovah,
And what wisdom do they have?

^ question 3 (**Hebrews 3:4**) Of course, every house is constructed by someone, but the one who constructed all things is God.

^ question 4 (**Proverbs 3:5, 6**) Trust in Jehovah with all your heart, And do not rely on your own understanding. [6] In all your ways take notice of him, And he will make your paths straight.

^ par. 11 (**Proverbs 28:15**) Like a growling lion and a charging bear Is a wicked ruler over a helpless people.

^ par. 11 (**Proverbs 29:2**) When the righteous are many, the people rejoice, But when the wicked one rules, the people groan.

^ par. 13 (**Ecclesiastes 5:18, 19**) This is what I have seen to be good and proper: that one should eat and drink and find enjoyment for all the hard work at which he toils under the sun during the few days of life that the true God has given him, for that is his reward. [19] Also, when the true God gives a man riches and material possessions along with the ability to enjoy them, he should take his reward and rejoice in his hard work. This is the gift of God.

^ question 17 (**Romans 6:23**) For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

^ question 17 (**Romans 8:6, 13**) For setting the mind on the flesh means death, but setting the mind on the spirit means life and peace;
[13] for if you live according to the flesh, you are sure to die; but if you put the practices of the body to death by the spirit, you will live.

^ par. 20 (**1 Corinthians 8:5**) For even though there are so-called gods, whether in heaven or on earth, just as there are many “gods” and many “lords,”

^ question 25 (**Ecclesiastes 9:5, 6**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten. [6] Also, their love and their hate

and their jealousy have already perished, and they no longer have any share in what is done under the sun.

^ question 25 (**John 11:33, 35**) When Jesus saw her weeping and the Jews who had come with her weeping, he groaned within himself and became troubled.
[35] Jesus gave way to tears.

^ question 27 (**Matthew 6:26, 28**) Observe intently the birds of heaven; they do not sow seed or reap or gather into storehouses, yet your heavenly Father feeds them. Are you not worth more than they are?
[28] Also, why are you anxious about clothing? Take a lesson from the lilies of the field, how they grow; they do not toil, nor do they spin;

^ question 27 (**Matthew 9:16, 17**) Nobody sews a patch of unshrunk cloth on an old outer garment, for the new piece pulls away from the garment and the tear becomes worse. [17] Nor do people put new wine into old wineskins. If they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins, and both are preserved."

^ question 27 (**Luke 12:54-57**) Then he also said to the crowds: "When you see a cloud rising in the west, at once you say, 'A storm is coming,' and it happens. [55] And when you see that a south wind is blowing, you say, 'There will be a heat wave,' and it occurs. [56] Hypocrites, you know how to examine the appearance of earth and sky, but why do you not know how to examine this particular time? [57] Why do you not judge also for yourselves what is righteous?

^ pquestion 27 (**John 4:35-38**) Do you not say that there are yet four months before the harvest comes? Look! I say to you: Lift up your eyes and view the fields, that they are white for harvesting. Already [36] the reaper is receiving wages and gathering fruit for everlasting life, so that the sower and the reaper may rejoice together. [37] For in this respect the saying is true: One is the sower and another the reaper. [38] I sent you to reap what you did

not labor on. Others have labored, and you have entered into the benefit of their labor.”

^ par. 42 (**Psalm 62:9**) The sons of men are a mere breath, The sons of mankind are a delusion. When laid together on the scales, they are lighter than a mere breath.

^ par. 42 (**Psalm 146:3, 4**) Do not put your trust in princes Nor in a son of man, who cannot bring salvation. 4 His spirit goes out, he returns to the ground; On that very day his thoughts perish.

^ par. 42 (**Jeremiah 17:5**) This is what Jehovah says: “Cursed is the man who puts his trust in mere humans, Who relies on human power, And whose heart turns away from Jehovah.

^ par. 43 (**Romans 1:20-25**) For his invisible qualities are clearly seen from the world’s creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable. 21 For although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their senseless hearts became darkened. 22 Although claiming they were wise, they became foolish 23 and turned the glory of the incorruptible God into something like the image of corruptible man and birds and four-footed creatures and reptiles. 24 Therefore, God, in keeping with the desires of their hearts, gave them up to uncleanness, so that their bodies might be dishonored among them. 25 They exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the Creator, who is praised forever. Amen.

^ par. 44 (**Isaiah 40:26**) “Lift up your eyes to heaven and see. Who has created these things? It is the One who brings out their army by number; He calls them all by name. Because of his vast dynamic energy and his awe-inspiring power, Not one of them is missing.

^ par. 5 (**Psalm 146:4**) His spirit goes out, he returns to the ground; On that very day his thoughts perish.

^ par. 5 (**Ecclesiastes 9:5, 6, 10**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten. 6 Also, their love and their hate and their jealousy have already perished, and they no longer have any share in what is done under the sun.
10 Whatever your hand finds to do, do with all your might, for there is no work nor planning nor knowledge nor wisdom in the Grave, where you are going.

^ question 6, 7 (**Exodus 20:4, 5**) "You must not make for yourself a carved image or a form like anything that is in the heavens above or on the earth below or in the waters under the earth. 5 You must not bow down to them nor be enticed to serve them, for I, Jehovah your God, am a God who requires exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me,

^ question 6, 7 (**Leviticus 26:1**) "'You must not make worthless gods for yourselves, and you must not set up a carved image or a sacred pillar for yourselves, and you must not put a stone figure in your land in order to bow down toward it; for I am Jehovah your God.

^ question 6, 7 (**1 Corinthians 8:5, 6**) For even though there are so-called gods, whether in heaven or on earth, just as there are many "gods" and many "lords," 6 there is actually to us one God, the Father, from whom all things are and we for him; and there is one Lord, Jesus Christ, through whom all things are and we through him.

^ box (**Genesis 1:3-5, 14-19**) And God said: "Let there be light." Then there was light. 4 After that God saw that the light was good, and God began to divide the light from the darkness. 5 God called the light Day, but the darkness he called Night. And there was evening and there was morning, a first day.

14 Then God said: “Let there be luminaries in the expanse of the heavens to
make a division between the day and the night, and they will serve as signs
for seasons and for days and years. 15 They will serve as luminaries in the
expanse of the heavens to shine upon the earth.” And it was so. 16 And God
went on to make the two great luminaries, the greater luminary for
dominating the day and the lesser luminary for dominating the night, and
also the stars. 17 Thus God put them in the expanse of the heavens to shine
upon the earth 18 and to dominate by day and by night and to make a
division between the light and the darkness. Then God saw that it was good.
19 And there was evening and there was morning, a fourth day.

^ box (**Psalm 74:16, 17**) The day belongs to you, also the night. You made
the light and the sun. 17 You set up all the boundaries of the earth; You made
summer and winter.

^ box (**Psalm 104:19-23**) He has made the moon to mark the appointed
times; The sun well knows when to set. 20 You bring darkness, and night
falls, When all the wild animals of the forest roam about. 21 The young lions
roar for their prey And seek their food from God. 22 When the sun rises,
They withdraw and lie down in their dens. 23 Man goes to his work, And he
labors until evening.

^ question 9 (**John 4:22-24**) You worship what you do not know; we
worship what we know, because salvation begins with the Jews.
23 Nevertheless, the hour is coming, and it is now, when the true
worshippers will worship the Father with spirit and truth, for indeed, the
Father is looking for ones like these to worship him. 24 God is a Spirit, and
those worshipping him must worship with spirit and truth.”

^ par. 19 (**Isaiah 1:18**) “Come, now, and let us set matters straight between
us,” says Jehovah. “Though your sins are like scarlet, They will be made as
white as snow; Though they are as red as crimson cloth, They will become
like wool.

^ par. 20 (**Isaiah 40:25, 26**) “To whom can you liken me to make me his equal?” says the Holy One. [26] “Lift up your eyes to heaven and see. Who has created these things? It is the One who brings out their army by number; He calls them all by name. Because of his vast dynamic energy and his awe-inspiring power, Not one of them is missing.

^ par. 21 (**Psalm 146:3-5**) Do not put your trust in princes Nor in a son of man, who cannot bring salvation. [4] His spirit goes out, he returns to the ground; On that very day his thoughts perish. [5] Happy is the one who has the God of Jacob as his helper, Whose hope is in Jehovah his God,

^ par. 30 (**Romans 12:1, 2**) Therefore, I appeal to you by the compassions of God, brothers, to present your bodies as a living sacrifice, holy and acceptable to God, a sacred service with your power of reason. [2] And stop being molded by this system of things, but be transformed by making your mind over, so that you may prove to yourselves the good and acceptable and perfect will of God.

^ par. 4 (**Genesis 17:18**) So Abraham said to the true God: “O that Ish′ma·el might live before you!”

^ par. 5 (**Genesis 10:1, 21-32**) This is the history of Noah’s sons, Shem, Ham, and Ja′pheth. Sons were born to them after the Flood.
21 Children were also born to Shem, the forefather of all the sons of E′ber and the brother of Ja′pheth the oldest. 22 The sons of Shem were E′lam, As′shur, Ar·pach′shad, Lud, and A′ram. 23 The sons of A′ram were Uz, Hul, Ge′ther, and Mash. 24 Ar·pach′shad became father to She′lah, and She′lah became father to E′ber. 25 Two sons were born to E′ber. The name of the one was Pe′leg, because in his lifetime the earth was divided. The name of his brother was Jok′tan. 26 Jok′tan became father to Al·mo′dad, She′leph, Ha·zar·ma′veth, Je′rah, 27 Ha·do′ram, U′zal, Dik′lah, 28 O′bal, A·bim′a·el, She′ba, 29 O′phir, Hav′i·lah, and Jo′bab; all of these were the sons of Jok′tan.
30 Their place of dwelling extended from Me′sha as far as Se′phar, the mountainous region of the East. 31 These were the sons of Shem according to their families and their languages, by their lands and their nations.
32 These were the families of the sons of Noah according to their family lines and by their nations. From these the nations were spread abroad in the earth after the Flood.

^ par. 5 (**1 Chronicles 1:17-28, 34**) The sons of Shem were E′lam, As′shur, Ar·pach′shad, Lud, and A′ram, and Uz, Hul, Ge′ther, and Mash.
18 Ar·pach′shad became father to She′lah, and She′lah became father to E′ber.
19 Two sons were born to E′ber. The name of the one was Pe′leg, because in his lifetime the earth was divided. The name of his brother was Jok′tan.
20 Jok′tan became father to Al·mo′dad, She′leph, Ha·zar·ma′veth, Je′rah,
21 Ha·do′ram, U′zal, Dik′lah, 22 O′bal, A·bim′a·el, She′ba, 23 O′phir, Hav′i·lah, and Jo′bab; all of these were the sons of Jok′tan. 24 Shem, Ar·pach′shad, She′lah, 25 E′ber, Pe′leg, Re′u, 26 Se′rug, Na′hor, Te′rah, 27 A′bram, that is, Abraham. 28 The sons of Abraham were Isaac and Ish′ma·el.
34 Abraham became father to Isaac. The sons of Isaac were E′sau and Israel.

^ par. 5 (**1 Chronicles 2:1, 2**) These were the sons of Israel: Reu′ben, Sim′e·on, Le′vi, Judah, Is′sa·char, Zeb′u·lun, 2 Dan, Joseph, Benjamin, Naph′ta·li, Gad, and Ash′er.

^ par. 5 (**Genesis 11:31–12:7**) Te′rah then took A′bram his son and Lot his grandson, the son of Ha′ran, and Sar′ai his daughter-in-law, the wife of A′bram his son, and they went with him out of Ur of the Chal·de′ans to go to the land of Ca′naan. In time they came to Ha′ran and began dwelling there. 32 The days of Te′rah were 205 years. Then Te′rah died in Ha′ran.
12:1 And Jehovah said to A′bram: “Go out from your land and away from your relatives and from the house of your father to the land that I will show you. 2 I will make you a great nation, and I will bless you, and I will make your name great, and you will become a blessing. 3 I will bless those who bless you, and I will curse him who calls down evil on you, and all the families of the ground will certainly be blessed by means of you.” 4 So A′bram went just as Jehovah had told him, and Lot went with him. A′bram was 75 years old when he left Ha′ran. 5 A′bram took his wife Sar′ai and Lot the son of his brother and all the goods that they had accumulated and the people whom they had acquired in Ha′ran, and they set out for the land of Ca′naan. When they reached the land of Ca′naan, 6 A′bram traveled through the land as far as the site of She′chem, near the big trees of Mo′reh. At that time the Ca′naan·ites were in the land. 7 Jehovah then appeared to A′bram and said: “To your offspring I am going to give this land.” So he built an altar there to Jehovah, who had appeared to him.

^ par. 5 (**Genesis 14:13**) After that a man who had escaped came and told A′bram the Hebrew. He was then dwelling among the big trees of Mam′re the Am′or·ite, the brother of Esh′col and A′ner. These men were allies of A′bram.

^ par. 5 (**Genesis 17:4-6**) “As for me, look! my covenant is with you, and you will certainly become a father of many nations. 5 Your name will no longer be A′bram; your name will become Abraham, for I will make you a father of many nations. 6 I will make you very, very fruitful and will make you become nations, and kings will come from you.

^ par. 5 (**Genesis 32:27-29**) So he said to him: “What is your name?” to which he said: “Jacob.” 28 Then he said: “Your name will no longer be Jacob but Israel, for you have contended with God and with men and you have at last prevailed.” 29 In turn Jacob inquired: “Tell me, please, your name.” However, he said: “Why is it that you ask my name?” With that he blessed him there.

^ par. 5 (**2 Kings 16:6**) At that time King Re′zin of Syria restored E′lath to E′dom, after which he drove the Jews out of E′lath. And the E′dom·ites entered E′lath, and they have occupied it down to this day.

^ par. 6 (**Esther 3:6**) But he despised the thought of doing away with Mor′de·cai alone, for they had told him about Mor′de·cai’s people. So Ha′man began seeking to annihilate all the Jews who were in the entire realm of A·has·u·e′rus, all of Mor′de·cai’s people.

^ par. 6 (**Esther 9:20**) Mor′de·cai recorded these events and sent official letters to all the Jews in all the provinces of King A·has·u·e′rus, both near and far.

^ par. 7 (**Genesis 12:1-3**) And Jehovah said to A′bram: “Go out from your land and away from your relatives and from the house of your father to the land that I will show you. 2 I will make you a great nation, and I will bless you, and I will make your name great, and you will become a blessing. 3 I will bless those who bless you, and I will curse him who calls down evil on you, and all the families of the ground will certainly be blessed by means of you.”

^ par. 7 (**Genesis 22:1-14**) Now after this the true God put Abraham to the test, and he said to him: “Abraham!” to which he replied: “Here I am!” 2 Then he said: “Take, please, your son, your only son whom you so love, Isaac, and travel to the land of Mo·ri′ah and offer him up there as a burnt offering on one of the mountains that I will designate to you.” 3 So Abraham got up early in the morning and saddled his donkey and took two of his servants along with him and his son Isaac. He split the wood for the burnt

offering, and then he rose and traveled to the place that the true God indicated to him. [4] On the third day, Abraham looked up and saw the place from a distance. [5] Abraham now said to his servants: “You stay here with the donkey, but the boy and I will go over there and worship and return to you.” [6] So Abraham took the wood for the burnt offering and put it on his son Isaac. Then he took in his hands the fire and the knife, and the two of them walked on together. [7] Then Isaac said to his father Abraham: “My father!” He replied: “Yes, my son!” So he continued: “Here are the fire and the wood, but where is the sheep for the burnt offering?” [8] To this Abraham said: “God himself will provide the sheep for the burnt offering, my son.” And both of them walked on together. [9] Finally they reached the place that the true God had indicated to him, and Abraham built an altar there and arranged the wood on it. He bound his son Isaac hand and foot and put him on the altar on top of the wood. [10] Then Abraham reached out his hand and took the knife to kill his son. [11] But Jehovah’s angel called to him from the heavens and said: “Abraham, Abraham!” to which he answered: “Here I am!” [12] Then he said: “Do not harm the boy, and do not do anything at all to him, for now I do know that you are God-fearing because you have not withheld your son, your only one, from me.” [13] At that Abraham looked up, and there just beyond him was a ram caught by its horns in a thicket. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. [14] And Abraham named that place Je·ho′vah-ji′reh. This is why it is still said today: “In the mountain of Jehovah it will be provided.”

^ par. 7 (**Genesis 22:15-18**) And Jehovah’s angel called to Abraham a second time from the heavens, [16] saying: “‘By myself I swear,’ declares Jehovah, ‘that because you have done this and you have not withheld your son, your only one, [17] I will surely bless you and I will surely multiply your offspring like the stars of the heavens and like the grains of sand on the seashore, and your offspring will take possession of the gate of his enemies. [18] And by means of your offspring all nations of the earth will obtain a blessing for themselves because you have listened to my voice.’”

^ par. 7 (**Genesis 26:3-5**) Reside as a foreigner in this land, and I will continue with you and bless you because to you and to your offspring I will

give all these lands, and I will carry out the oath that I swore to your father Abraham: [4] ‘I will multiply your offspring like the stars of the heavens; and I will give to your offspring all these lands; and by means of your offspring, all nations of the earth will obtain a blessing for themselves,’ [5] on account of the fact that Abraham listened to my voice and continued to keep my requirements, my commands, my statutes, and my laws.”

^ par. 7 (**Genesis 28:13-15**) And look! there was Jehovah stationed above it, and he said: “I am Jehovah the God of Abraham your father and the God of Isaac. The land on which you are lying, to you I am going to give it and to your offspring. [14] And your offspring will certainly become like the dust particles of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and by means of you and by means of your offspring all the families of the ground will certainly be blessed. [15] I am with you, and I will safeguard you wherever you go, and I will return you to this land. I will not leave you until I have done what I have promised you.”

^ par. 7 (**Psalm 89:4, 5, 29, 30, 36, 37**) “I have made a covenant with my chosen one; I have sworn to David my servant: [4] ‘I will firmly establish your offspring forever, And I will build up your throne for all generations.’”
[29] I will establish his offspring forever And make his throne as enduring as the heavens. [30] If his sons leave my law And do not walk according to my decrees,
[36] His offspring will endure forever; His throne will endure like the sun before me. [37] Like the moon, it will be firmly established forever As a faithful witness in the skies.”

^ par. 7 (**Psalm 89:3, 4, 28, 29, 35, 36 *NW***) “I have made a covenant with my chosen one; I have sworn to David my servant: [4] ‘I will firmly establish your offspring forever, And I will build up your throne for all generations.’”
[28] I will maintain my loyal love for him forever, And my covenant with him will never fail. [29] I will establish his offspring forever And make his throne as enduring as the heavens.
[35] I have sworn in my holiness, once and for all; I will not tell lies to David.

[36] His offspring will endure forever; His throne will endure like the sun before me.

^ par. 8 (**Deuteronomy 6:23**) And he brought us out from there in order to bring us here to give us the land about which he had sworn to our forefathers.

^ par. 8 (**Deuteronomy 34:10**) But there has never again arisen a prophet in Israel like Moses, whom Jehovah knew face-to-face.

^ par. 8 (**Exodus 2:1–3:22**) About that time, a certain man of the house of Le′vi married a daughter of Le′vi. [2] And the woman became pregnant and gave birth to a son. When she saw how beautiful he was, she kept him concealed for three months. [3] When she was no longer able to conceal him, she took a papyrus basket and coated it with bitumen and pitch and put the child in it and placed it among the reeds by the bank of the Nile River. [4] But his sister stood at a distance to see what would happen to him. [5] When Phar′aoh's daughter came down to bathe in the Nile, her female attendants were walking by the side of the Nile. And she caught sight of the basket in the middle of the reeds. She immediately sent her slave girl to get it. [6] When she opened it, she saw the child, and the boy was crying. She felt compassion for him, but she said: "This is one of the children of the Hebrews." [7] Then his sister said to Phar′aoh's daughter: "Shall I go and call a nursing woman from the Hebrews to nurse the child for you?" [8] Phar′aoh's daughter said to her: "Go!" At once the girl went and called the child's mother. [9] Phar′aoh's daughter then said to her: "Take this child with you and nurse him for me, and I will pay you." So the woman took the child and nursed him. [10] When the child grew older, she brought him to Phar′aoh's daughter, and he became a son to her. She named him Moses and said: "It is because I have drawn him out of the water." [11] Now in those days, after Moses had become an adult, he went out to his brothers to look at the burdens they were bearing, and he caught sight of an Egyptian beating a Hebrew, one of his brothers. [12] So he looked this way and that, and seeing no one, he killed the Egyptian and hid him in the sand. [13] But he went out on the following day, and there were two Hebrew men fighting with each other. So he said to the one in the wrong: "Why do you strike your

companion?” [14] At this he said: “Who appointed you as a prince and a judge over us? Are you planning to kill me just as you killed the Egyptian?” Moses now was afraid and said: “Surely the matter has become known!” [15] Then Phar′aoh heard about it, and he attempted to kill Moses; but Moses ran away from Phar′aoh and went to dwell in the land of Mid′i·an, and he sat down by a well. [16] Now the priest of Mid′i·an had seven daughters, and these came to draw water and to fill the troughs to water their father’s flock. [17] But as usual, the shepherds came and drove them away. At this Moses got up and helped the women and watered their flock. [18] When they came home to their father Reu′el, he exclaimed: “How is it that you have come home so quickly today?” [19] They replied: “A certain Egyptian rescued us from the shepherds, and he even drew water for us and watered the flock.” [20] He said to his daughters: “But where is he? Why did you leave the man behind? Call him, so that he may eat with us.” [21] After that Moses consented to stay with the man, and he gave his daughter Zip·po′rah to Moses in marriage. [22] Later she bore a son, and he named him Ger′shom, for he said, “I have become a foreign resident in a foreign land.” [23] After a long time, the king of Egypt died, but the Israelites continued to groan because of the slavery and to cry out in complaint, and their cry for help because of the slavery kept going up to the true God. [24] In time God heard their groaning, and God remembered his covenant with Abraham, Isaac, and Jacob. [25] So God looked on the Israelites; and God took notice.

3:[1] Moses became a shepherd of the flock of his father-in-law Jeth′ro, the priest of Mid′i·an. While he was leading the flock to the west side of the wilderness, he eventually came to the mountain of the true God, to Ho′reb. [2] Then Jehovah’s angel appeared to him in a flame of fire in the midst of a thornbush. As he kept looking, he saw that the thornbush was on fire, and yet the thornbush was not consumed. [3] So Moses said: “I will go over to inspect this unusual sight to see why the thornbush does not burn up.” [4] When Jehovah saw that he went over to look, God called to him out of the thornbush and said: “Moses! Moses!” to which he said: “Here I am.” [5] Then he said: “Do not come any nearer. Remove your sandals from your feet, because the place where you are standing is holy ground.” [6] He went on to say: “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, because he was afraid to

look at the true God. 7 Jehovah added: “I have certainly seen the affliction
of my people who are in Egypt, and I have heard their outcry because of
those who force them to work; I well know the pains they suffer. 8 I will go
down to rescue them out of the hand of the Egyptians and to bring them up
out of that land to a land good and spacious, a land flowing with milk and
honey, the territory of the Ca′naan·ites, the Hit′tites, the Am′or·ites, the
Per′iz·zites, the Hi′vites, and the Jeb′u·sites. 9 Now look! The outcry of the
people of Israel has reached me, and I have seen also the harsh way that the
Egyptians are oppressing them. 10 Now come, I will send you to Phar′aoh,
and you will bring my people the Israelites out of Egypt.” 11 However,
Moses said to the true God: “Who am I that I should go to Phar′aoh and
bring the Israelites out of Egypt?” 12 To this he said: “I will prove to be with
you, and this is the sign for you that it was I who sent you: After you have
brought the people out of Egypt, you people will serve the true God on this
mountain.” 13 But Moses said to the true God: “Suppose I go to the
Israelites and say to them, ‘The God of your forefathers has sent me to you,’
and they say to me, ‘What is his name?’ What should I say to them?” 14 So
God said to Moses: “I Will Become What I Choose to Become.” And he
added: “This is what you are to say to the Israelites, ‘I Will Become has
sent me to you.’” 15 Then God said once more to Moses: “This is what you
are to say to the Israelites, ‘Jehovah the God of your forefathers, the God of
Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This
is my name forever, and this is how I am to be remembered from generation
to generation. 16 Now go, and gather the elders of Israel and say to them,
‘Jehovah the God of your forefathers has appeared to me, the God of
Abraham, Isaac, and Jacob, and he said: “I have certainly taken notice of
you and of what is being done to you in Egypt. 17 So I say, I will take you
away from affliction at the hands of the Egyptians to the land of the
Ca′naan·ites, the Hit′tites, the Am′or·ites, the Per′iz·zites, the Hi′vites, and
the Jeb′u·sites, to a land flowing with milk and honey.”’ 18 “They will
certainly listen to your voice, and you will go, you and the elders of Israel,
to the king of Egypt, and you men should say to him: ‘Jehovah the God of
the Hebrews has communicated with us. So, please, let us make a three-day
journey into the wilderness so that we may sacrifice to Jehovah our God.’
19 But I myself well know that the king of Egypt will not give you

permission to go unless a mighty hand compels him. [20] So I will have to stretch out my hand and strike Egypt with all my extraordinary acts that I will do in it, and after that he will send you out. [21] And I will give this people favor in the eyes of the Egyptians, and when you go, you will by no means go empty-handed. [22] Each woman must ask her neighbor and the woman lodging in her house for articles of silver and of gold as well as clothing, and you will put them on your sons and your daughters; and you will plunder the Egyptians."

^ par. 10 (**Exodus 19:5, 6**) Now if you will strictly obey my voice and keep my covenant, you will certainly become my special property out of all peoples, for the whole earth belongs to me. 6 You will become to me a kingdom of priests and a holy nation.' These are the words that you are to say to the Israelites."

^ par. 10 (**Isaiah 43:10, 12**) "You are my witnesses," declares Jehovah, "Yes, my servant whom I have chosen, So that you may know and have faith in me And understand that I am the same One. Before me no God was formed, And after me there has been none.
[12] "I am the One who declared and saved and made known When there was no foreign god among you. So you are my witnesses," declares Jehovah, "and I am God.

^ box (**Exodus 20:3-14**) You must not have any other gods besides me.
[4] "You must not make for yourself a carved image or a form like anything that is in the heavens above or on the earth below or in the waters under the earth. [5] You must not bow down to them nor be enticed to serve them, for I, Jehovah your God, am a God who requires exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me, [6] but showing loyal love to the thousandth generation of those who love me and keep my commandments. [7] "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave unpunished the one who takes up His name in a worthless way. [8] "Remember the Sabbath day to keep it sacred. [9] You are to labor and do all your work for six days, [10] but the seventh day is a sabbath to Jehovah your God. You must not do any work,

neither you nor your son nor your daughter nor your slave man nor your slave girl nor your domestic animal nor your foreign resident who is inside your settlements. [11] For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and he began to rest on the seventh day. That is why Jehovah blessed the Sabbath day and made it sacred. [12] "Honor your father and your mother, so that you may live a long time in the land that Jehovah your God is giving you. [13] "You must not murder. [14] "You must not commit adultery.

^ par. 11 (**Exodus 26:1-28:43**) "You are to make the tabernacle with ten tent cloths of fine twisted linen, blue thread, purple wool, and scarlet material. You are to make them with embroidered cherub designs. [2] Each tent cloth will be 28 cubits long and 4 cubits wide. All the tent cloths are to be the same size. [3] Five tent cloths are to be joined one to another to form a series, and the other five tent cloths will be joined in a series. [4] You will make loops of blue thread on the edge of the one tent cloth at the end of the series, and you are to do the same on the outermost edge of the other set where it will join. [5] You will make 50 loops on the one tent cloth and 50 loops on the edge of the other tent cloth so that they will be opposite each other where they join. [6] You are to make 50 gold clasps and join the tent cloths together with the clasps, and the tabernacle will form one unit. [7] "You will also make cloths of goat hair for the tent over the tabernacle. You will make 11 tent cloths. [8] Each tent cloth will be 30 cubits long and 4 cubits wide. All 11 tent cloths are to be the same size. [9] You are to join five of the tent cloths together and join the other six tent cloths together, and you are to fold over the sixth tent cloth at the front of the tent. [10] And you are to make 50 loops on the edge of the one tent cloth, the outermost one in the series, and 50 loops on the edge of the tent cloth at the other place where they join. [11] You are to make 50 copper clasps and put the clasps in the loops and join the tent together, and it will become one unit. [12] The remaining part of the tent cloths will serve as an overhanging. Half of the tent cloth that remains will hang over the back of the tabernacle. [13] The remaining length of the cloths of the tent will serve as an overhanging for the tabernacle by one cubit on each side, in order to cover it. [14] "You will also make a covering for the tent of ram skins dyed red and over that a covering of sealskins. [15] "You

will make the panel frames for the tabernacle out of acacia wood standing upright. [16] Each panel frame is to be ten cubits high and a cubit and a half wide. [17] Each panel frame has two tenons joined to each other. That is how you should make all the panel frames of the tabernacle. [18] You are to make 20 panel frames for the south side of the tabernacle, facing south. [19] "You will make 40 silver socket pedestals under the 20 panel frames: two socket pedestals under the one panel frame for its two tenons and two socket pedestals under each following panel frame for its two tenons. [20] For the other side of the tabernacle, the northern side, make 20 panel frames [21] and their 40 silver socket pedestals, two socket pedestals under one panel frame and two socket pedestals under each following panel frame. [22] For the rear section of the tabernacle to the west, you will make six panel frames. [23] You will make two panel frames to serve as the two rear corner posts of the tabernacle. [24] They should be doubled from the bottom to the top, up to the first ring. This should be done for both of them, and they will form the two corner posts. [25] And there will be eight panel frames and their 16 silver socket pedestals, two socket pedestals under the one panel frame and two socket pedestals under each following panel frame. [26] "You will make bars of acacia wood, five for the panel frames of the one side of the tabernacle, [27] and five bars for the panel frames of the other side of the tabernacle, and five bars for the panel frames of the side of the tabernacle to the west, for the rear section. [28] The middle bar that runs along the center of the panel frames should extend from end to end. [29] "You will overlay the panel frames with gold, and you will make their rings of gold as holders for the bars, and you will overlay the bars with gold. [30] You must set up the tabernacle according to its plan that you were shown in the mountain. [31] "You are to make a curtain of blue thread, purple wool, scarlet material, and fine twisted linen. It will be made with cherubs embroidered on it. [32] You will hang it on four pillars of acacia overlaid with gold. Their hooks are to be of gold. The pillars are set on four socket pedestals of silver. [33] You will hang the curtain under the clasps and bring the ark of the Testimony there within the curtain. The curtain will make a division for you between the Holy and the Most Holy. [34] You must put the cover on the ark of the Testimony in the Most Holy. [35] "You will place the table outside the curtain, with the lampstand opposite the table on the south side of the tabernacle; and the table you will

put on the north side. [36] You will make a screen for the entrance of the tent
out of blue thread, purple wool, scarlet material, and fine twisted linen
woven together. [37] You will make five pillars of acacia for the screen and
overlay them with gold. Their hooks are to be of gold, and you will cast five
socket pedestals of copper for them.
27:[1] "You will make the altar of acacia wood; it will be five cubits long
and five cubits wide. The altar should be square and three cubits high. [2] You
will make horns on its four corners; the horns will be part of the altar, and
you will overlay the altar with copper. [3] You will make buckets for clearing
away its ashes, along with shovels, bowls, forks, and fire holders, and you
will make all its utensils of copper. [4] You will make a grating for the altar, a
network of copper, and on the network four rings of copper at its four
corners. [5] You will set it down below the rim of the altar, and the network
will extend partway down into the altar. [6] You will make poles of acacia
wood for the altar and overlay them with copper. [7] The poles will be
inserted into the rings so that the poles are on the two sides of the altar
when it is carried. [8] You will make the altar in the form of a hollow chest of
planks. It should be made just as He showed you on the mountain. [9] "You
will make the courtyard of the tabernacle. For the south side, facing south,
the courtyard will have hanging curtains of fine twisted linen, 100 cubits
long for the one side. [10] It will have 20 pillars with 20 copper socket
pedestals. The hooks of the pillars and their connectors are of silver. [11] The
hanging curtains for the north side will also be 100 cubits long, along with
its 20 pillars and their 20 copper socket pedestals, with silver hooks and
connectors for the pillars. [12] There are to be hanging curtains on the west
side for 50 cubits across the width of the courtyard, with ten pillars and ten
socket pedestals. [13] The width of the courtyard on the east side toward the
sunrise is 50 cubits. [14] There will be 15 cubits of hanging curtains on the
one side, with three pillars and three socket pedestals. [15] And for the other
side, there will be 15 cubits of hanging curtains, with three pillars and three
socket pedestals. [16] "The entrance of the courtyard should have a screen 20
cubits long made of blue thread, purple wool, scarlet material, and fine
twisted linen woven together, with four pillars and their four socket
pedestals. [17] All the pillars surrounding the courtyard will have silver
fasteners and silver hooks, but their socket pedestals will be of copper.

[18] The courtyard is to be 100 cubits long, 50 cubits wide, and 5 cubits high,
made from fine twisted linen, and it should have copper socket pedestals.
[19] All the utensils and the items used in the service of the tabernacle, as well
as its tent pins and all the pins of the courtyard, are to be of copper. [20] "You
are to command the Israelites to bring you pure, beaten olive oil for the
lighting, in order to keep the lamps burning constantly. [21] In the tent of
meeting, outside the curtain that is near the Testimony, Aaron and his sons
will arrange to keep the lamps lit from evening until morning before
Jehovah. It is a lasting statute for all their generations to be carried out by
the Israelites.

28:[1] "You are to summon from the Israelites your brother Aaron, along
with his sons, so that he may serve as priest to me—Aaron, along with
Na′dab and A·bi′hu, El·e·a′zar and Ith′a·mar, the sons of Aaron. [2] You are to
make holy garments for Aaron your brother, for glory and beauty. [3] You are
to speak to all those who are skillful, those whom I have filled with the
spirit of wisdom, and they will make Aaron's garments for his
sanctification, so that he may serve as priest to me. [4] "These are the
garments that they will make: a breastpiece, an eph′od, a sleeveless coat, a
checkered robe, a turban, and a sash; they will make these holy garments
for your brother Aaron and his sons, so that he may serve as priest to me.
[5] The skilled workers will use the gold, the blue thread, the purple wool, the
scarlet material, and the fine linen. [6] "They are to make the eph′od of gold,
blue thread, purple wool, scarlet material, and fine twisted linen, and it
should be embroidered. [7] It is to have two attached shoulder pieces that join
it at its two edges. [8] The woven belt, which is attached to the eph′od for
tying it securely in position, should be of the same materials: gold, blue
thread, purple wool, scarlet material, and fine twisted linen. [9] "You are to
take two onyx stones and engrave on them the names of the sons of Israel,
[10] six names on the one stone and the six remaining names on the other
stone, in the order of their births. [11] A stone engraver will engrave the names
of the sons of Israel on the two stones as he would engrave a seal. Then you
are to have them mounted in gold settings. [12] You are to put the two stones
on the shoulder pieces of the eph′od as memorial stones for the sons of
Israel, and Aaron must carry their names before Jehovah on his two
shoulder pieces as a memorial. [13] You are to make settings of gold [14] and

two chains of pure gold twisted like a cord, and you must attach the corded chains to the settings. 15 “You are to have an embroiderer make the breastpiece of judgment. It should be made like the ephʹod, out of gold, blue thread, purple wool, scarlet material, and fine twisted linen. 16 It should be square when doubled, a span long and a span wide. 17 You should set in it mounted stones, four rows of stones. The first row is ruby, topaz, and emerald. 18 The second row is turquoise, sapphire, and jasper. 19 The third row is leshʹem stone, agate, and amethyst. 20 The fourth row is chrysʹo·lite, onyx, and jade. They should be mounted in settings of gold. 21 The stones will correspond to the names of the 12 sons of Israel. Each one should be engraved like a seal, each name representing one of the 12 tribes. 22 “You are to make wreathed chains on the breastpiece, like cords of pure gold. 23 You are to make two rings of gold for the breastpiece and attach the two rings to the two ends of the breastpiece. 24 You are to put the two cords of gold through the two rings at the ends of the breastpiece. 25 You will put the two ends of the two cords through the two settings, and you must attach them to the shoulder pieces of the ephʹod, at the front. 26 You are to make two rings of gold and set them at the two ends on the inside edge of the breastpiece, facing the ephʹod. 27 You should make two more rings of gold on the front of the ephʹod, below the two shoulder pieces, close to where it is joined, above the woven belt of the ephʹod. 28 The breastpiece should be held in place by a blue cord, tying its rings to the rings of the ephʹod. This will keep the breastpiece in place on the ephʹod, above the woven belt. 29 “Aaron must carry the names of the sons of Israel on the breastpiece of judgment over his heart when he comes into the Holy as a constant memorial before Jehovah. 30 You will put the Uʹrim and the Thumʹmim into the breastpiece of judgment, and they must be over Aaron’s heart when he comes in before Jehovah, and Aaron must carry the means for making judgments of the Israelites over his heart before Jehovah constantly. 31 “You are to make the sleeveless coat of the ephʹod entirely of blue thread. 32 There will be an opening at the top in the middle of it. Its opening should have a border woven all around it by a loom worker. It should be like the opening of a coat of mail, so that it will not be torn. 33 You should make pomegranates of blue thread, purple wool, and scarlet material all around its hem, along with bells of gold in between them. 34 You should alternate a

bell of gold and a pomegranate, a bell of gold and a pomegranate, all around the hem of the sleeveless coat. 35 It must be worn by Aaron so that he may minister, and the sound from it must be heard when he goes into the sanctuary before Jehovah and when he comes out, so that he will not die. 36 "You are to make a shining plate of pure gold and engrave on it as one would engrave a seal: 'Holiness belongs to Jehovah.' 37 You must fasten it to the turban with a blue cord; it is to remain on the front of the turban. 38 It will be on Aaron's forehead, and Aaron will bear responsibility when someone commits an error against the holy things, which the Israelites sanctify when they offer them as holy gifts. It must always remain on his forehead, so that they may gain approval before Jehovah. 39 "You are to weave the checkered robe of fine linen, make a turban of fine linen, and make a woven sash. 40 "You will also make robes, sashes, and headgear for Aaron's sons, for glory and beauty. 41 You will clothe your brother Aaron and his sons with him, and you are to anoint them and install them and sanctify them, and they will serve as priests to me. 42 Also make linen shorts for them to cover their naked flesh. These are to extend from the hips to the thighs. 43 These must be worn by Aaron and his sons when they come into the tent of meeting or when they approach the altar to minister in the holy place, so that they may not incur guilt and die. It is a permanent statute for him and his offspring after him.

^ par. 11 (**Joshua 1:2-6**) "Moses my servant is dead. Now get up, cross the Jordan, you and all this people, and go into the land that I am giving to them, to the people of Israel. 3 I will give you every place on which you set your foot, just as I promised Moses. 4 Your territory will extend from the wilderness up to Leb′a·non and to the great river, the Eu·phra′tes—all the land of the Hit′tites—and to the Great Sea on the west. 5 No one will be able to take a stand against you as long as you live. Just as I was with Moses, so I will be with you. I will neither desert you nor abandon you. 6 Be courageous and strong, for you are the one who will cause this people to inherit the land that I swore to their forefathers I would give to them.

^ par. 11 (**1 Samuel 8:7**) and Jehovah said to Samuel: "Listen to everything the people say to you; for it is not you whom they have rejected, but it is I whom they have rejected as their king.

^ par. 12 (**Genesis 22:18**) And by means of your offspring all nations of the earth will obtain a blessing for themselves because you have listened to my voice.’”

^ par. 12 (**2 Samuel 7:8-16**) Now say this to my servant David, ‘This is what Jehovah of armies says: “I took you from the pastures, from following the flock, to become a leader over my people Israel. 9 And I will be with you wherever you go, and I will do away with all your enemies from before you; and I will make a great name for you like the name of the great men of the earth. 10 I will appoint a place for my people Israel and settle them, and they will live there and not be disturbed anymore; and wicked men will not oppress them again as they did in the past, 11 from the day that I appointed judges over my people Israel. And I will give you rest from all your enemies. ““‘Also, Jehovah has told you that Jehovah will make a house for you. 12 When your days come to an end and you are laid to rest with your forefathers, then I will raise up your offspring after you, your own son, and I will firmly establish his kingdom. 13 He is the one who will build a house for my name, and I will firmly establish the throne of his kingdom forever. 14 I will become his father, and he will become my son. When he does wrong, I will reprove him with the rod of men and with the strokes of the sons of men. 15 My loyal love will not be taken away from him the way I took it away from Saul, whom I removed from before you. 16 Your house and your kingdom will be secure forever before you; your throne will be firmly established forever.”’”

^ par. 12 (**Psalm 72:1-20**) O God, give your judgments to the king, And endow the son of the king with your righteousness. 2 May he plead the cause of your people with righteousness, And of your lowly ones with justice. 3 May the mountains bring peace to the people, And may the hills bring righteousness. 4 Let him defend the lowly among the people, Let him save the sons of the poor, And let him crush the defrauder. 5 They will fear you as long as there is a sun And as long as the moon remains, For generation after generation. 6 He will be like the rain that falls on the mown grass, Like showers of rain that water the earth. 7 In his days the righteous

will flourish, And peace will abound until the moon is no more. [8] He will have subjects from sea to sea And from the River to the ends of the earth. [9] The desert dwellers will bow down before him, And his enemies will lick the dust. [10] The kings of Tar′shish and of the islands will pay tribute. The kings of She′ba and of Se′ba will present gifts. [11] All the kings will bow down before him, And all the nations will serve him. [12] For he will rescue the poor who cry for help, Also the lowly one and whoever has no helper. [13] He will have pity on the lowly and the poor, And the lives of the poor he will save. [14] From oppression and from violence he will rescue them, And their blood will be precious in his eyes. [15] May he live and be given the gold of She′ba. May prayers be said for him continually, And may he be blessed all day long. [16] There will be an abundance of grain on the earth; On the top of the mountains it will overflow. His fruit will flourish as in Leb′a·non, And in the cities people will blossom like the vegetation of the earth. [17] May his name endure forever, And may it prosper as long as the sun. May people obtain a blessing for themselves by means of him; May all nations pronounce him happy. [18] May Jehovah God be praised, Israel's God, Who alone does wonderful things. [19] May his glorious name be praised forever, And may his glory fill the whole earth. Amen and Amen. [20] This completes the prayers of David, the son of Jes′se.

^ par. 12 (**Isaiah 11:1-10**) A twig will grow out of the stump of Jes′se, And a sprout from his roots will bear fruit. [2] And the spirit of Jehovah will settle upon him, The spirit of wisdom and of understanding, The spirit of counsel and of mightiness, The spirit of knowledge and of the fear of Jehovah. [3] And he will find delight in the fear of Jehovah. He will not judge by what appears to his eyes, Nor reprove simply according to what his ears hear. [4] He will judge the lowly with fairness, And with uprightness he will give reproof in behalf of the meek ones of the earth. He will strike the earth with the rod of his mouth And put the wicked to death with the breath of his lips. [5] Righteousness will be the belt around his waist, And faithfulness the belt of his hips. [6] The wolf will reside for a while with the lamb, And with the young goat the leopard will lie down, And the calf and the lion and the fattened animal will all be together; And a little boy will lead them. [7] The cow and the bear will feed together, And their young will lie down together.

The lion will eat straw like the bull. [8] The nursing child will play over the lair of a cobra, And a weaned child will put his hand over the den of a poisonous snake. [9] They will not cause any harm Or any ruin in all my holy mountain, Because the earth will certainly be filled with the knowledge of Jehovah As the waters cover the sea. [10] In that day the root of Jes′se will stand up as a signal for the peoples. To him the nations will turn for guidance, And his resting-place will become glorious.

^ par. 12 (**Zechariah 9:9, 10**) Rejoice greatly, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king is coming to you. He is righteous, bringing salvation, Humble and riding on a donkey, On a colt, the foal of a female donkey. [10] I will take away the war chariot from E′phra·im And the horse from Jerusalem. The battle bow will be taken away. And he will proclaim peace to the nations; His rulership will be from sea to sea And from the River to the ends of the earth.

^ par. 13 (**Isaiah 1:4-17**) Woe to the sinful nation, The people weighed down with error, A brood of wicked men, corrupt children! They have abandoned Jehovah; They have treated the Holy One of Israel with disrespect; They have turned their backs on him. [5] Where will you be struck next as you add to your rebellion? The whole head is sick, And the whole heart is diseased. [6] From the sole of the foot to the head, nothing is healthy. There are wounds and bruises and open sores —They have not been treated or bound up or softened with oil. [7] Your land is desolate. Your cities are burned with fire. Foreigners devour your land right in front of you. It is like a wasteland overthrown by foreigners. [8] The daughter of Zion has been left like a shelter in a vineyard, Like a hut in a cucumber field, Like a city under siege. [9] Unless Jehovah of armies had left us a few survivors, We should have become just like Sod′om, And we should have resembled Go·mor′rah. [10] Hear the word of Jehovah, you dictators of Sod′om. Pay attention to the law of our God, you people of Go·mor′rah. [11] “Of what benefit to me are your many sacrifices?” says Jehovah. “I have had enough of your burnt offerings of rams and the fat of well-fed animals, And I have no delight in the blood of young bulls and lambs and goats. [12] When you come to appear before me, Who has required this from you, This trampling of my courtyards? [13] Stop bringing in any more worthless grain offerings. Your

incense is detestable to me. New moons, sabbaths, the calling of conventions —I cannot put up with the use of magical power along with your solemn assembly. [14] I have hated your new moons and your festivals. They have become a burden to me; I am tired of bearing them. [15] And when you spread out your palms, I hide my eyes from you. Although you offer many prayers, I am not listening; Your hands are filled with blood. [16] Wash yourselves, make yourselves clean; Remove your evil deeds from my sight; Stop doing bad. [17] Learn to do good, seek justice, Correct the oppressor, Defend the rights of the fatherless child, And plead the cause of the widow."

^ par. 14 (**2 Chronicles 36:20, 21**) He carried off captive to Babylon those who escaped the sword, and they became servants to him and his sons until the kingdom of Persia began to reign, [21] to fulfill Jehovah's word spoken by Jeremiah, until the land had paid off its sabbaths. All the days it lay desolate it kept sabbath, to fulfill 70 years.

^ par. 14 (**Jeremiah 25:11, 12**) And all this land will be reduced to ruins and will become an object of horror, and these nations will have to serve the king of Babylon for 70 years.'" [12] "'But when 70 years have been fulfilled, I will call to account the king of Babylon and that nation for their error,' declares Jehovah, 'and I will make the land of the Chal·de′ans a desolate wasteland for all time.

^ par. 14 (**Daniel 9:2**) in the first year of his reign I, Daniel, discerned by the books the number of years mentioned in the word of Jehovah to Jeremiah the prophet to fulfill the desolation of Jerusalem, namely, 70 years.

^ par. 15 (**Ezra 2:64, 65**) The total number of the entire congregation was 42,360, [65] apart from their male and female slaves, who were 7,337; they also had 200 male and female singers.

^ par. 29 (**Deuteronomy 6:4**) "Listen, O Israel: Jehovah our God is one Jehovah.

^ par. 32 (**Ecclesiastes 9:5, 10**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten.

^ par. 32 (**Daniel 12:1, 2**) “During that time Mi′cha·el will stand up, the great prince who is standing in behalf of your people. And there will occur a time of distress such as has not occurred since there came to be a nation until that time. And during that time your people will escape, everyone who is found written down in the book. 2 And many of those asleep in the dust of the earth will wake up, some to everlasting life and others to reproach and to everlasting contempt.

^ par. 32 (**Isaiah 26:19**) “Your dead will live. My corpses will rise up. Awake and shout joyfully, You residents in the dust! For your dew is as the dew of the morning, And the earth will let those powerless in death come to life.

^ par. 35 (**Genesis 2:7**) And Jehovah God went on to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man became a living person.

^ par. 35 (**Genesis 2:7**) And Jehovah God went on to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man became a living person

^ par. 35 (**Genesis 7:22**) Everything on dry land that had the breath of life in its nostrils died.

^ par. 35 (**Psalm 146:4**) His spirit goes out, he returns to the ground; On that very day his thoughts perish.

^ par. 35 (**Ezekiel 18:4, 20**) Look! All the souls—to me they belong. As the soul of the father so also the soul of the son—to me they belong. The soul who sins is the one who will die.
20 The soul who sins is the one who will die. A son will bear no guilt because of the error of his father, and a father will bear no guilt because of the error of his son. The righteousness of the righteous one will be

accounted to him alone, and the wickedness of the wicked one will be accounted to him alone.

^ par. 35 (**Ecclesiastes 3:19**) for there is an outcome for humans and an outcome for animals; they all have the same outcome. As the one dies, so the other dies; and they all have but one spirit. So man has no superiority over animals, for everything is futile.

^ par. 35 (**Ecclesiastes 9:5, 10**)
For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten.
10 Whatever your hand finds to do, do with all your might, for there is no work nor planning nor knowledge nor wisdom in the Grave, where you are going.
^ par. 35 (**Ecclesiastes 12:7**) Then the dust returns to the earth, just as it was, and the spirit returns to the true God who gave it.

^ par. 36 (**Job 14:14, 15**) If a man dies, can he live again? I will wait all the days of my compulsory service Until my relief comes. 15 You will call, and I will answer you. You will long for the work of your hands.

^ par. 36 (**Daniel 12:2, 13**) And many of those asleep in the dust of the earth will wake up, some to everlasting life and others to reproach and to everlasting contempt.
13 "But as for you, go on to the end. You will rest, but you will stand up for your lot at the end of the days."

^ par. 37 (**Psalm 18:25**) With someone loyal you act in loyalty; With the blameless man you deal blamelessly;

^ par. 37 (**Psalm 147:4**) He counts the number of the stars; He calls all of them by name.

^ par. 37 (**Isaiah 25:7, 8**) In this mountain he will do away with the shroud that is enveloping all the peoples And the covering that is woven over all the nations. 8 He will swallow up death forever, And the Sovereign Lord

Jehovah will wipe away the tears from all faces. The reproach of his people he will take away from all the earth, For Jehovah himself has spoken it.

^ par. 37 (**Isaiah 40:25, 26**) “To whom can you liken me to make me his equal?” says the Holy One. 26 “Lift up your eyes to heaven and see. Who has created these things? It is the One who brings out their army by number; He calls them all by name. Because of his vast dynamic energy and his awe-inspiring power, Not one of them is missing.

^ par. 38 (**Exodus 3:15**) Then God said once more to Moses: “This is what you are to say to the Israelites, ‘Jehovah the God of your forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and this is how I am to be remembered from generation to generation.

^ par. 38 (**Psalm 135:13**) O Jehovah, your name endures forever. O Jehovah, your fame endures for all generations.

^ par. 42 (**Genesis 12:8**) Later he moved from there to the mountainous region east of Beth′el and pitched his tent with Beth′el on the west and A′i on the east. There he built an altar to Jehovah and began to call on the name of Jehovah.

^ par. 42 (**Ruth 1:8, 9, 17**) Na·o′mi said to both of her daughters-in-law: “Go, return, each of you to your mother’s home. May Jehovah show loyal love to you, just as you have shown it to the men who have died and to me. 9 May Jehovah grant that each of you finds security in the home of your husband.” Then she kissed 17 Where you die I will die, and there I will be buried. May Jehovah do so to me and add to it if anything but death should separate me from you.” them, and they wept loudly.

^ par. 43 (**Exodus 15:1-3**) At that time Moses and the Israelites sang this song to Jehovah: “Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has hurled into the sea. 2 My strength and my might is Jah, since he has become my salvation. This is my God, and I

will praise him; my father's God, and I will exalt him. [3] Jehovah is a powerful warrior. Jehovah is his name.

^ box (**Exodus 20:8-11**) "Remember the Sabbath day to keep it sacred. [9] You are to labor and do all your work for six days, [10] but the seventh day is a sabbath to Jehovah your God. You must not do any work, neither you nor your son nor your daughter nor your slave man nor your slave girl nor your domestic animal nor your foreign resident who is inside your settlements. [11] For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and he began to rest on the seventh day. That is why Jehovah blessed the Sabbath day and made it sacred.

^ box (**Leviticus 16:29-31**) "It will serve as a lasting statute for you: In the seventh month, on the tenth of the month, you should afflict yourselves, and you must not do any work, whether a native or a foreigner who is residing among you. [30] On this day atonement will be made for you, to declare you clean. You will be clean from all your sins before Jehovah. [31] It is a sabbath of complete rest for you, and you should afflict yourselves. It is a lasting statute.

^ box (**Leviticus 23:26-32**) Jehovah spoke further to Moses, saying: 27 "However, on the tenth of this seventh month is the Day of Atonement. You should observe a holy convention, and you must afflict yourselves and present an offering made by fire to Jehovah. [28] You are not to do any sort of work on this particular day because it is a day of atonement to make atonement for you before Jehovah your God. [29] Anyone who will not afflict himself on this day will be cut off from his people. [30] And I will destroy from among his people every person who does any sort of work on this day. [31] You must not do any sort of work. It is a lasting statute for all your generations wherever you dwell. [32] It is a sabbath of complete rest for you, and you will afflict yourselves on the ninth of the month in the evening. You should observe your sabbath from evening to evening."

^ box (**Leviticus 23:34-43**) "Tell the Israelites, 'On the 15th day of this seventh month is the Festival of Booths for seven days to Jehovah. [35] There is to be a holy convention on the first day, and you should not do any hard

work. [36] Seven days you must present an offering made by fire to Jehovah. On the eighth day, you should observe a holy convention, and you should present an offering made by fire to Jehovah. It is a solemn assembly. You may not do any hard work. [37] “‘These are the seasonal festivals of Jehovah that you should proclaim as holy conventions for presenting an offering made by fire to Jehovah: the burnt offering and the grain offering of the sacrifice and the drink offerings according to the daily schedule. [38] These are in addition to what is offered on Jehovah’s sabbaths, and your gifts, your vow offerings, and your voluntary offerings, which you should give to Jehovah. [39] However, on the 15th day of the seventh month, when you have gathered the produce of the land, you should celebrate the festival of Jehovah for seven days. On the first day is a complete rest and on the eighth day is a complete rest. [40] On the first day, you will take the fruit of majestic trees, the fronds of palm trees, the branches of leafy trees and poplars of the valley, and you will rejoice before Jehovah your God for seven days. [41] You will celebrate it as a festival to Jehovah for seven days in the year. As a lasting statute during all your generations, you should celebrate it in the seventh month. [42] You should dwell in the booths for seven days. All the natives in Israel should dwell in the booths, [43] so that your future generations may know that it was in the booths that I made the Israelites dwell when I was bringing them out of the land of Egypt. I am Jehovah your God.’”

^ box (**Numbers 29:12-38**) “‘And on the 15th day of the seventh month, you should hold a holy convention. You must not do any hard work, and you must celebrate a festival to Jehovah seven days. [13] And you will present as a burnt offering, an offering made by fire as a pleasing aroma to Jehovah, 13 young bulls, 2 rams, and 14 male lambs each a year old, all of them sound. [14] And as their grain offering of fine flour mixed with oil, three tenth measures for each bull of the 13 bulls, two tenth measures for each ram of the 2 rams, [15] and a tenth measure for each male lamb of the 14 male lambs, [16] as well as one young goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering. [17] “‘And on the second day, 12 young bulls, 2 rams, and 14 male lambs each a year old, all of them sound, [18] and their grain offering and their drink offerings for the bulls, the

rams, and the male lambs by their number according to the regular procedure, [19] as well as one young goat as a sin offering, aside from the regular burnt offering and its grain offering, together with their drink offerings. [20] “‘And on the third day, 11 bulls, 2 rams, and 14 male lambs each a year old, all of them sound, [21] and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, [22] as well as one goat as a sin offering, aside from the regular burnt offering and its grain offering and its drink offering. [23] “‘And on the fourth day, 10 bulls, 2 rams, and 14 male lambs each a year old, all of them sound, [24] their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, [25] as well as one young goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering. [26] “‘And on the fifth day, 9 bulls, 2 rams, and 14 male lambs each a year old, all of them sound, [27] and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, [28] as well as one goat as a sin offering, aside from the regular burnt offering and its grain offering and its drink offering. [29] “‘And on the sixth day, 8 bulls, 2 rams, and 14 male lambs each a year old, all of them sound, [30] and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, [31] as well as one goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offerings. [32] “‘And on the seventh day, 7 bulls, 2 rams, and 14 male lambs each a year old, all of them sound, [33] and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure for them, [34] as well as one goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering. [35] “‘On the eighth day, you should hold a solemn assembly. You should not do any hard work. [36] You will present as a burnt offering, an offering made by fire as a pleasing aroma to Jehovah, one bull, one ram, and seven male lambs each a year old, all of them sound, [37] and their grain offering and their drink offerings for the bull, the ram, and the male lambs by their number according to the regular procedure, [38] as well as one goat as

a sin offering, aside from the regular burnt offering and its grain offering and its drink offering.

^ box (**Deuteronomy 16:13-15**) “You should celebrate the Festival of Booths for seven days when you make an ingathering from your threshing floor and from your press for oil and wine. 14 Rejoice during your festival, you and your son, your daughter, your male slave, your female slave, the Levite, the foreign resident, the fatherless child, and the widow, who are inside your cities. 15 Seven days you will celebrate the festival to Jehovah your God in the place that Jehovah chooses, for Jehovah your God will bless all your produce and all that you do, and you will become nothing but joyful.

^ box (**Esther 9:20-28**) Mor′de·cai recorded these events and sent official letters to all the Jews in all the provinces of King A·has·u·e′rus, both near and far. 21 He instructed them to observe the 14th day of the month of A′dar, as well as the 15th day, each and every year, 22 because on those days the Jews rested from their enemies and in that month their grief was changed to rejoicing and their mourning to a day of celebration. They were to observe them as days of feasting and rejoicing and as a time to send portions of food to one another and gifts to the poor. 23 And the Jews agreed to continue the celebration that they had started and to do what Mor′de·cai wrote to them. 24 For Ha′man the son of Ham·me·da′tha the Ag′ag·ite, the enemy of all the Jews, had schemed against the Jews to destroy them, and he had cast Pur, that is, the Lot, to throw them into a panic and to destroy them. 25 But when Esther came in before the king, he gave orders in writing: “Let his evil scheme against the Jews come back on his own head”; and they hanged him and his sons on the stake. 26 That is why they called these days Pu′rim, after the name of the Pur. Therefore, because of all that was written in this letter and what they saw concerning this matter and what had come upon them, 27 the Jews obligated themselves and their descendants and all those joining them to celebrate these two days without fail and to carry out what was written concerning them at the appointed time each and every year. 28 These days were to be remembered and observed in every generation, by each family, each province, and each city; and these days of Pu′rim should not

cease among the Jews, and their commemoration should not come to an end among their descendants.

^ box (**Exodus 12:14-20, 24-27**) “‘This day will serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations. As a lasting statute, you should celebrate it. 15 Seven days you are to eat unleavened bread. Yes, on the first day you are to remove the sourdough from your houses, because anyone eating what is leavened from the first day down to the seventh, that person must be cut off from Israel. 16 On the first day you will hold a holy convention, and on the seventh day, another holy convention. No work is to be done on these days. Only what every person needs to eat, that alone may be prepared for you. 17 “‘You must keep the Festival of Unleavened Bread, for on this very day, I will bring your multitudes out of the land of Egypt. And you must keep this day throughout your generations as a lasting statute. 18 In the first month, on the 14th day of the month, in the evening, you are to eat unleavened bread until the 21st day of the month, in the evening. 19 No sourdough is to be found in your houses for seven days, because if anyone eats what is leavened, whether he is a foreigner or a native of the land, that person must be cut off from the assembly of Israel. 20 You should not eat anything leavened. In all your homes, you are to eat unleavened bread.’”
24 “You must observe this event as a lasting regulation for you and your sons. 25 And when you come into the land that Jehovah will give you just as he has stated, you must keep this observance. 26 And when your sons ask you, ‘What does this observance mean to you?’ 27 you must say, ‘It is the sacrifice of the Passover to Jehovah, who passed over the houses of the Israelites in Egypt when he plagued the Egyptians, but he spared our houses.’” Then the people bowed low and prostrated themselves.

^ box (**Genesis 17:9-14**) God said further to Abraham: “As for you, you are to keep my covenant, you and your offspring after you throughout their generations. 10 This is my covenant between me and you, that you and your offspring after you will keep: Every male among you must get circumcised. 11 You must circumcise the flesh of your foreskins, and it will serve as a sign of the covenant between me and you. 12 Throughout your generations, every male among you eight days old must be circumcised, anyone who is

born in the house and anyone who is not one of your offspring and who was purchased with money from a foreigner. [13] Every man born in your house and every man purchased with your money must be circumcised, and my covenant in your flesh must serve as a lasting covenant. [14] If any uncircumcised male will not circumcise the flesh of his foreskin, that person must be cut off from his people. He has broken my covenant."

^ box (**Deuteronomy 6:4-9**) "Listen, O Israel: Jehovah our God is one Jehovah. [5] You must love Jehovah your God with all your heart and all your soul and all your strength. [6] These words that I am commanding you today must be on your heart, [7] and you must inculcate them in your sons and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up. [8] Tie them as a reminder on your hand, and they must be like a headband on your forehead. [9] Write them on the doorposts of your house and on your gates.

^ box (**Deuteronomy 11:13-21**) "And if you will diligently obey my commandments that I am commanding you today and love Jehovah your God and serve him with all your heart and all your soul, [14] I will also give rain for your land at its appointed time, autumn rain and spring rain, and you will gather your grain and your new wine and your oil. [15] And I will provide vegetation in your fields for your livestock, and you will eat and be satisfied. [16] Be careful not to let your heart be enticed to go astray and worship other gods and bow down to them. [17] Otherwise, Jehovah's anger will blaze against you, and he will shut up the heavens so that it will not rain and the ground will not give its produce and you will quickly perish from the good land that Jehovah is giving you. [18] "You must impress these words of mine on your heart and your soul and bind them as a reminder on your hand, and they should be like a headband on your forehead. [19] Teach them to your children, speaking about them when you sit in your house and when you walk on the road and when you lie down and when you get up. [20] Write them on the doorposts of your house and on your gates, [21] so that you and your sons may live long in the land that Jehovah swore to give to your forefathers, for as long as the heavens are over the earth.

^ par. 44 (**Isaiah 43:10-12**) “You are my witnesses,” declares Jehovah,
“Yes, my servant whom I have chosen, So that you may know and have
faith in me And understand that I am the same One. Before me no God was
formed, And after me there has been none. 11 I—I am Jehovah, and besides
me there is no savior.” 12 “I am the One who declared and saved and made
known When there was no foreign god among you. So you are my
witnesses,” declares Jehovah, “and I am God.

^ par. 45 (**2 Samuel 7:11-16**) from the day that I appointed judges over my
people Israel. And I will give you rest from all your enemies. ““““Also,
Jehovah has told you that Jehovah will make a house for you. 12 When your
days come to an end and you are laid to rest with your forefathers, then I
will raise up your offspring after you, your own son, and I will firmly
establish his kingdom. 13 He is the one who will build a house for my name,
and I will firmly establish the throne of his kingdom forever. 14 I will
become his father, and he will become my son. When he does wrong, I will
reprove him with the rod of men and with the strokes of the sons of men.
15 My loyal love will not be taken away from him the way I took it away
from Saul, whom I removed from before you. 16 Your house and your
kingdom will be secure forever before you; your throne will be firmly
established forever.””””

^ par. 45 (**Isaiah 11:1-10**) A twig will grow out of the stump of Jes′se, And a
sprout from his roots will bear fruit. 2 And the spirit of Jehovah will settle
upon him, The spirit of wisdom and of understanding, The spirit of counsel
and of mightiness, The spirit of knowledge and of the fear of Jehovah. 3 And
he will find delight in the fear of Jehovah. He will not judge by what
appears to his eyes, Nor reprove simply according to what his ears hear.
4 He will judge the lowly with fairness, And with uprightness he will give
reproof in behalf of the meek ones of the earth. He will strike the earth with
the rod of his mouth And put the wicked to death with the breath of his lips.
5 Righteousness will be the belt around his waist, And faithfulness the belt
of his hips. 6 The wolf will reside for a while with the lamb, And with the
young goat the leopard will lie down, And the calf and the lion and the
fattened animal will all be together; And a little boy will lead them. 7 The
cow and the bear will feed together, And their young will lie down together.

The lion will eat straw like the bull. [8] The nursing child will play over the lair of a cobra, And a weaned child will put his hand over the den of a poisonous snake. [9] They will not cause any harm Or any ruin in all my holy mountain, Because the earth will certainly be filled with the knowledge of Jehovah As the waters cover the sea. [10] In that day the root of Jes′se will stand up as a signal for the peoples. To him the nations will turn for guidance, And his resting-place will become glorious.

^ par. 45 (**Daniel 9:24-27**) “There are 70 weeks that have been determined for your people and your holy city, in order to terminate the transgression, to finish off sin, to make atonement for error, to bring in everlasting righteousness, to seal up the vision and the prophecy, and to anoint the Holy of Holies. [25] You should know and understand that from the issuing of the word to restore and to rebuild Jerusalem until Mes·si′ah the Leader, there will be 7 weeks, also 62 weeks. She will be restored and rebuilt, with a public square and moat, but in times of distress. [26] “And after the 62 weeks, Mes·si′ah will be cut off, with nothing for himself. “And the people of a leader who is coming will destroy the city and the holy place. And its end will be by the flood. And until the end there will be war; what is decided upon is desolations. [27] “And he will keep the covenant in force for the many for one week; and at the half of the week, he will cause sacrifice and gift offering to cease. “And on the wing of disgusting things there will be the one causing desolation; and until an extermination, what was decided on will be poured out also on the one lying desolate.”

^ par. 49 (**Deuteronomy 6:4**) “Listen, O Israel: Jehovah our God is one Jehovah.

^ footnote 1 (**Genesis 5:22-24**) After becoming father to Me·thu′se·lah, E′noch continued to walk with the true God for 300 years. And he became father to sons and daughters. [23] So all the days of E′noch amounted to 365 years. [24] E′noch kept walking with the true God. Then he was no more, for God took him.

^ footnote 1 (**Genesis 5:22 2nd fn**.) “The [true] God.” Heb., ha·′Elo·him′, the first instance where ′Elo·him′, “God,” is preceded by the definite article

ha, hence, rendered “the [true] God.” GK, § 126 e, states: “הָאֱלֹהִים or ὁ θεός, the one true God.” See App 1F.

^ footnote 4 (**Daniel 8:5-8, 21**) As I kept watching, look! there was a male goat coming from the west crossing the surface of the whole earth without touching the ground. And the goat had a conspicuous horn between its eyes. 6 It was coming toward the ram with the two horns, which I had seen standing before the watercourse; it was running toward it in a powerful rage. 7 I saw it closing in on the ram, and it was filled with bitterness toward it. It struck down the ram and broke its two horns, and the ram was powerless to stand up to it. It threw the ram to the ground and trampled it down, and there was no one to rescue it from its power. 8 Then the male goat exalted itself exceedingly, but as soon as it became mighty, the great horn was broken; then four conspicuous horns came up instead of the one, toward the four winds of the heavens.
21 The hairy male goat stands for the king of Greece; and the great horn that was between its eyes stands for the first king.

^ footnote 9 (**Exodus 6:3**) And I used to appear to Abraham, Isaac, and Jacob as God Almighty, but with regard to my name Jehovah I did not make myself known to them.

^ footnote 10 (**Ex. 20:7**) “You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave unpunished the one who takes up His name in a worthless way.

^ footnote 10 (**Deut. 5:11**) “‘You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave anyone unpunished who takes up his name in a worthless way.

^ *Insight on the Scriptures*, published by the Watchtower Bible and Tract Society of New York, Inc., 1988, Volume 2, pages 385-9, under “Messiah.”

MESSIAH

From the Hebrew root verb *ma·shach´,* meaning “smear,” and so “anoint.” (Ex 29:2, 7) Messiah (*ma·shi´ach*) means “anointed” or “anointed one.” The Greek equivalent is Khri·stos´, or Christ.—Mt 2:4, ftn.

In the Hebrew Scriptures the verbal adjective form *ma·shi´ach* is applied to many men. David was officially appointed to be king by being anointed with oil and so is spoken of as “anointed one” or, literally, “messiah.” (2Sa 19:21; 22:51; 23:1; Ps 18:50) Other kings, including Saul and Solomon, are termed “anointed one” or “the anointed of Jehovah.” (1Sa 2:10, 35; 12:3, 5; 24:6, 10; 2Sa 1:14, 16; 2Ch 6:42; La 4:20) The term is also applied to the high priest. (Le 4:3, 5, 16; 6:22) The patriarchs Abraham, Isaac, and Jacob are called Jehovah’s “anointed ones.” (1Ch 16:16, 22, ftn) Persian King Cyrus is termed “anointed one,” in that he was appointed by God for a certain assignment.—Isa 45:1; see ANOINTED, ANOINTING.

In the Christian Greek Scriptures the transliterated form *Mes·si´as* occurs in the Greek text at John 1:41, with the explanation, “which means, when translated, Christ.” (See also Joh 4:25.) Sometimes the word *Khri·stos´* is used alone with reference to the one who is or who claims to be the Messiah, or the Anointed One. (Mt 2:4; 22:42; Mr 13:21) In most of its appearances, though, *Khri·stos´* is accompanied by the personal name Jesus, as in the expressions “Jesus Christ” or “Christ Jesus,” to designate *him* as the Messiah. At times the word is used alone but specifically referring to Jesus with the understanding that Jesus is The Christ, as in the statement, “Christ died for us.”—Ro 5:8; Joh 17:3; 1Co 1:1, 2; 16:24; see CHRIST.

Messiah in the Hebrew Scriptures. At Daniel 9:25, 26 the word *ma·shi´ach* applies exclusively to the coming Messiah. (See SEVENTY WEEKS.) However, many other texts of the Hebrew Scriptures also point to this coming One, even if not exclusively so. For instance, Psalm 2:2 evidently had first application at the time when Philistine kings tried to unseat anointed King David. But a second application, to the foretold Messiah, is established by Acts 4:25-27, where the text is applied to Jesus Christ. Also, many of the men called "anointed" in various ways prefigured, or pictured, Jesus Christ and the work he would do; among these were David, the high priest of Israel, and Moses (spoken of as "Christ" at Heb 11:23-26).

Prophecies not using "Messiah." Numerous other Hebrew Scripture texts that do not specifically mention "Messiah" were understood by the Jews as prophecies applying to that one. Alfred Edersheim located 456 passages to which the "ancient Synagogue referred as Messianic," and there were 558 references in the most ancient rabbinic writings supporting such applications. (*The Life and Times of Jesus the Messiah*, 1906, Vol. I, p. 163; Vol. II, pp. 710-737) As an example, Genesis 49:10 prophesied that the ruling scepter would belong to the tribe of Judah and that Shiloh would come through that line. The Targum of Onkelos, the Jerusalem Targums, and the Midrash all recognize the expression "Shiloh" as applying to the Messiah.

The Hebrew Scriptures contain many prophecies that provide details about the Messiah's background, time of appearance, activities, treatment by others, and place in God's arrangement. The various indications about the Messiah thus combined to form one grand picture that would help true worshipers to identify him. This would provide a basis for faith in him as the true Leader sent by Jehovah. Though the Jews did not recognize ahead of time all the prophecies that related to the Anointed One, the evidence in the Gospels shows that they had sufficient knowledge by which to recognize the Messiah when he did appear.

Understanding in the First Century C.E. The historical information available reveals a general picture of the extent of understanding about the Messiah prevalent among Jews in the first century of the Common Era. Primarily this information is gleaned from the Gospels.

King and son of David. It was commonly accepted among the Jews that the Messiah would be a king of the line of David. When the astrologers asked about "the one born king of the Jews," Herod the Great knew that they were asking about "the Christ." (Mt 2:2-4) Jesus questioned the Pharisees as to whose descendant the Christ, or Messiah, would be. Though those religious leaders did not believe in Jesus, they knew that the Messiah would be David's son.—Mt 22:41-45.

Born in Bethlehem. Micah 5:2, 4 had indicated that out of Bethlehem would come one to be "ruler in Israel" who would "be great as far as the ends of the earth." This was understood to refer to the Messiah. When Herod the Great asked the chief priests and scribes where the Messiah was to be born, they answered, "In Bethlehem of Judea," and quoted Micah 5:2. (Mt 2:3-6) And even some of the common people knew this.—Joh 7:41, 42.

A prophet who would perform many signs. Through Moses, God had foretold the coming of a great prophet. (De 18:18) In Jesus' day Jews were waiting for this one. (Joh 6:14) The way in which the apostle Peter used Moses' words, at Acts 3:22, 23, indicates he knew they would be accepted as Messianic in nature even by religious opposers, and this gives evidence of widespread understanding of Deuteronomy 18:18. The Samaritan woman by the well also thought the Messiah would be a prophet. (Joh 4:19, 25, 29) People expected the Messiah to perform signs.—Joh 7:31.

Some variety in beliefs. It is evident that even though knowledge about the coming Messiah was common among the Jews, not all persons had the same knowledge or understanding about that one. For instance, though many knew that he would come from

Bethlehem, some did not. (Mt 2:3-6; Joh 7:27) Some believed the Prophet to be separate from the Christ. (Joh 1:20, 21; 7:40, 41) Certain prophecies about the Messiah were not understood, even by Jesus' disciples. This was particularly true about those prophecies dealing with the Messiah's rejection, suffering, death, and resurrection. (Isa 53:3, 5, 12; Ps 16:10; Mt 16:21-23; 17:22, 23; Lu 24:21; Joh 12:34; 20:9) Yet once these things had taken place and the prophecies had been explained, his disciples and even ones who were not yet disciples began to appreciate the prophetic nature of these texts in the Hebrew Scriptures. (Lu 24:45, 46; Ac 2:5, 27, 28, 31, 36, 37; 8:30-35) Since the fact that the Messiah had to suffer and die was not recognized by most Jews, this point was stressed by early Christians when preaching to Jews.—Ac 3:18; 17:1-3; 26:21-23.

Wrong Expectations. Luke's account indicates that many Jews were anxiously expecting the Messiah to appear at the particular time Jesus was on earth. Simeon and other Jews were "waiting for Israel's consolation" and "Jerusalem's deliverance" when the babe Jesus was brought to the temple. (Lu 2:25, 38) During the ministry of John the Baptizer, the people "were in expectation" about the Christ, or Messiah. (Lu 3:15) Many, though, expected the Messiah to meet their preconceived notions. The prophecies in the Hebrew Scriptures showed the Messiah as coming in two different roles. One was "humble, and riding upon an ass," whereas the other was "with the clouds of the heavens" to annihilate opposers and have all rulerships serve him. (Zec 9:9; Da 7:13) The Jews failed to appreciate the fact that these prophecies related to two distinct appearances of the Messiah, these appearances occurring at widely separated times.

Jewish sources agree with Luke 2:38 that the people at that time were waiting for Jerusalem's deliverance. *The Jewish Encyclopedia observes*: "They yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurper, would put an end to the impious Roman rule, and would establish His own reign of peace." (1976, Vol. VIII, p. 508) They tried

to make him an earthly king. (Joh 6:15) When he would not fulfill their expectations, they rejected him.

Evidently the expectation that the Messiah would be an earthly king was shared by John the Baptizer and his disciples. John knew Jesus to be the Messiah and the Son of God, having seen him anointed with holy spirit and having heard God's voice of approval. John did not lack faith. (Mt 11:11) So his question, "Are we to expect a different one?" may have meant, 'Are we to expect yet another one who will fulfill all the hopes of the Jews?' Christ in reply pointed to the works he was doing (which things had been foretold in the Hebrew Scriptures). He concluded: "And happy is he who has not stumbled over me." This answer, while implying that faith and discernment would be needed, would satisfy and comfort John, assuring him that Jesus was the One who would fulfill God's promises. (Mt 11:3; Lu 7:18-23) Also, prior to his ascension, Jesus' disciples held the view that he would at that time deliver Israel from Gentile domination and set up the Kingdom (restore the reign of the Davidic line) on earth.—Lu 24:21; Ac 1:6.

False Messiahs. After Jesus' death, the Jews followed many false Messiahs, as Jesus had foretold. (Mt 24:5) "From Josephus it appears that in the first century before the destruction of the Temple [in 70 C.E.] a number of Messiahs arose promising relief from the Roman yoke, and finding ready followers." (*The Jewish Encyclopedia,* Vol. X, p. 251) Then, in 132 C.E., Bar Kokhba (Bar Koziba), one of the most prominent of the pseudomessiahs, was hailed as Messiah-king. In crushing the revolt that he led, Roman soldiers killed thousands of Jews. While such false Messiahs illustrate that many Jews were primarily interested in a political Messiah, they also show that they properly expected a *personal* Messiah, not just a Messianic era or Messianic nation. Some believe Bar Kokhba was a descendant of David, which would have aided his Messianic claim. However, since the genealogical records evidently were destroyed in 70 C.E., later claimants to the office of Messiah could not establish proof that they were of David's family. (The

Messiah therefore had to appear before 70 C.E., as Jesus did, in order to prove his claim as the heir of David. This shows that persons still looking for the Messiah's earthly appearance are in error.) Among such later false claimants to messiahship were Moses of Crete, who asserted he would divide the sea between Crete and Palestine, and Serenus, who misled many Jews in Spain. *The Jewish Encyclopedia* lists 28 false Messiahs between the years 132 C.E. and 1744 C.E.—Vol. X, pp. 252-255.

Jesus Was Accepted as the Messiah. The historical evidence found in the Gospels demonstrates that Jesus was indeed the Messiah. Persons in the first century, who were in position to question the witnesses and examine the evidence, accepted the historical information as authentic. They were so sure of its accuracy that they were willing to endure persecution and die on behalf of their faith based on that assured information. The historical Gospel records show that various individuals openly acknowledged that Jesus was the Christ, or Messiah. (Mt 16:16; Joh 1:41, 45, 49; 11:27) Jesus did not say they were incorrect, and on occasion he admitted being the Christ. (Mt 16:17; Joh 4:25, 26) Sometimes Jesus would not say pointedly that he was the Messiah; at times he directed others not to publicize it. (Mr 8:29, 30; 9:9; Joh 10:24, 25) Since Jesus was present where people could hear him and see his works, he wanted them to believe on the solid basis of this evidence, so that their faith would be founded on their own eyewitness view of the fulfillment of the Hebrew Scriptures. (Joh 5:36; 10:24, 25; compare Joh 4:41, 42.) Now the Gospel record of what Jesus was and did has been provided along with the Hebrew Scriptures, which supplied abundant information about what he would do, so that individuals may know and believe that Jesus is indeed the Messiah.—Joh 20:31; see JESUS CHRIST.

OUTSTANDING PROPHECIES CONCERNING JESUS AND THEIR FULFILLMENT

Prophecy	Event	Fulfillment
Gen. 49:10	Born of the tribe of Judah	Matt. 1:2-16; Luke 3:23-33; Heb. 7:14
Ps. 132:11; Isa. 9:7; 11:1, 10	From the family of David the son of Jesse	Matt. 1:1, 6-16; 9:27; Acts 13:22, 23; Ro 1:3; 15:8, 12
Mic. 5:2	Born in Bethlehem	Luke 2:4-11; John 7:42
Isa. 7:14	Born of a virgin	Matt. 1:18-23; Luke 1:30-35
Jer. 31:15	Babies killed after his birth	Matt. 2:16-18
Hos. 11:1	Called out of Egypt	Matt. 2:15
Mal. 3:1; 4:5; Isa. 40:3	Way Prepared before	Mt 3:1-3; 11:10-14; 17:10-13; Lu 1:17, 76; 3:3-6; 7:27; Joh 1:20-23; 3:25-28; Ac 13:24; 19:4
Isa. 61:1, 2	Commissioned	Luke 4:18-21
Isa. 9:1, 2	Ministry caused people in Naphtali and Zebulun to see great light	Mt 4:13-16
Ps. 78:2	Spoke with illustrations	Mt 13:11-13, 31-35
Isa. 53:4	Carried our sicknesses	Matt. 8:16, 17
Ps. 69:9	Zealous for Jehovah's house	Matt. 21:12, 13; John 2:13-17
Isa 42:1-4	As Jehovah's servant, would not wrangle in streets	Mt 12:14-21
Isa. 53:1	Not believed	John 12:37, 38; Rom. 10:11, 16

Zech. 9:9; Ps. 118:26	Entry into Jerusalem on colt of an add; Hailed as king and one coming in Jehovah's name	Matt. 21:1-9; Mark 11:7-11; Lu 19:28-38; Joh 12:12-15
Isa. 28:16; Ps. 118:22, 23	Rejected by becoming chief cornerstone	Matt. 21:42, 45, 46; Acts 3:14; 4:11; 1 Pet. 2:7
Isa 8:14, 15	Becomes stone of stumbling	Lu 20:17, 18; Ro 9:31-33
Ps. 41:9; 109:8	One apostle betrays him	Matt. 26:47-50; John 13:18, 26-30
Zech. 11:12	Betrayed for 30 pieces of silver	Matt. 26:15; 27:3-10; Mark 14:10, 11
Zec 13:7	Disciples scatter	Mt 26:31, 56; Joh 16:32
Ps 2:1, 2	Roman powers and leaders of Israel act together against anointed of Jehovah	Mt 27:1, 2; Mr 15:1, 15; Lu 23:10-12; Ac 4:25-28
Isa. 53:8	Tried and condemned	Matt. 26:57-68; 27:1, 2, 11-26
Ps 27:12	Use of false witnesses	Mt 26:59-61; Mr 14:56-59
Isa. 53:7	Silent before accusers	Matt. 27:12-14; Mark 14:61; 15:4, 5
Ps. 69:4	Hated without cause	Luke 23:13-25; John 15:24, 25
Isa. 50:6; Mic. 5:1	Struck, spit upon	Matt. 26:67; 27:26, 30; John 19:3
Ps 22:16, ftn	Impaled	Mt 27:35; Mr 15:24, 25; Lu 23:33; Joh 19:18, 23; 20:25, 27
Ps. 22:18	Lots cast for garments	Matt. 27:35; John 19:23, 24

Isa. 53:12	Numbered with sinners	Matt. 26:55, 56; 27:38; Luke 22:37
Ps 22:7, 8	Reviled while on stake	Mt 27:39-43; Mr 15:29-32
Ps. 69:21	Given vinegar and gall	Matt. 27:34, 48; Mark 15:23, 36
Ps. 22:1	Forsaken by God to enemies	Matt. 27:46; Mark 15:34
Ps. 34:20; Ex. 12:46	No bones broken	John 19:33, 36
Isa. 53:5; Zech. 12:10	Pierced	Matt. 27:49; John 19:34, 37; Rev. 1:7
Isa. 53:5, 8, 11, 12	Dies sacrificial death to carry away sins and open way to righteous standing with God	Matt. 20:28; John 1:29; Rom. 3:24; 4:25; 1Co 15:3; Heb 9:12-15; 1Pe 2:24; 1Jo 2:2
Isa. 53:9	Buried with the rich	Matt. 27:57-60; John 19:38-42
Jonah 1:17; 2:10	In grave parts of three days, then resurrected	Matt. 12:39, 40; 16:21; 17:23; 27:64
Ps 16:8-11, ftn	Raised before corruption	Ac 2:25-31; 13:34-37
Ps 2:7	Jehovah declares him His Son by spirit begetting and by resurrection	Mt 3:16, 17; Mr 1:9-11; Lu 3:21, 22; Ac 13:33; Ro 1:4; Heb 1:5; 5:5

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^ *Insight on the Scriptures*, 1988, Volume 2, pages 1120-1

TRANSFIGURATION

A miraculous event witnessed by Peter, James, and John, in which Jesus' "face shone as the sun, and his outer garments became

brilliant as the light." (Mt 17:1-9; Mr 9:2-10; Lu 9:28-36) Mark says that on this occasion Jesus' outer garments became "far whiter than any clothes cleaner on earth could whiten them," and Luke states that "the appearance of his face became different." The transfiguration occurred on a mountain sometime after Passover of 32 C.E., quite a while before Jesus' final trip to Jerusalem.

Just before the transfiguration, Jesus and his disciples were in the region of Caesarea Philippi, the present-day village of Banyas. (Mr 8:27) It is unlikely that Christ and the apostles departed from this vicinity or region when going to the "lofty mountain." (Mr 9:2) Mount Tabor has been viewed as the traditional site from about the fourth century C.E., but lying about 70 km (40 mi) SSW of Caesarea Philippi, it seems an improbable location.—See TABOR No. 1.

Mount Hermon, on the other hand, is only about 25 km (15 mi) NE of Caesarea Philippi. It rises to a height of 2,814 m (9,232 ft) above sea level and would therefore be "a lofty mountain." (Mt 17:1) Hence, the transfiguration may have taken place on some spur of Mount Hermon. This is the view of many modern scholars, though the Bible's silence on the matter leaves the exact location uncertain.

The transfiguration probably took place at night, for the apostles "were weighed down with sleep." (Lu 9:32) At night the event would be more vivid, and they did spend the night on the mountain, for it was not until the next day that they descended. (Lu 9:37) Just how long the transfiguration lasted, however, the Bible does not say.

Prior to ascending the mountain, Christ had asked all of his disciples: "Who are men saying that I am?" whereupon Peter replied: "You are the Christ." At that Jesus told them that he would die and be resurrected (Mr 8:27-31), though he also promised that some of his disciples would "not taste death at all" until they had first seen "the Son of man coming in his kingdom," or "the kingdom of God already come in power." (Mt 16:28; Mr 9:1) This promise was fulfilled "six days later" (or "eight" according to Luke, who apparently includes the day of the promise and that of the fulfillment) when Peter, James,

and John accompanied Jesus into “a lofty mountain” (Mt 17:1; Mr 9:2; Lu 9:28) where, while praying, Jesus was transfigured before them.

During Jesus’ transfiguration, Moses and Elijah also appeared “with glory.” (Lu 9:30, 31; Mt 17:3; Mr 9:4) They talked about Christ’s “departure [a form of the Greek word *éxo·dos*] that he was destined to fulfill at Jerusalem.” (Lu 9:31) This *éxo·dos*, exodus or departure, evidently involved both Christ’s death and his subsequent resurrection to spirit life.

Some critics have endeavored to class the transfiguration as simply a dream. However, Peter, James, and John would not logically all have had exactly the same dream. Jesus himself called what took place a “vision” (Mt 17:9), but not a mere illusion. Christ was actually there, though Moses and Elijah, who were dead, were not literally present. They were represented in vision. The Greek word used for “vision” at Matthew 17:9 is *hóra·ma*, also rendered “sight.” (Ac 7:31) It does not imply unreality, as though the observers were laboring under a delusion. Nor were they insensible to what occurred, for they were fully awake when witnessing the transfiguration. With their literal eyes and ears they actually saw and heard what took place at that time.—Lu 9:32.

As Moses and Elijah were being separated from Jesus, Peter, “not realizing what he was saying,” suggested the erecting of three tents, one each for Jesus, Moses, and Elijah. (Lu 9:33) But as the apostle spoke, a cloud formed (Lu 9:34), evidently (as at the tent of meeting in the wilderness) symbolizing Jehovah’s presence there on the mountain of the transfiguration. (Ex 40:34-38) From out of the cloud there came Jehovah’s voice, saying: “This is my Son, the one that has been chosen. Listen to him.” (Lu 9:35) Years later, with reference to the transfiguration, Peter identified the heavenly voice as that of “God the Father.” (2Pe 1:17, 18) Whereas in the past God had spoken through prophets, he now indicated that he would do so through his Son.—Ga 3:24; Heb 1:1-3.

The apostle Peter viewed the transfiguration as a marvelous confirmation of the prophetic word, and by having been an eyewitness of Christ's magnificence, he was able to acquaint his readers "with the power and presence of our Lord Jesus Christ." (2Pe 1:16, 19) The apostle had experienced the fulfillment of Christ's promise that some of his followers would "not taste death at all until first they see the kingdom of God already come in power." (Mr 9:1) The apostle John may also have alluded to the transfiguration at John 1:14.

Jesus told his three apostles: "Tell the vision to no one until the Son of man is raised up from the dead." (Mt 17:9) They did refrain from then reporting what they saw to anyone, apparently even to the other apostles. (Lu 9:36) While descending the mountain, the three apostles discussed among themselves what Jesus meant by "this rising from the dead." (Mr 9:10) One current Jewish religious teaching was that Elijah must appear before the resurrection of the dead that would inaugurate the Messiah's reign. So, the apostles inquired: "Why, then, do the scribes say that Elijah must come first?" Jesus assured them that Elijah had come, and they perceived that he spoke of John the Baptizer.—Mt 17:10-13.

The transfiguration, it seems, served to fortify Christ for his sufferings and death, while it also comforted his followers and strengthened their faith. It showed that Jesus had God's approval, and it was a foreview of his future glory and Kingdom power. It presaged the presence of Christ, when his kingly authority would be complete.

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^ *The Bible—God's Word or Man's?*, published by the Watchtower Bible and Tract Society of New York, Inc., 1989, pages 78-86.

The Best-Attested Miracle

17. (a) What is the best-attested miracle in the Bible? (b) What were the circumstances that led up to Jesus' death?

17 The best-attested miracle in the Bible is the resurrection of Jesus Christ, so why not use this as a test case, so to speak. First? consider the reported facts: Jesus was arrested on the evening of Nisan 14—which happened to be a Thursday night in our modern way of reckoning the week* He appeared before the leaders of the Jews who accused him of blasphemy and decided he had to die. The Jewish leaders led Jesus before the Roman governor Pontius Pilate, who succumbed to their pressure and handed him over for execution. On Friday afternoon—still Nisan 14 on the Jewish calendar-he was nailed to a torture stake and in a few hours was dead.—Mark 14:43-65; 15:1-39.

* The Jewish day began at about six in the evening and continued until six the following evening.

18. According to the Bible, how did the report of Jesus' resurrection begin to circulate?

18 After a Roman soldier pierced Jesus' side with a spear to make sure he was really dead, Jesus' body was buried in a new tomb. The following day, Nisan 15 (Friday/Saturday), was a sabbath. But on the morning of Nisan 16—Sunday morning—some disciples went to the tomb and found it empty. Soon, stories began to circulate that Jesus had been seen alive. The initial reaction to these stories was exactly what it would be today-disbelief. Even the apostles refused to believe. But when they themselves saw the living Jesus, they had no choice but to accept that he had indeed been raised from the dead.—John 19:31-20:29; Luke 24:11.

The Empty Tomb

19-21. (a) According to Justin Martyr, how did the Jews counter the preaching by Christians about Jesus' resurrection? (b) What can we be sure was true about Jesus' tomb on Nisan 16?

19 Had Jesus been resurrected, or is all this just a fabrication? One thing that people back then would likely have asked is: Is Jesus' body still in his tomb? Jesus' followers would have faced a huge obstacle if their opponents could have pointed to his actual corpse still in its burial place as evidence that he had not been resurrected. There is, however, no record that they ever did this. Rather, according to the Bible, they gave money to the soldiers assigned to guard the tomb and told them: "Say, 'His disciples came in the night and stole him while we were sleeping.'"(Matthew 28:11-13) We also have evidence outside the Bible that the Jewish leaders acted in this way.

20 About a century after Jesus' death, Justin Martyr wrote a work called *Dialogue With Trypho*. In this, he said: "You [the Jews] have sent chosen and ordained men throughout all the world to proclaim that a godless and lawless heresy had sprung from one Jesus, a Galilean deceiver, whom we crucified, but his disciples stole him by night from the tomb, where he was laid."

21 Now, Trypho was a Jew, and the *Dialogue With Trypho* was written to defend Christianity against Judaism. Hence, it is unlikely that Justin Martyr would have said what he did—that the Jews accused the Christians of stealing Jesus' body from the tomb—if the Jews had not made such a charge. Otherwise, he would have left himself open to an easily verifiable charge of lying. Justin

Martyr would have said this only if the Jews really had sent out such messengers. And they would have done so only if the tomb really was empty on Nisan 16, 33 C.E. and if they could not point to Jesus' body in the tomb as evidence that he had not been resurrected. So since the tomb was empty, what had happened?*Did* the disciples steal the body? Or was it removed miraculously as evidence that Jesus had really been resurrected?

The Conclusion of Luke the Physician

22, 23. Who was one educated man of the first century who looked into the resurrection of Jesus, and what sources of information were available to him?

22 One highly educated man of the first century who carefully considered the evidence was Luke, a physician. (Colossians 4:14) Luke wrote two books that are now a part of the Bible: one was a Gospel, or history of Jesus' ministry, and the other, called the Acts of Apostles, was a history of the spread of Christianity in the years following Jesus' death.

23 In the introduction to his Gospel, Luke refers to much evidence that was available to him but that is no longer available to us. He speaks of the written documents about Jesus' life that he consulted. He also notes that he spoke with eye-witnesses of Jesus' life, death, and resurrection. Then, he says: "I have traced all things from the start with accuracy." (Luke 1:1-3) Evidently, Luke's research was thorough. Was he a good historian?

24, 25. How do many view Luke's qualifications as a historian?

24 Many have attested that he was. Back in 1913, Sir William Ramsay in a lecture commented on the historicity of the works of Luke. His conclusion? "Luke is a historian of the first rank; not merely are his statements of fact trustworthy; he is possessed of the true historic sense." More recent researchers have come to the same conclusion. *The Living Word Commentary*, when introducing its volumes on Luke, says: "Luke was both a historian (and an accurate one) and a theologian."

Christianity's enemies said that the disciples stole Jesus' body. If this were the case, why would Christians have been willing to die for a faith based on his resurrection?

25 Dr. David Gooding, a former professor of Old Testament Greek in Northern Ireland, declares that Luke was "an ancient historian in the tradition of the Old Testament historians and in the tradition of Thucydides [one of the highest-rated historians of the ancient world]. Like them he will have taken great pains in investigating his sources, in selecting his material, and in disposing that material. . . . Thucydides combined this method with a passion for historical accuracy: there is no reason for thinking that Luke did less."

26. (a) What was Luke's conclusion regarding Jesus' resurrection? (b) What may have strengthened him in this conclusion?

26 What was the conclusion of this highly qualified man about why Jesus' tomb was empty on Nisan 16? Both in his Gospel and in the book of Acts, Luke reports as a fact that Jesus was raised from the dead. (Luke 24:1-52; Acts 1:3) He had no doubt at all about it. Perhaps his belief in the miracle of the resurrection was strengthened by his own experiences. While he was not apparently an eyewitness of the resurrection, he does report witnessing miracles that were performed by the apostle Paul.-Acts 14:8-10; 20:7-12; 28:8, 9.

They Saw the Resurrected Jesus

27. Who are some who claimed to have seen the resurrected Jesus?

27 Two of the Gospels are traditionally ascribed to men who knew Jesus, saw him die, and claimed to have actually seen him after his resurrection. These are the apostle Matthew, the former tax collector, and John, Jesus' beloved apostle. Another Bible writer, the apostle Paul, also claimed to have seen the risen Christ. Paul, in addition, lists by name others who saw Jesus alive after his death, and he says that at one time Jesus appeared to "upward of five hundred brothers."—1 Corinthians 15:3-8.

28. What effect did the resurrection of Jesus have on Peter?

28 One whom Paul mentions as an eyewitness is James, Jesus' fleshly half brother, who must have known Jesus since childhood. Another is the apostle Peter; the historian Luke reports that he gave a fearless witness about Jesus' resurrection just a few weeks after Jesus' death. (Acts 2:23, 24) Two letters in the Bible are traditionally ascribed to Peter, and in the first of these Peter shows that his belief in the resurrection of Jesus was still a powerful motivation even many years after the event. He wrote: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead."—1 Peter 1:3.

29. Although we cannot speak with eyewitnesses of the resurrection, what impressive evidence is nevertheless available to us?

29 Hence, just as Luke could speak with people who claimed to have seen and to have spoken with Jesus after his death, we can read the words that some of these wrote. And we can judge for ourselves whether those people were deceived, whether they were trying to deceive us, or whether they really did see the resurrected Christ. Frankly, there is no way that they could have been deceived. A number of them were Jesus' intimate friends up until his death. Some of them witnessed his agony on the torture stake. They saw the blood and water flow out from the spear wound inflicted by the soldier. The soldier knew, and they knew, that Jesus was indisputably dead. Later, they say, they saw Jesus alive and actually spoke with him. No, they could not have been deceived. Were they, then, trying to deceive us in saying that Jesus had been resurrected?—John 19:32-35; 21:4, 15-24.

30. Why is it impossible that the early eyewitnesses of Jesus' resurrection were lying?

30 To answer this, we have merely to ask ourselves: Did they themselves believe what they were saying? Yes, without any doubt. To the Christians, including those who claimed to be eyewitnesses, the resurrection of Jesus was the whole basis of their belief. The apostle Paul said: "If Christ has not been raised up, our preaching is certainly in vain, and our faith is in vain . . . If Christ has not been raised up, your faith is useless!' (1 Corinthians 15:14, 17) Does that sound like the words of a man who is lying when he says he has seen the resurrected Christ?

31, 32. What sacrifices were made by early Christians, and why is this strong evidence that these Christians were telling the truth when they said that Jesus had been resurrected?

31 Consider what it meant to be a Christian in those days. There was no gain in prestige, power, or wealth. Quite the contrary. Many of the early Christians 'joyfully took the plundering of their

belongings' for the sake of their faith. (Hebrews 10:34) Christianity called for a life of sacrifice and persecution that in many cases ended in martyrdom by a shameful, painful death.

32 Some Christians came from prosperous families, like the apostle John whose father evidently had a flourishing fishing business in Galilee. Many had good prospects, such as Paul who, when he accepted Christianity, had been a student of the famous rabbi Gamaliel and was beginning to distinguish himself in the eyes of the Jewish rulers. (Acts 9:1, 2; 22:3; Galatians 1:14) Yet, all turned their backs on what this world offered in order to spread a message based on the fact that Jesus had been resurrected from the dead. (Colossians 1:23, 28) Why would they make such sacrifices to suffer for a cause they*knew* was based on a lie? The answer is, they would not. They were willing to suffer and die for a cause they knew to be founded on *truth*.

Why No Miracles Today?

Sometimes the question is raised: 'Why are there no miracles of the Bible kind today?' The answer is that miracles served their purpose back then, but today God expects us to live by faith.—Habakkuk 2:2-4;Hebrews 10:37-39.

In the days of Moses, miracles occurred to establish Moses' credentials. They showed that Jehovah was using him and also that the Law covenant was truly of divine origin and that the Israelites were henceforth God's chosen people.—Exodus 4:1-9, 30, 31;Deuteronomy 4:33, 34.

In the first century, miracles helped to establish the credentials of Jesus and, after him, of the young Christian congregation. They helped to demonstrate that Jesus was the promised Messiah, that after his death fleshly Israel was replaced as God's special people by the Christian congregation, and thus that the Law of Moses was no longer binding.—Acts 19:11-20;Hebrews 2:3, 4.

After the days of the apostles, the time for miracles was past. The apostle Paul explained: "Whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. For we have partial knowledge and we prophesy partially; but when that which is complete arrives, that which is partial will be done away with."—1 Corinthians 13:8-10.

Today, we have the complete Bible, which includes all the revelations and counsel of God. We have the fulfillment of prophecy, and we have an advanced understanding of God's purposes. Hence, there is no more need for miracles. Nevertheless, the same spirit of God that made the miracles possible still exists and produces results that give equally strong evidence of divine power. We shall see more of this in a future chapter.

Miracles Really Happen

33, 34. Since the resurrection really happened, what can we say about the other miracles of the Bible?

33 Indeed, the testimonial evidence is absolutely convincing. Jesus really was raised from the dead on Nisan 16, 33 C.E. And since that resurrection happened, all the other miracles of the Bible are possible—miracles for which we also have solid, eyewitness testimony. The same Power who raised Jesus from the dead also enabled Jesus to raise the son of the widow of Nain. He also empowered Jesus to perform the lesser—but still wonderful—miracles of healing. He was behind the miraculous feeding of the multitude, and He also enabled Jesus to walk on water.—Luke 7:11-15; Matthew 11:4-6; 14:14-21, 23-31.

34 Thus, the fact that the Bible tells of miracles is no reason to doubt its truthfulness. Rather, the fact that miracles did happen in Bible times is a powerful proof that the Bible really is the Word of God. But there is another accusation made against the Bible. Many say that it contradicts itself and therefore cannot be God's Word. Is this true?

^ par. 2 (**Matthew 7:13, 14**) “Go in through the narrow gate, because broad
is the gate and spacious is the road leading off into destruction, and many
are going in through it; 14 whereas narrow is the gate and cramped the road
leading off into life, and few are finding it.

^ par. 5 (**2 Peter 3:1, 2, 17**) Beloved ones, this is now the second letter I am
writing you in which, as in my first one, I am stirring up your clear thinking
faculties by way of a reminder, 2 that you should remember the sayings
previously spoken by the holy prophets and the commandment of the Lord
and Savior through your apostles.
17 You, therefore, beloved ones, having this advance knowledge, be on your
guard so that you may not be led astray with them by the error of the
lawless people and fall from your own steadfastness.

^ par. 5 (**2 Corinthians 6:14-17**) Do not become unevenly yoked with
unbelievers. For what fellowship do righteousness and lawlessness have?
Or what sharing does light have with darkness? 15 Further, what harmony is
there between Christ and Be′li·al? Or what does a believer share in common
with an unbeliever? 16 And what agreement does God’s temple have with
idols? For we are a temple of a living God; just as God said: “I will reside
among them and walk among them, and I will be their God, and they will
be my people.” 17 “‘Therefore, get out from among them, and separate
yourselves,’ says Jehovah, ‘and quit touching the unclean thing’”; “‘and I
will take you in.’”

^ par. 5 (**Revelation 18:2-5**) And he cried out with a strong voice, saying:
“She has fallen! Babylon the Great has fallen, and she has become a
dwelling place of demons and a place where every unclean spirit and every
unclean and hated bird lurks! 3 For because of the wine of the passion of her
sexual immorality, all the nations have fallen victim, and the kings of the
earth committed sexual immorality with her, and the merchants of the earth
became rich owing to the power of her shameless luxury.” 4 And I heard
another voice out of heaven say: “Get out of her, my people, if you do not
want to share with her in her sins, and if you do not want to receive part of
her plagues. 5 For her sins have massed together clear up to heaven, and
God has called her acts of injustice to mind.

^ par. 7 (**Galatians 1:7-9**) Not that there is another good news; but there are certain ones who are causing you trouble and wanting to distort the good news about the Christ. [8] However, even if we or an angel out of heaven were to declare to you as good news something beyond the good news we declared to you, let him be accursed. [9] As we have said before, I now say again, Whoever is declaring to you as good news something beyond what you accepted, let him be accursed.

^ par. 7 (**Colossians 2:8**) Look out that no one takes you captive by means of the philosophy and empty deception according to human tradition, according to the elementary things of the world and not according to Christ;

^ par. 7 (**1 Corinthians 1:22, 23**) For the Jews ask for signs and the Greeks look for wisdom; [23] but we preach Christ executed on the stake, to the Jews a cause for stumbling but to the nations foolishness.

^ par. 9 (**Matthew 10:28**) And do not become fearful of those who kill the body but cannot kill the soul; rather, fear him who can destroy both soul and body in Ge·hen′na.

^ par. 9 (**John 5:28, 29**) Do not be amazed at this, for the hour is coming in which all those in the memorial tombs will hear his voice [29] and come out, those who did good things to a resurrection of life, and those who practiced vile things to a resurrection of judgment.

^ par. 9 (**John 11:23, 24**) Jesus said to her: “Your brother will rise.” [24] Martha said to him: “I know he will rise in the resurrection on the last day.”

^ par. 10 (**John 8:44**) You are from your father the Devil, and you wish to do the desires of your father. That one was a murderer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie.

^ par. 10 (**1 Timothy 4:1, 2**) However, the inspired word clearly says that in later times some will fall away from the faith, paying attention to misleading inspired statements and teachings of demons, 2 by means of the hypocrisy of men who speak lies, whose conscience is seared as with a branding iron.

^ par. 11 (**Matthew 5:14-16**) “You are the light of the world. A city cannot be hid when located on a mountain. 15 People light a lamp and set it, not under a basket, but on the lampstand, and it shines on all those in the house. 16 Likewise, let your light shine before men, so that they may see your fine works and give glory to your Father who is in the heavens.

^ par. 11 (**Romans 10:13-15**) For “everyone who calls on the name of Jehovah will be saved.” 14 However, how will they call on him if they have not put faith in him? How, in turn, will they put faith in him about whom they have not heard? How, in turn, will they hear without someone to preach? 15 How, in turn, will they preach unless they have been sent out? Just as it is written: “How beautiful are the feet of those who declare good news of good things!”

^ par. 11 (**1 Peter 3:15**) But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone who demands of you a reason for the hope you have, but doing so with a mild temper and deep respect.

^ par. 11 (**Galatians 2:9**) and when they recognized the undeserved kindness that was given me, James and Ce′phas and John, the ones who seemed to be pillars, gave Bar′na·bas and me the right hand of fellowship, so that we should go to the nations but they to those who are circumcised.

^ par. 12 (**Acts 15:22, 23**) Then the apostles and the elders, together with the whole congregation, decided to send chosen men from among them to Antioch, along with Paul and Bar′na·bas; they sent Judas who was called Bar′sab·bas and Silas, who were leading men among the brothers. 23 They wrote this and sent it through them: “The apostles and the elders, your

brothers, to those brothers in Antioch, Syria, and Ci·li′cia who are from the nations: Greetings!

^ par. 13 (**1 Timothy 3:1-7**) This statement is trustworthy: If a man is reaching out to be an overseer, he is desirous of a fine work. [2] The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, [3] not a drunkard, not violent, but reasonable, not quarrelsome, not a lover of money, [4] a man presiding over his own household in a fine manner, having his children in subjection with all seriousness [5] (for if any man does not know how to preside over his own household, how will he care for the congregation of God?), [6] not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed on the Devil. [7] Moreover, he should also have a fine testimony from outsiders so that he does not fall into reproach and a snare of the Devil.

^ par. 13 (**1 Timothy 5:17**) Let the elders who preside in a fine way be considered worthy of double honor, especially those who work hard in speaking and teaching.

^ par. 13 (**Acts 20:17**) However, from Mi·le′tus he sent word to Eph′e·sus and called for the elders of the congregation.

^ par. 13 (**Philippians 1:1**) Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Phi·lip′pi, along with overseers and ministerial servants:

^ par. 15 (**Luke 9:58**) But Jesus said to him: “Foxes have dens and birds of heaven have nests, but the Son of man has nowhere to lay down his head.”

^ par. 15 (**1 Peter 5:1-3**) Therefore, as a fellow elder, a witness of the sufferings of the Christ and a sharer of the glory that is to be revealed, I make this appeal to the elders among you: [2] Shepherd the flock of God under your care, serving as overseers, not under compulsion, but willingly before God; not for love of dishonest gain, but eagerly; [3] not lording it over those who are God’s inheritance, but becoming examples to the flock.

^ par. 16 (**Acts 2:10**) Phryg′i·a and Pam·phyl′i·a, Egypt and the regions of Lib′y·a near Cy·re′ne, sojourners from Rome, both Jews and proselytes,

^ par. 16 (**Romans 16:3-16**) Give my greetings to Pris′ca and Aq′ui·la, my fellow workers in Christ Jesus, [4] who have risked their own necks for me and to whom not only I but also all the congregations of the nations give thanks. [5] Also greet the congregation that is in their house. Greet my beloved E·pae′ne·tus, who is a firstfruits of Asia for Christ. [6] Greet Mary, who has worked hard for you. [7] Greet An·dron′i·cus and Ju′ni·as, my relatives and fellow prisoners, who are men well-known to the apostles and who have been in union with Christ longer than I have. [8] Give my greetings to Am·pli·a′tus, my beloved in the Lord. [9] Greet Ur·ba′nus, our fellow worker in Christ, and my beloved Sta′chys. [10] Greet A·pel′les, the approved one in Christ. Greet those from the household of A·ris·tob′u·lus. [11] Greet He·ro′di·on, my relative. Greet those from the household of Nar·cis′sus who are in the Lord. [12] Greet Try·phae′na and Try·pho′sa, women who are working hard in the Lord. Greet Per′sis, our beloved one, for she has worked hard in the Lord. [13] Greet Ru′fus, the chosen one in the Lord, and his mother and mine. [14] Greet A·syn′cri·tus, Phle′gon, Her′mes, Pat′ro·bas, Her′mas, and the brothers with them. [15] Greet Phi·lol′o·gus and Julia, Ne′reus and his sister, and O·lym′pas, and all the holy ones with them. [16] Greet one another with a holy kiss. All the congregations of the Christ greet you.

^ par. 16 (**Philippians 1:1**) Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Phi·lip′pi, along with overseers and ministerial servants:

^ par. 18 (**Matthew 16:18, 19**) Also, I say to you: You are Peter, and on this rock I will build my congregation, and the gates of the Grave will not overpower it. [19] I will give you the keys of the Kingdom of the heavens, and whatever you may bind on earth will already be bound in the heavens, and whatever you may loosen on earth will already be loosened in the heavens.”

^ box (**Matthew 16:18**) Also, I say to you: You are Peter, and on this rock I will build my congregation, and the gates of the Grave will not overpower it.

^ box (**Matthew 16:16**) Simon Peter answered: “You are the Christ, the Son of the living God.”

^ box (**Matthew 26:33-35, 69-75**) But Peter, in response, said to him: “Although all the others are stumbled in connection with you, I will never be stumbled!” 34 Jesus said to him: “Truly I say to you, on this night, before a rooster crows, you will disown me three times.” 35 Peter said to him: “Even if I should have to die with you, I will by no means disown you.” All the other disciples also said the same thing.
69 Now Peter was sitting outside in the courtyard, and a servant girl came up to him and said: “You too were with Jesus the Gal·i·le′an!” 70 But he denied it before them all, saying: “I do not know what you are talking about.”
71 When he went out to the gatehouse, another girl noticed him and said to those there: “This man was with Jesus the Naz·a·rene′.” 72 Again he denied it, with an oath: “I do not know the man!” 73 After a little while, those standing around came up and said to Peter: “Certainly you are also one of them, for in fact, your dialect gives you away.” 74 Then he started to curse and swear: “I do not know the man!” And immediately a rooster crowed.
75 And Peter called to mind what Jesus had said, namely: “Before a rooster crows, you will disown me three times.” And he went outside and wept bitterly.

^ box (**1 Peter 2:4-8**) As you come to him, a living stone rejected by men but chosen, precious to God, 5 you yourselves as living stones are being built up into a spiritual house to be a holy priesthood, in order to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it says in Scripture: “Look! I am laying in Zion a chosen stone, a precious foundation cornerstone, and no one exercising faith in it will ever be disappointed.” 7 It is to you, therefore, that he is precious, because you are believers; but to those not believing, “the stone that the builders rejected, this has become the chief cornerstone” 8 and “a stone of stumbling and a rock of offense.”

They are stumbling because they are disobedient to the word. To this very end they were appointed.

^ box (**Ephesians 2:20**) and you have been built up on the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone.

^ box (**Luke 22:24-26**) However, there also arose a heated dispute among them over which one of them was considered to be the greatest. [25] But he said to them: “The kings of the nations lord it over them, and those having authority over them are called Benefactors. [26] You, though, are not to be that way. But let the one who is the greatest among you become as the youngest, and the one taking the lead as the one ministering.

^ box (**Acts 15:6-22**) So the apostles and the elders gathered together to look into this matter. [7] After much intense discussion had taken place, Peter rose and said to them: “Men, brothers, you well know that from early days God made the choice among you that through my mouth people of the nations should hear the word of the good news and believe. [8] And God, who knows the heart, bore witness by giving them the holy spirit, just as he did to us also. [9] And he made no distinction at all between us and them, but purified their hearts by faith. [10] So why are you now making a test of God by imposing on the neck of the disciples a yoke that neither our forefathers nor we were capable of bearing? [11] On the contrary, we have faith that we are saved through the undeserved kindness of the Lord Jesus in the same way that they are.” [12] At that the entire group became silent, and they began to listen to Bar′na·bas and Paul relate the many signs and wonders that God had done through them among the nations. [13] After they finished speaking, James replied: “Men, brothers, hear me. [14] Sym′e·on has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. [15] And with this the words of the Prophets agree, just as it is written: [16] ‘After these things I will return and raise up again the tent of David that is fallen down; I will rebuild its ruins and restore it, [17] so that the men who remain may earnestly seek Jehovah, together with people of all the nations, people who are called by my name,

says Jehovah, who is doing these things, [18] known from of old.’
[19] Therefore, my decision is not to trouble those from the nations who are turning to God, [20] but to write them to abstain from things polluted by idols, from sexual immorality, from what is strangled, and from blood. [21] For from ancient times Moses has had those who preach him in city after city, because he is read aloud in the synagogues on every sabbath.” [22] Then the apostles and the elders, together with the whole congregation, decided to send chosen men from among them to Antioch, along with Paul and Bar′na·bas; they sent Judas who was called Bar′sab·bas and Silas, who were leading men among the brothers.

^ box (**Galatians 2:11-14**) However, when Ce′phas came to Antioch, I resisted him face-to-face, because he was clearly in the wrong. [12] For before certain men from James arrived, he used to eat with people of the nations; but when they arrived, he stopped doing this and separated himself, fearing those of the circumcised class. [13] The rest of the Jews also joined him in putting on this pretense, so that even Bar′na·bas was led along with them in their pretense. [14] But when I saw that they were not walking in step with the truth of the good news, I said to Ce′phas before them all: “If you, though you are a Jew, live as the nations do and not as Jews do, how can you compel people of the nations to live according to Jewish practice?”

^ box (**1 Peter 5:13**) She who is in Babylon, a chosen one like you, sends you her greetings, and so does Mark, my son.

^ box (**Galatians 2:7-9**) On the contrary, when they saw that I had been entrusted with the good news for those who are uncircumcised, just as Peter had been for those who are circumcised— [8] for the one who empowered Peter for an apostleship to those who are circumcised also empowered me for those who are of the nations— [9] and when they recognized the undeserved kindness that was given me, James and Ce′phas and John, the ones who seemed to be pillars, gave Bar′na·bas and me the right hand of fellowship, so that we should go to the nations but they to those who are circumcised.

^ box (**Acts 28:16, 30, 31**) When finally we entered Rome, Paul was permitted to stay by himself with the soldier guarding him.
30 So he remained there for an entire two years in his own rented house, and he would kindly receive all those who came to him, 31 preaching the Kingdom of God to them and teaching about the Lord Jesus Christ with the greatest freeness of speech, without hindrance.

^ par. 19 (**John 18:36**) Jesus answered: “My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source.”

^ par. 19 (**Acts 10:25, 26**) As Peter entered, Cornelius met him, fell down at his feet, and did obeisance to him. 26 But Peter lifted him up, saying: “Rise; I too am just a man.”

^ par. 19 (**Matthew 23:8-12**) But you, do not you be called Rabbi, for one is your Teacher, and all of you are brothers. 9 Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. 10 Neither be called leaders, for your Leader is one, the Christ. 11 But the greatest one among you must be your minister. 12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

^ par. 23 (**John 18:36**) Jesus answered: “My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source.”

^ par. 24 (**James 4:4**) Adulteresses, do you not know that friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is making himself an enemy of God.

^ par. 25 (**Matthew 24:36**) “Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.

^ par. 25 (**John 14:28**) You heard that I said to you, ‘I am going away and I am coming back to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I am.

^ par. 25 (**1 Corinthians 15:25-28**) For he must rule as king until God has put all enemies under his feet. [26] And the last enemy, death, is to be brought to nothing. [27] For God “subjected all things under his feet.” But when he says that ‘all things have been subjected,’ it is evident that this does not include the One who subjected all things to him. [28] But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

^ par. 26 (**John 20:17**) Jesus said to her: “Stop clinging to me, for I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father and to my God and your God.’”

^ par. 27 (**Romans 3:3, 4**) What, then, is the case? If some lacked faith, will their lack of faith invalidate the faithfulness of God? [4] Certainly not! But let God be found true, even if every man be found a liar, just as it is written: “That you might be proved righteous in your words and might win when you are being judged.”

^ par. 28 (**Luke 1:26-38, 46-56**) In her sixth month, the angel Ga′bri·el was sent from God to a city of Gal′i·lee named Naz′a·reth, [27] to a virgin promised in marriage to a man named Joseph of David’s house, and the name of the virgin was Mary. [28] And coming in, the angel said to her: “Greetings, you highly favored one, Jehovah is with you.” [29] But she was deeply disturbed at his words and tried to understand what kind of greeting this might be. [30] So the angel said to her: “Do not be afraid, Mary, for you have found favor with God. [31] And look! you will become pregnant and give birth to a son, and you are to name him Jesus. [32] This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father, [33] and he will rule as King over the house of Jacob forever, and there will be no end to his Kingdom.” [34] But Mary said to the angel: “How is this to be, since I am not having sexual relations with a man?” [35] In

answer the angel said to her: “Holy spirit will come upon you, and power of the Most High will overshadow you. And for that reason the one who is born will be called holy, God’s Son. [36] And look! Elizabeth your relative has also conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman; [37] for no declaration will be impossible for God.” [38] Then Mary said: “Look! Jehovah’s slave girl! May it happen to me according to your declaration.” At that the angel departed from her.
[46] And Mary said: “My soul magnifies Jehovah, [47] and my spirit cannot keep from being overjoyed at God my Savior, [48] because he has looked upon the low position of his slave girl. For look! from now on all generations will declare me happy, [49] because the powerful One has done great deeds for me, and holy is his name, [50] and for generation after generation his mercy is upon those who fear him. [51] He has acted mightily with his arm; he has scattered those who are haughty in the intention of their hearts. [52] He has brought down powerful men from thrones and has exalted lowly ones; [53] he has fully satisfied hungry ones with good things and has sent away empty-handed those who had wealth. [54] He has come to the aid of Israel his servant, remembering his mercy, [55] just as he spoke to our forefathers, to Abraham and to his offspring, forever.” [56] Mary stayed with her about three months and then returned to her own home.

^ par. 29 (**Acts 20:29, 30**) I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, [30] and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves.

^ par. 29 (**1 Corinthians 1:10**) Now I urge you, brothers, through the name of our Lord Jesus Christ, that you should all speak in agreement and that there should be no divisions among you, but that you may be completely united in the same mind and in the same line of thought.

^ par. 33 (**Exodus 20:4-6**) “You must not make for yourself a carved image or a form like anything that is in the heavens above or on the earth below or in the waters under the earth. [5] You must not bow down to them nor be enticed to serve them, for I, Jehovah your God, am a God who requires

exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me, 6 but showing loyal love to the thousandth generation of those who love me and keep my commandments.

^ par. 33 (**Isaiah 44:14-18**) There is one whose work is to cut down cedars. He selects a certain type of tree, an oak, And he lets it grow strong among the trees of the forest. He plants a laurel tree, and the rain makes it grow. 15 Then it becomes fuel for a man to make fires. He takes part of it to warm himself; He builds a fire and bakes bread. But he also makes a god and worships it. He makes it into a carved image, and he bows down before it. 16 Half of it he burns up in a fire; With that half he roasts the meat that he eats, and he is satisfied. He also warms himself and says: “Ah! I am warm as I watch the fire.” 17 But the rest of it he makes into a god, into his carved image. He bows down to it and worships it. He prays to it and says: “Save me, for you are my god.” 18 They know nothing, they understand nothing, Because their eyes are sealed shut and they cannot see, And their heart has no insight.

^ par. 36 (**Matthew 26:26**) As they continued eating, Jesus took a loaf, and after saying a blessing, he broke it, and giving it to the disciples, he said: “Take, eat. This means my body.”

^ question 9 (**Revelation 22:18, 19**) “I am bearing witness to everyone who hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll; [19] and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things that are written about in this scroll.

^ par. 25 (**Deuteronomy 6:4**) “Listen, O Israel: Jehovah our God is one Jehovah.

^ par. 25 (**Mark 12:29**) Jesus answered: “The first is, ‘Hear, O Israel, Jehovah our God is one Jehovah

^ par. 25 (**Mark 13:32**) “Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father.

^ par. 25 (**John 14:28**) You heard that I said to you, ‘I am going away and I am coming back to you.’ If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I am.

^ par. 25 (**1 Corinthians 15:28**) But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone.

^ question 27 (**Leviticus 24:17, 18**) If a man takes a human life, he should be put to death without fail. [18] Anyone who strikes and kills a domestic animal should make compensation for it, life for life.

^ question 27 (**Ecclesiastes 9:5, 10**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten.

^ question 27 (**John 5:28, 29**) Do not be amazed at this, for the hour is coming in which all those in the memorial tombs will hear his voice [29] and come out, those who did good things to a resurrection of life, and those who practiced vile things to a resurrection of judgment.

^ question 28 (**Job 14:13**) O that in the Grave you would conceal me, That you would hide me until your anger passes by, That you would set a time limit for me and remember me!

^ question 28 (**Jeremiah 19:5**) For the living know that they will die, but the dead know nothing at all, nor do they have any more reward, because all memory of them is forgotten.

^ question 28 (**Jeremiah 32:35**) Furthermore, they built the high places of Ba′al in the Valley of the Son of Hin′nom, in order to make their sons and their daughters pass through the fire to Mo′lech, something that I had not commanded them and that had never come into my heart to do such a detestable thing, causing Judah to sin.’

^ question 28 (**Acts 2:25-27**) For David says about him: ‘I keep Jehovah constantly in front of me, for he is at my right hand that I may never be shaken. [26] On this account my heart became cheerful and my tongue rejoiced greatly. And I will reside in hope; [27] because you will not leave me in the Grave, nor will you allow your loyal one to see corruption.

^ question 28 (**Romans 6:7, 23**) For the one who has died has been acquitted from his sin.
[23] For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

^ question 30 (**Isaiah 65:17, 21-25**) For look! I am creating new heavens and a new earth; And the former things will not be called to mind, Nor will they come up into the heart.
[21] They will build houses and live in them, And they will plant vineyards and eat their fruitage. [22] They will not build for someone else to inhabit, Nor will they plant for others to eat. For the days of my people will be like the days of a tree, And the work of their hands my chosen ones will enjoy to the full. [23] They will not toil for nothing, Nor will they bear children for distress, Because they are the offspring made up of those blessed by Jehovah, And their descendants with them. [24] Even before they call out, I

will answer; While they are yet speaking, I will hear. [25] The wolf and the lamb will feed together, The lion will eat straw just like the bull, And the serpent's food will be dust. They will do no harm nor cause any ruin in all my holy mountain," says Jehovah.

^ question 30 (**Luke 23:43**) And he said to him: "Truly I tell you today, you will be with me in Paradise."

^ question 30 (**Revelation 21:1-5**) And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. [2] I also saw the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. [3] With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his people. And God himself will be with them. [4] And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away." [5] And the One seated on the throne said: "Look! I am making all things new." Also he says: "Write, for these words are faithful and true."

^ par. 30 (**Psalm 25:13**) He will experience what is good, And his descendants will take possession of the earth.

^ par. 30 (**Psalm 37:11, 29**) But the meek will possess the earth, And they will find exquisite delight in the abundance of peace.

^ par. 30 (**Matthew 5:5**) Happy are the mild-tempered, since they will inherit the earth.

^ question 31 (**1 Corinthians 7:2**) but because of the prevalence of sexual immorality, let each man have his own wife and each woman have her own husband.

^ question 31 (**1 Timothy 3:2, 12**) The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach,

[12] Let ministerial servants be husbands of one wife, presiding in a fine manner over their children and their own households.

^ box (**1 Timothy 2:5, 6**) For there is one God, and one mediator between God and men, a man, Christ Jesus, 6 who gave himself a corresponding ransom for all—this is what is to be witnessed to in its own due time.

^ box (**2 Corinthians 6:14-18**) Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? [15] Further, what harmony is there between Christ and Be′li·al? Or what does a believer share in common with an unbeliever? [16] And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I will reside among them and walk among them, and I will be their God, and they will be my people." [17] "'Therefore, get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing'"; "'and I will take you in.'" [18] "'And I will become a father to you, and you will become sons and daughters to me,' says Jehovah, the Almighty."

^ box (**1 John 5:19, 20**) We know that we originate with God, but the whole world is lying in the power of the wicked one. [20] But we know that the Son of God has come, and he has given us insight so that we may gain the knowledge of the one who is true. And we are in union with the one who is true, by means of his Son Jesus Christ. This is the true God and life everlasting.

^ box (**Romans 5:12**) That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—.

^ box (**Matthew 20:28**) Just as the Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many.

^ footnote 5 (**Genesis 2:7**) And Jehovah God went on to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man became a living person.

^ footnote 5 (**Ezekiel 18:4**) Look! All the souls—to me they belong. As the soul of the father so also the soul of the son—to me they belong. The soul who sins is the one who will die.

^ footnote 5 (**Acts 3:23**) Indeed, anyone who does not listen to that Prophet will be completely destroyed from among the people.’

^ Reasoning From the Scriptures, pages 168-75; 375-80

***** rs p. 168 Heaven *****

The "great crowd in heaven" referred to at Revelation 19:1, 6 is not the same as the "great crowd" of Revelation 7:9. The ones in heaven are not described as being "out of all nations" or as ascribing their salvation to the Lamb; they are angels. The expression "great crowd" is used in a variety of contexts in the Bible.—Mark 5:24; 6:34; 12:37.

What will those who go to heaven do there?

Rev. 20:6: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Also Daniel 7:27)

1 Cor. 6:2: "Do you not know that the holy ones will judge the world?"

Rev. 5:10: "You made them to be a kingdom and priests to our God, and they are to rule as kings over ["on," RS, KJ, Dy; "over," AT, Da, Kx, CC] the earth." (The same Greek word and grammatical structure is found at Revelation 11:6. There RS, KJ, Dy, etc., all render it "over.")

Who selects the ones who will go to heaven?

2 Thess. 2:13, 14: "We are obligated to thank God always for you, brothers loved by Jehovah, because God selected you from the beginning for salvation by sanctifying you with spirit and by your faith in the truth. To this very destiny he called you through the good news we declare, for the purpose of acquiring the glory of our Lord Jesus Christ."

Rom. 9:6, 16: "Not all who spring from Israel are really 'Israel.' . . . It depends, not upon the one wishing nor upon the one running, but upon God, who has mercy."

*** rs p. 168-p. 175 Hell ***

Hell

Definition: The word "hell" is found in many Bible translations. In the same verses other translations read "the grave," "the world of the dead," and so forth. Other Bibles simply transliterate the original-language words that are sometimes rendered "hell"; that is, they express them with the letters of our alphabet but leave the words untranslated. What are those words? The Hebrew she'ohl′ and its Greek equivalent hai′des, which refer, not to an individual burial place, but to the common grave of dead mankind; also the Greek ge′en·na, which is used as a symbol of eternal destruction. However, both in Christendom and in many non-Christian religions it is taught that hell is a place inhabited by demons and where the wicked, after death, are punished (and some believe that this is with torment).

Does the Bible indicate whether the dead experience pain?

Eccl. 9:5, 10: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all . . . All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol,* the place to which you are going." (If they are conscious of nothing, they obviously feel no pain.) (*"Sheol," AS, RS, NE, JB; "the grave," KJ, Kx; "hell," Dy; "the world of the dead," TEV.)

Ps. 146:4: "His spirit goes out, he goes back to his ground; in that day his thoughts* do perish." (*"Thoughts," KJ, 145:4 in Dy; "schemes," JB; "plans," RS, TEV.)

Does the Bible indicate that the soul survives the death of the body?

Ezek. 18:4: "The soul* that is sinning—it itself will die." (*"Soul," *KJ, Dy, RS, NE, Kx;* "the man," *JB*; "the person," *TEV*.)

"The concept of 'soul,' meaning a purely spiritual, immaterial reality, separate from the 'body,' . . . does not exist in the Bible."—*La Parole de Dieu* (Paris, 1960), Georges Auzou, professor of Sacred Scripture, Rouen Seminary, France, p. 128.

"Although the Hebrew word nefesh [in the Hebrew Scriptures] is frequently translated as 'soul,' it would be inaccurate to read into it a Greek meaning. *Nefesh* . . . is never conceived of as operating separately from the body. In the New Testament the Greek word psyche is often translated as 'soul' but again should not be readily understood to have the meaning the word had for the Greek philosophers. It usually means 'life,' or 'vitality,' or, at times, 'the self.'"—*The Encyclopedia Americana* (1977), Vol. 25, p. 236.

What sort of people go to the Bible hell?

Does the Bible say that the wicked go to hell?

Ps. 9:17, *KJ*: "The wicked shall be turned into hell,* and all the nations that forget God." (*"Hell," 9:18 in *Dy*; "death," *TEV*; "the place of death," *Kx*; "Sheol," *AS, RS, NE, JB, NW*.)

Does the Bible also say that upright people go to hell?

Job 14:13, *Dy*: "[Job prayed:] Who will grant me this, that thou mayst protect me in hell,* and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?" (God himself said that Job was "a man blameless and upright, fearing God and turning aside from bad."—Job 1:8.) (*"The grave," *KJ*; "the world of the dead," *TEV*; "Sheol," *AS, RS, NE, JB, NW*.)

Acts 2:25-27, *KJ*: "David speaketh concerning him [Jesus Christ], . . . Because thou wilt not leave my soul in hell,* neither wilt thou suffer thine Holy One to see corruption." (The fact that God did not "leave" Jesus in hell implies that Jesus was in hell, or Hades, at least for a time, does it not?) (*"Hell," *Dy*; "death," *NE*; "the place of death," *Kx*; "the world of the dead," *TEV*; "Hades," *AS, RS, JB, NW*.)

Does anyone ever get out of the Bible hell?

Rev. 20:13, 14, *KJ*: "The sea gave up the dead which were in it; and death and hell* delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire." (So the dead will be delivered from hell. Notice also that hell is not the same as the lake of fire but will be cast into the lake of fire.) (*"Hell," Dy, Kx; "the world of the dead," *TEV*; "Hades," *NE, AS, RS, JB, NW*.)

Why is there confusion as to what the Bible says about hell?

"Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and Gehenna by the word hell. The simple transliteration of these words by the translators of the revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception."—*The Encyclopedia Americana* (1942), Vol. XIV, p. 81.

Translators have allowed their personal beliefs to color their work instead of being consistent in their rendering of the original-language words. For example: (1) The King James Version rendered she'ohl′ as "hell," "the grave," and "the pit"; hai′des is therein rendered both "hell" and "grave"; ge′en·na is also translated "hell." (2) Today's English Version transliterates hai′des as "Hades" and also renders it as "hell" and "the world of the dead." But besides rendering "hell" from hai′des it uses that same translation for ge′en·na. (3) The Jerusalem Bible transliterates hai′des six times, but in other passages it translates it as "hell" and as "the underworld." It also translates ge′en·na as "hell," as it does hai′des in two instances. Thus the exact meanings of the original-language words have been obscured.

Is there eternal punishment for the wicked?

Matt. 25:46, *KJ*: "These shall go away into everlasting punishment ["lopping off," *Int*; Greek, *ko·la′·sin*]: but the righteous into life eternal." (*The Emphatic Diaglott* reads "cutting-off" instead of "punishment." A footnote states: "*Kolasin* . . . is derived from *kolazoo*, which signifies, 1. *To*

cut off; as lopping off branches of trees, to prune. 2. *To restrain*, to repress. . . . 3. *To chastise*, *to punish*. To cut off an individual from life, or society, or even to restrain, is esteemed as *punishment*;—hence has arisen this *third* metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to *life*, the wicked to the *cutting off* from life, or *death*. See 2 Thess. 1.9.")

2 Thess. 1:9, *RS*: "They shall suffer the punishment of *eternal destruction** and exclusion from the presence of the Lord and from the glory of his might." (*"Eternal ruin," *NAB, NE*; "lost eternally," *JB*; "condemn them to eternal punishment," Kx; "eternal punishment in destruction," *Dy*.)

Jude 7, *KJ*: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (The fire that destroyed Sodom and Gomorrah ceased burning thousands of years ago. But the effect of that fire has been lasting; the cities have not been rebuilt. God's judgment, however, was against not merely those cities but also their wicked inhabitants. What happened to them is a warning example. At Luke 17:29, Jesus says that they were "destroyed"; Jude 7 shows that the destruction was eternal.)

What is the meaning of the 'eternal torment' referred to in Revelation?

Rev. 14:9-11; 20:10, *KJ*: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment [Greek, *basa·ni·smou´*] ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the

false prophet are, and shall be tormented day and night for ever and ever.”

What is the ‘torment’ to which these texts refer? It is noteworthy that at Revelation 11:10 (*KJ*) reference is made to ‘prophets that torment those dwelling on the earth.’ Such torment results from humiliating exposure by the messages that these prophets proclaim. At Revelation 14:9-11 (*KJ*) worshipers of the symbolic “beast and his image” are said to be “tormented with fire and brimstone.” This cannot refer to conscious torment after death because “the dead know not any thing.” (Eccl. 9:5, *KJ*) Then, what causes them to experience such torment while they are still alive? It is the proclamation by God’s servants that worshipers of the “beast and his image” will experience second death, which is represented by “the lake which burneth with fire and brimstone.” The smoke, associated with their fiery destruction, ascends forever because the destruction will be eternal and will never be forgotten. When Revelation 20:10 says that the Devil is to experience ‘torment forever and ever’ in “the lake of fire and brimstone,” what does that mean? Revelation 21:8 (*KJ*) says clearly that “the lake which burneth with fire and brimstone” means “the second death.” So the Devil’s being “tormented” there forever means that there will be no relief for him; he will be held under restraint forever, actually in eternal death. This use of the word “torment” (from the Greek ba′sa·nos) reminds one of its use at Matthew 18:34, where the same basic Greek word is applied to a ‘jailer.’—*RS, AT, ED, NW*.

What is the ‘fiery Gehenna’ to which Jesus referred?

Reference to Gehenna appears 12 times in the Christian Greek Scriptures. Five times it is directly associated with fire. Translators have rendered the Greek expression *ge′en·nan tou py·ros′* as “hell fire” (*KJ, Dy*), “fires of hell” (*NE*), “fiery pit” (*AT*), and “fires of Gehenna” (*NAB*).

Historical background: The Valley of Hinnom (Gehenna) was outside the walls of Jerusalem. For a time it was the site of idolatrous worship, including child sacrifice. In the first century Gehenna was being used

as the incinerator for the filth of Jerusalem. Bodies of dead animals were thrown into the valley to be consumed in the fires, to which sulfur, or brimstone, was added to assist the burning. Also bodies of executed criminals, who were considered undeserving of burial in a memorial tomb, were thrown into Gehenna. Thus, at Matthew 5:29, 30, Jesus spoke of the casting of one's "whole body" into Gehenna. If the body fell into the constantly burning fire it was consumed, but if it landed on a ledge of the deep ravine its putrefying flesh became infested with the ever-present worms, or maggots. (Mark 9:47, 48) Living humans were not pitched into Gehenna; so it was not a place of conscious torment.

At Matthew 10:28, Jesus warned his hearers to "be in fear of him that can destroy both soul and body in Gehenna." What does it mean? Notice that there is no mention here of *torment* in the fires of Gehenna; rather, he says to 'fear him that can *destroy* in Gehenna.' By referring to the "soul" separately, Jesus here emphasizes that God can destroy all of a person's life prospects; thus there is no hope of resurrection for him. So, the references to the 'fiery Gehenna' have the same meaning as 'the lake of fire' of Revelation 21:8, namely, destruction, "second death."

What does the Bible say the penalty for sin is?

Rom. 6:23: "The wages sin pays is death."

After one's death, is he still subject to further punishment for his sins?

Rom. 6:7: "He who has died has been acquitted from his sin."

Is eternal torment of the wicked compatible with God's personality?

Jer. 7:31: "They [apostate Judeans] have built the high places of Topheth, which is in the valley of the son of Hinnom, in order to burn their sons and their daughters in the fire, a thing that I had not

commanded and that had not come up into my heart." (If it never came into God's heart, surely he does not have and use such a thing on a larger scale.)

Illustration: What would you think of a parent who held his child's hand over a fire to punish the child for wrongdoing? "God is love." (1 John 4:8) Would he do what no right-minded human parent would do? Certainly not!

By what Jesus said about the rich man and Lazarus, did Jesus teach torment of the wicked after death?

Is the account, at Luke 16:19-31, literal or merely an illustration of something else? The Jerusalem Bible, in a footnote, acknowledges that it is a "parable in story form without reference to any historical personage." If taken literally, it would mean that those enjoying divine favor could all fit at the bosom of one man, Abraham; that the water on one's fingertip would not be evaporated by the fire of Hades; that a mere drop of water would bring relief to one suffering there. Does that sound reasonable to you? If it were literal, it would conflict with other parts of the Bible. If the Bible were thus contradictory, would a lover of truth use it as a basis for his faith? But the Bible does not contradict itself.

What does the parable mean? The "rich man" represented the Pharisees. (See verse 14.) The beggar Lazarus represented the common Jewish people who were despised by the Pharisees but who repented and became followers of Jesus. (See Luke 18:11; John 7:49; Matthew 21:31, 32.) Their deaths were also symbolic, representing a change in circumstances. Thus, the formerly despised ones came into a position of divine favor, and the formerly seemingly favored ones were rejected by God, while being tormented by the judgment messages delivered by the ones whom they had despised.—Acts 5:33; 7:54.

What is the origin of the teaching of hellfire?

In ancient Babylonian and Assyrian beliefs the "nether world . . . is pictured as a place full of horrors, and is presided over by gods and demons of great

strength and fierceness." (*The Religion of Babylonia and Assyria*, Boston, 1898, Morris Jastrow, Jr., p. 581) Early evidence of the fiery aspect of Christendom's hell is found in the religion of ancient Egypt. (*The Book of the Dead*, New Hyde Park, N.Y., 1960, with introduction by E. A. Wallis Budge, pp. 144, 149, 151, 153, 161) Buddhism, which dates back to the 6th century B.C.E., in time came to feature both hot and cold hells. (*The Encyclopedia Americana*, 1977, Vol. 14, p. 68) Depictions of hell portrayed in Catholic churches in Italy have been traced to Etruscan roots.—*La civiltà etrusca* (Milan, 1979), Werner Keller, p. 389.

But the real roots of this God-dishonoring doctrine go much deeper. The fiendish concepts associated with a hell of torment slander God and originate with the chief slanderer of God (the Devil, which name means "Slanderer"), the one whom Jesus Christ called "the father of the lie."—John 8:44.

375-380 Soul

^ Principal Subjects | ^ Word Index

> **Definition:** In the Bible, "soul" is translated from the Hebrew ne′phesh and the Greek*psy-khe′*. Bible usage shows the soul to be a person or an animal or the life that a person or an animal enjoys. To many persons, however, "soul" means the immaterial or spirit part of a human being that survives the death of the physical body. Others understand it to be the principle of life. But these latter views are not Bible teachings.

What does the Bible say that helps us to understand what the soul is?

Gen. 2:7: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living person." (Notice that this does not say that

man *was given* a soul but that he*became* a living person.) (The part of the Hebrew word “soul” is *ne'phesh*. *KJ, AS*, and *Dy*agree with that rendering. *RS, JB, NAB* read “being.” *NE* says “creature.” *Kx* reads “person.”)

1 Cor. 15:45: “So it is written: ‘The first man Adam became a living soul.’ The last Adam became a life-giving person.” (So the Christian Greek Scriptures agree with the Hebrew Scriptures as to what the soul is.) (The Greek word here translated “soul” is the accusative case of *psy-khe'*. *KJ, AS, Dy, JB, NAB,* and *Kx*also read “soul.” *RS, NE*, and *TEV* say “being.”)

1 Pet. 3:20: “In Noah’s days . . . a few people, that is, eight souls, were carried safely through the water.” (The Greek word here translated “souls” is *psy-khai'*, the plural form of *psy-khe'. KJ, AS, Dy*, and *Kx* also read “souls.” *JB* and*TEV* say “people”; *RS, NE,* and *NAB* use “persons.”)

Gen. 9:5: “Besides that, I will demand an accounting for your lifeblood [or, “lives”; Hebrew, from *ne'phesh*] shall I ask back.” (Here the soul is said to have blood.)

Josh. 11:11: “They struck down everyone [Hebrew, *ne'phesh*] in it with the sword.” (The soul is here shown to be something that can be touched by the sword, so these souls could not have been spirits.)

> ***Where does the Bible say that animals are souls?***
>
> Gen. 1:20, 21, 24, 25: “Then God said: “Let the waters swarm with living creatures* . . . ’ And God created the great sea creatures and all living creatures that move and swarm in the waters according to their kinds and every winged flying creature according to its kind. . . . Then God said: “Let the earth bring forth living creatures according to their kinds . . . ’ And God went on to make the wild animals of the earth according to their kinds and the domestic animals according to their kinds and all the creeping animals of the ground according to their kinds.” (*In

Hebrew the word here is *ne'phesh*. *Ro* reads “soul.” Some translations use the rendering “creature[s].”)

Lev. 24:17, 18: “If a man takes a human life [Hebrew, *ne'phesh*], he should be put to death without fail. Anyone who strikes and kills a domestic animal [Hebrew, *ne'phesh*] should make compensation for it, life for life.” (Notice that the same Hebrew word for soul is applied to both mankind and animals.)

Rev. 16:3: “And it became blood like that of a dead man, and every living creature* died, yes, the things in the sea.” (Thus the Christian Greek Scriptures also show animals to be souls.) (*In Greek the word here is *psy-khe'*. *KJ, AS*, and *Dy* render it “soul.” Some translators use the term “creature” or “thing.”)

Do other scholars who are not Jehovah’s Witnesses acknowledge that this is what the Bible says the soul is?

“There is no dichotomy [division] of body and soul in the O[ld] T[estament]. The Israelite saw things concretely, in their totality, and thus he considered men as persons and not as composites. The term *nepeš* [*ne'phesh*], though translated by our word soul, never means soul as distinct from the body or the individual person. . . . The term *[psy-khe']* is the N[ew] T[estament] word corresponding with *nepeš*. It can mean the principle of life, life itself, or the living being.”—*New Catholic Encyclopedia* (1967), Vol. XIII, pp. 449, 450.

“The Hebrew term for ‘soul’ (*nefesh*, that which breathes) was used by Moses . . . , signifying an ‘animated being’ and applicable equally to nonhuman beings. . . . New Testament usage of *psychē* (‘soul’) was comparable to *nefesh.”—The New Encyclopædia Britannica* (1976), Macropædia, Vol. 15, p. 152.

“The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly

nowhere expressly taught in Holy Scripture."—*The Jewish Encyclopedia*(1910), Vol. VI, p. 564.

Can the human soul die?

Ezek. 18:4: "Look! All the souls—to me they belong. As the soul of the father so likewise the soul of the son—to me they belong. The soul* that is sinning—it itself will die." (*Hebrew reads "the *ne'phesh."* *KJ, AS, RS, NE*, and Dy render it "the soul." Some translations say "the man" or "the person.")

Matt. 10:28: "Do not become fearful of those who kill the body but cannot kill the soul [or, "life"]; but rather be in fear of him that can destroy both soul* and body in Gehenna." (*Greek has the accusative case of *psy-khe'. KJ, AS, RS, NE, TEV, Dy, JB*, and *NAB* all render it "soul.")

Acts 3:23: "Indeed, anyone [Greek, *psy-khe'*] who does not listen to that Prophet will be completely destroyed from among the people."

Is it possible for human souls (people) to live forever?

See pages 243-247, under the heading "Life."

Is the soul the same as the spirit?

Eccl. 12:7: (^ SOM) "Then the dust returns to the earth just as it was, and the spirit [or, life-force; Hebrew, *ru'ach*] returns to the true God who gave it." (Notice that the Hebrew word for spirit is *ru'ach*; but the word translated soul is *ne'phesh*. The text does not mean that at death the spirit travels all the way to the personal presence of God; rather, any prospect for the person to live again rests with God. In similar usage, we may say that, if required payments are not made by the buyer of a piece of property, the property "returns" to its owner.) (*KJ, AS, RS, NE*, and *Dy*all here render *ru'ach* as "spirit." *NAB* reads "life breath.")

Eccl. 3:19: “There there is an outcome for humans and an outcome for animals; they all have the same outcome. As the one dies, so the other dies; and they all have but one spirit. [Hebrew, *ru'ach*].” (Thus both mankind and beasts are shown to have the same *ru'ach*, or spirit. For comments on verses 20, 21, see page 383.)

Heb. 4:12: “The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul [Greek,*psy-khes'*; “life,” NE] and spirit [Greek, *pneu'ma-tos*], and of joints and their marrow, and is able to discern thoughts and intentions of the heart.” (Observe that the Greek word for “spirit” is not the same as the word for “soul.”)

> ***Does conscious life continue for a person after the spirit leaves the body?***
>
> Ps. 146:4: “His spirit [Hebrew, from *ru'ach*] goes out, he returns to the ground; On that very day his thoughts do perish.” (*NAB, Ro, Yg*, and *Dy* [145:4] here render *ru'ach* as “spirit.” Some translations say “breath.”) (AlsoPsalm 104:29)

What is the origin of Christendom’s belief in an immaterial, immortal soul?

“The Christian concept of a spiritual soul created by God and infused into the body at conception to make man a living whole is the fruit of a long development in Christian philosophy. Only with Origen [died c. 254 C.E.] in the East and St. Augustine [died 430 C.E.] in the West was the soul established as a spiritual substance and a philosophical concept formed of its nature. . . . His [Augustine’s] doctrine . . . owed much (including some shortcomings) to Neoplatonism.”—*New Catholic Encyclopedia*(1967), Vol. XIII, pp. 452, 454.

“The concept of immortality is a product of Greek thinking, whereas the hope of a resurrection belongs to Jewish thought. . . . Following Alexander’s conquests Judaism gradually absorbed Greek

concepts.” —*Dictionnaire Encyclopédique de la Bible* (Valence, France; 1935), edited by Alexandre Westphal, Vol. 2, p. 557.

“Immortality of the soul is a Greek notion formed in ancient mystery cults and elaborated by the philosopher Plato.”—*Presbyterian Life*, May 1, 1970, p. 35.

“Do we believe that there is such a thing as death? . . . Is it not the separation of soul and body? And to be dead is the completion of this; when the soul exists in herself, and is released from the body and the body is released from the soul, what is this but death? . . . And does the soul admit of death? No. Then the soul is immortal? Yes.”—Plato’s “Phaedo,” Secs. 64, 105, as published in *Great Books of the Western World* (1952), edited by R. M. Hutchins, Vol. 7, pp. 223, 245, 246.

“The problem of immortality, we have seen, engaged the serious attention of the Babylonian theologians. . . . Neither the people nor the leaders of religious thought ever faced the possibility of the total annihilation of what once was called into existence. Death was a passage to another kind of life.”—*The Religion of Babylonia and Assyria* (Boston, 1898), M. Jastrow, Jr., p. 556.

^ *You Can Live Forever in Paradise on Earth*, published by the Watchtower Bible and Tract Society of New York, Inc., 1982, pages 148-54

Chapter 18
"The End of the World" Is at Hand!

WHEN JESUS CHRIST threw Satan and his angels out of heaven and began his Kingdom rule, it meant that the end of Satan and his wicked system was near. (Revelation 12:7-12) But how could Christ's followers on earth know that this event in heaven, unseen to their eyes, had taken place? How could they know that Christ was invisibly present in Kingdom power and that "the end of the world" was near? They could know by checking to see if the "sign" that Jesus gave was being fulfilled.

2 Shortly before Jesus' death, while he was sitting on the Mount of Olives, four of his apostles came to ask him for a "sign." This is the way their question has been read, in the *King James Version*, by millions of people: "Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world?" (Matthew 24:3) But what do these expressions, *"thy coming"* and "the end of the world," really mean?

3 The Greek word here translated "coming" is *parousia*, and it means "presence." So, then, when the "sign" is seen, this means we would know that Christ is present though unseen, that he has already come in Kingdom power. The expression "end of the world" is also very misleading. It does not mean the end of the earth, but, rather, the end of Satan's system of things. (2 Corinthians 4:4) The apostles' question therefore accurately reads: "Tell us, When will these things be, and what will be the sign of *your presence and of the conclusion of the system of things?"*—Matthew 24:3, *New World Translation*.

4 Jesus did not give just one event as "the sign." He told of many happenings and situations. Other Bible writers besides Matthew mentioned additional events that would mark the "last days." All these things that were foretold would take place during the time that Bible writers called the "last days." (2 Timothy 3:1-5; 2 Peter 3:3, 4) These happenings would be like the different lines that make up a person's fingerprint, a print that cannot belong

to any other person. The "last days" contain their own pattern of marks, or happenings. These form a positive "fingerprint" that cannot belong to any other time period.

5 In chapter 16 of this book we considered Bible evidence that Christ returned and began ruling in the midst of his enemies in the year 1914. Now take a careful look at the various features of "the sign" of Christ's presence and further evidence of the "last days" of Satan's wicked system of things. As you examine these foretold things on the next few pages, note how they have been undergoing fulfillment since 1914.

"NATION WILL RISE AGAINST NATION AND KINGDOM AGAINST KINGDOM."—Matthew 24:7.

Surely you have seen this part of the "sign" being fulfilled since 1914! In that year World War I began. Never in history had there been such a terrible war. It was *total* war. World War I was much greater than all the major wars fought during the 2,400 years before 1914. Yet only 21 years after that war ended, World War II began. And it was four times as destructive as World War I

Terrible wars continue to be fought. Since World War II ended in 1945, more than 25 *million* persons have been killed in some 150 wars fought around the globe. On any given day, there have been, on the average, 12 wars going on somewhere in the world. And there is the continual threat of another world war. The United States alone has enough nuclear weapons to destroy every man, woman and child on earth 12 times over!

"THERE WILL BE FOOD SHORTAGES."—Matthew 24:7.

Following World War I came the greatest famine in all history. In northern China alone 15,000 died every day from starvation. But the shortage of food was even greater after World War II. A fourth of the world was then starving! And ever since, food has remained scarce for many people on earth.

“Every 8.6 seconds someone in an underdeveloped country dies as a result of illness caused by malnutrition,” said the New York *Times* in 1967. Millions still die of starvation—some *50 million* a year! By 1980, about one fourth of the people on earth (1,000,000,000 persons) were hungry because they could not get enough to eat. Even in places where food is plentiful, many are too poor to buy it.

“IN ONE PLACE AFTER ANOTHER PESTILENCES.”—Luke 21:11.

Right after World War I more people died of the Spanish flu than had died of any disease epidemic in the history of mankind. The death toll was some *21 million* people! Yet pestilence and disease continue to rage. Millions die each year from heart trouble and cancer. Venereal disease is spreading rapidly. Other terrible diseases, such as malaria, snail fever and river blindness, occur in country after country, especially in Asia, Africa and Latin America.

“THERE WILL BE . . . EARTHQUAKES IN ONE PLACE AFTER ANOTHER.”—Matthew 24:7.

From 1914 until now, there have been many more major earthquakes than in any other like period in recorded history. For over 1,000 years, from the year 856 C.E. to 1914, there were only 24 major earthquakes, causing some 1,973,000 deaths. But in the 63 years from 1915 to 1978, a total of some 1,600,000 persons died in 43 great earthquakes.

“INCREASING OF LAWLESSNESS.”—Matthew 24:12.

From all over the world come reports of increasing lawlessness and crime. Crimes of violence, such as murder, rape and robberies, are now running wild. In the United States alone, a serious crime is committed, on the average, about *every second*. In many places no one feels safe on the streets, even during the daytime. At night people stay in their homes behind locked and barricaded doors, afraid to go outside.

“MEN BECOME FAINT OUT OF FEAR.”—Luke 21:26.

Fear is probably the biggest single emotion in people's lives today. Not long after the exploding of the first nuclear bombs, atomic scientist Harold C. Urey said: "We will eat fear, sleep fear, live in fear and die in fear." For much of humankind this is what is happening. And it is not simply because of the ever-present threat of nuclear warfare. People also fear crime, pollution, disease, inflation and many other things that threaten their security and their very lives.

'DISOBEDIENCE TO PARENTS.'—2 Timothy 3:2.

Parents today often have little control over their children. Youths rebel against all authority. So every country on earth is affected by the plague of youth crime. More than half of all serious crimes in some countries are committed by children 10 to 17 years of age. Murder, rape, assault, robbery, burglary, car theft—all these things children are doing. Never in history has disobedience to parents been so common.

"LOVERS OF MONEY."—2 Timothy 3:2.

Wherever you look today you can see acts of greed. Many will do practically anything for money. They will steal or even kill. It is not unusual for greedy persons to produce and sell products that are known, in one way or another, to make others sick or to kill them. Either openly, or by the way they live, people are saying of money: 'This is my god.'

"LOVERS OF PLEASURES RATHER THAN LOVERS OF GOD."—2 Timothy 3:4.

Most people today think only of doing what pleases them or their families, not what pleases God. Particularly do many love what God condemns, including fornication, adultery, drunkenness, drug abuse and other so-called pleasures. Even pleasures that, in themselves, can be wholesome are put ahead of any effort to learn about God and serve him.

"HAVING A FORM OF GODLY DEVOTION BUT PROVING FALSE TO ITS POWER."—2 Timothy 3:5.

World leaders and common people alike often make an outward show of being godly. They may attend church services and make contributions to religious causes. Those in government may put their hand on a Bible when they take office. But often it is simply *"a form of godly devotion."* Just as the Bible foretold, the true worship of God is not really a force in most people's lives today. They are not motivated by a real power for good.

"RUINING THE EARTH."—Revelation 11:18.

The air we breathe, the water we drink and the land our food is grown on are being polluted. It is so serious that scientist Barry Commoner warned: "I believe that continued pollution of the earth, if unchecked, will eventually destroy the fitness of this planet as a place for human life."

6 After considering the foregoing, is it not clear that "the sign" Christ gave and the evidences foretold by his disciples are now being fulfilled? Although there are many other proofs, those listed here should be enough to show that we really are living in the time the Bible foretold as the "last days."

7 Yet some persons may say: 'Such things as wars, famines, pestilences and earthquakes have occurred often throughout history. So it would not be hard to foretell that they would occur again.' But think: The Bible not only foretold these things, but indicated that they would occur on *a worldwide scale*. Also, the Bible said that *all these things* would happen upon the generation that was alive in 1914. Yet what were prominent world leaders foretelling just before 1914? They were saying that conditions promising world peace were never more favorable. Yet the terrible troubles the Bible foretold began right on time, in 1914! In fact, world leaders now say that 1914 was a turning point in history.

8 After drawing attention to the many things that have marked the period from 1914 onward, Jesus said: "This generation will by no means pass away until all these things [including the end of this system] occur." (Matthew 24:34, 14) Which generation did Jesus mean? He meant the generation of people who were living in 1914. Those persons yet remaining of that generation are now very old. However, some of them will still be

alive to see the end of this wicked system. So of this we can be certain: Shortly now there will be a sudden end to all wickedness and wicked people at Armageddon.

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^ *Revelation—Its Grand Climax At Hand!*, published by the Watchtower Bible and Tract Society of New York, Inc., 1988, chapters 33-37.

Chapter 33

Judging the Infamous Harlot

Vision 11

Revelation 17:1-18

Subject: Babylon the Great rides a scarlet-colored wild beast that finally turns on her and devastates her

Time of Fulfillment: From 1919 to the great tribulation

1. What does one of the seven angels reveal to John?
JEHOVAH'S righteous anger must be poured out to completion, seven bowls of it! When the sixth angel emptied his bowl at the location of ancient Babylon, it fittingly symbolized the plaguing of Babylon the Great as events move swiftly toward the final war of Armageddon. (Revelation 16:1, 12, 16) Likely, it is this same angel that now reveals why and how Jehovah executes his righteous judgments. John is struck with wonderment at what he next hears and sees: "One of the seven angels who had the seven bowls came and said to me: "Come, I will show you the judgment on the great prostitute who sits on many waters, with whom the kings of the earth committed sexual immorality, and earth's inhabitants were made drunk with the wine of her sexual immorality.'"—Revelation 17:1, 2.

2. What evidence is there that "the great harlot" (a) is not ancient Rome? (b) is not big business? (c) is a religious entity?
2 "The great harlot"! Why so shocking a designation? Who is she? Some have identified this symbolic harlot with ancient Rome. But Rome was a political power. This harlot commits fornication with the kings of the earth, and this evidently includes the kings of Rome. Besides, after her destruction, "the kings of the earth" are said to mourn her passing. Therefore, she cannot be a political power. (Revelation 18:9, 10) Additionally, since she is mourned also by the world's merchants, she could

not picture big business. (Revelation 18:15, 16) We read, however, that ‘by her spiritistic practice all the nations were misled.’ (Revelation 18:23) This makes it clear that the great harlot must be a worldwide religious entity.

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3. (a) Why must the great harlot symbolize more than the Roman Catholic Church or even all of Christendom? (b) What Babylonish doctrines are to be found in most Oriental religions as well as in the sects of Christendom? (c) What did Roman Catholic cardinal John Henry Newman admit regarding the origin of many of Christendom’s doctrines, ceremonies, and practices? (See footnote.)

3 Which religious entity? Is she the Roman Catholic Church, as some have maintained? Or is she all of Christendom? No, she must be even larger than these if she is to mislead all the nations. She is, in fact, the entire world empire of false religion. Her origin in the mysteries of Babylon is shown in that many Babylonish doctrines and practices are common to religions around the earth. For example, belief in the inherent immortality of the human soul, in a hell of torment, and in a trinity of gods is to be found in most Oriental religions as well as in the sects of Christendom. False religion, spawned more than 4,000 years ago in the ancient city of Babylon, has developed into the modern monstrosity that is called, appropriately, Babylon the Great. * Why, though, is she described by the repugnant term “the great harlot”?

* Indicating the non-Christian origin of many of apostate Christendom’s doctrines, ceremonies, and practices, 19th-century Roman Catholic cardinal John Henry Newman wrote in his Essay on the Development of Christian Doctrine: “The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison [the song “Lord, Have Mercy”], are all of pagan origin, and sanctified by their adoption into the Church.”

Rather than sanctify such idolatry, “Jehovah the Almighty” admonishes Christians: “Get out from among them, and separate yourselves, . . . and quit touching the unclean thing.”—2 Corinthians 6:14-18.

4. (a) In what ways did ancient Israel commit fornication? (b) In what outstanding way has Babylon the Great committed fornication?
4 Babylon (or Babel, meaning “Confusion”) came to its peak of greatness in Nebuchadnezzar’s time. It was a religio-political state with more than a thousand temples and chapels. Its priesthood exercised great power. Though Babylon has long since ceased to exist as a world power, religious Babylon the Great lives on, and after the ancient pattern, she still seeks to influence and mold political affairs. But does God approve of religion in politics? In the Hebrew Scriptures, Israel was said to prostitute herself when she got involved with false worship and when, instead of trusting in Jehovah, she made alliances with the nations. (Jeremiah 3:6, 8, 9; Ezekiel 16:28-30) Babylon the Great also commits fornication. Outstandingly, she has done whatever she deems expedient in order to gain influence and power over the ruling kings of the earth.—1 Timothy 4:1.

5. (a) What limelight do religious clergymen enjoy? (b) Why is a desire for worldly prominence a direct contradiction of the words of Jesus Christ?
5 Today, religious leaders frequently campaign for high government office, and in some lands, they share in government, even holding cabinet posts. In 1988 two well-known Protestant clergymen ran for the office of president of the United States. Leaders in Babylon the Great love the limelight; their photos are often to be seen in the public press as they consort with prominent politicians. In contrast, Jesus shunned political involvement and said of his disciples: “They are no part of the world, just as I am no part of the world.”—John 6:15; 17:16; Matthew 4:8-10; see also James 4:4.

MODERN-DAY ‘HARLOTRY’

6, 7. (a) How did Hitler’s Nazi Party come to power in Germany? (b) How did the concordat that the Vatican made with Nazi Germany help Hitler in his push for world domination?

6 Through her meddling in politics, the great harlot has brought untold sorrow to mankind. Consider, for example, the facts behind Hitler's rise to power in Germany—ugly facts that some would like to expunge from the history books. In May 1924 the Nazi Party held 32 seats in the German Reichstag. By May 1928 these had dwindled to 12 seats. However, the Great Depression engulfed the world in 1930; riding in its wake, the Nazis made a remarkable recovery, gaining 230 out of 608 seats in the German elections of July 1932. Soon after, former chancellor Franz von Papen, a Papal Knight, came to the Nazis' aid. According to historians, von Papen envisioned a new Holy Roman Empire. His own short tenure as chancellor had been a failure, so now he hoped to gain power through the Nazis. By January 1933, he had mustered support for Hitler from the industrial barons, and through wily intrigues he ensured that Hitler became Germany's chancellor on January 30, 1933. He himself was made vice-chancellor and was used by Hitler to win the support of Catholic sections of Germany. Within two months of gaining power, Hitler dissolved parliament, dispatched thousands of opposition leaders to concentration camps, and began an open campaign of oppressing the Jews.

Churchill Exposes 'Harlotry'

In his book The Gathering Storm (1948), Winston Churchill reports that Hitler appointed Franz von Papen as German minister to Vienna for "the undermining or winning over of leading personalities in Austrian politics." Churchill quotes the U.S. minister in Vienna as saying of von Papen: "In the boldest and most cynical manner . . . Papen proceeded to tell me that . . . he intended to use his reputation as a good Catholic to gain influence with Austrians like Cardinal Innitzer."

After Austria had capitulated and Hitler's storm troopers had goose-stepped into Vienna, Catholic cardinal Innitzer ordered that all Austrian churches fly the swastika flag, ring their bells, and pray for Adolf Hitler in honor of his birthday.

7 On July 20, 1933, the Vatican's interest in the rising power of Nazism was displayed when Cardinal Pacelli (who later became Pope Pius XII) signed a concordat in Rome between the Vatican and Nazi Germany. Von Papen

signed the document as Hitler's representative, and Pacelli there conferred on von Papen the high papal decoration of the Grand Cross of the Order of Pius. * In his book Satan in Top Hat, Tibor Koeves writes of this, stating: "The Concordat was a great victory for Hitler. It gave him the first moral support he had received from the outer world, and this from the most exalted source." The concordat required the Vatican to withdraw its support from Germany's Catholic Center Party, thus sanctioning Hitler's one-party "total state." # Further, its article 14 stated: "The appointments for archbishops, bishops, and the like will be issued only after the governor, installed by the Reich, has duly ascertained that no doubts exist with respect to general political considerations." By the end of 1933 (proclaimed a "Holy Year" by Pope Pius XI), Vatican support had become a major factor in Hitler's push for world domination.

* William L. Shirer's historical work The Rise and Fall of the Third Reich states that von Papen was "more responsible than any other individual in Germany for Hitler's coming to power." In January 1933 former German chancellor von Schleicher had said of von Papen: "He proved to be the kind of traitor beside whom Judas Iscariot is a saint."

In addressing the College of Mondragone on May 14, 1929, Pope Pius XI said that he would negotiate with the Devil himself if the good of souls required it.

8, 9. (a) How did the Vatican as well as the Catholic Church and its clergy react to the Nazi tyranny? (b) What statement did the German Catholic bishops issue at the start of World War II? (c) In what have religio-political relationships resulted?

8 Though a handful of priests and nuns protested Hitler's atrocities—and suffered for it—the Vatican as well as the Catholic Church and its army of clergy gave either active or tacit support to the Nazi tyranny, which they regarded as a bulwark against the advance of world Communism. Sitting pretty in the Vatican, Pope Pius XII let the Holocaust on the Jews and the cruel persecutions of Jehovah's Witnesses and others proceed uncriticized. It is ironical that Pope John Paul II, on visiting Germany in May 1987, should glorify the anti-Nazi stand of one sincere priest. What were the other thousands of the German clergy doing during Hitler's reign of terror? A

pastoral letter issued by the German Catholic bishops in September 1939 at the outbreak of World War II provides enlightenment on this point. It reads in part: “In this decisive hour we admonish our Catholic soldiers to do their duty in obedience to the Fuehrer and to be ready to sacrifice their whole individuality. We appeal to the Faithful to join in ardent prayers that Divine Providence may lead this war to blessed success.”

[Picture on page 3]
This item appeared in the first edition only of The New York Times, December 7, 1941, the same day Nazi Germany's ally Japan attacked Pearl Harbor

9 Such Catholic diplomacy illustrates the kind of harlotry that religion has engaged in over the past 4,000 years in wooing the political State in order to gain power and advantage. Such religio-political relationships have fostered warfare, persecutions, and human misery on a vast scale. How happy mankind can be that Jehovah’s judgment upon the great harlot is at hand. May it soon be executed!

SITTING ON MANY WATERS

10. What are the “many waters” that Babylon the Great looks to for protection, and what is happening to them?
10 Ancient Babylon sat on many waters—the Euphrates River and numerous canals. These were a protection to her as well as a source of commerce producing wealth, until they dried up in one night. (Jeremiah 50:38; 51:9, 12, 13) Babylon the Great also looks to “many waters” to protect and enrich her. These symbolic waters are “peoples and crowds and nations and tongues,” that is, all the thousands of millions of humans over whom she has dominated and from whom she has drawn material support. But these waters are also drying up, or withdrawing support.—Revelation 17:15; compare Psalm 18:4; Isaiah 8:7.

Ancient Babylon sat on many waters

11. (a) How did ancient Babylon ‘make all the earth drunk’? (b) How has Babylon the Great ‘made all the earth drunk’?
11 Further, Babylon of old was described as “a golden cup in the hand of Jehovah, she making all the earth drunk.” (Jeremiah 51:7) Ancient Babylon forced neighboring nations to swallow expressions of Jehovah’s anger when she conquered them militarily, making them as weak as drunken men. In that respect, she was Jehovah’s instrument. Babylon the Great, too, has made conquests to the point of becoming a worldwide empire. But she is certainly not God’s instrument. Rather, she has served “the kings of the earth” with whom she commits religious fornication. She has gratified these kings by using her lying doctrines and enslaving practices to keep the masses of the people, “those who inhabit the earth,” weak as drunken men, passively subservient to their rulers.

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The great harlot today also sits on "many waters"

12. (a) How was a segment of Babylon the Great in Japan responsible for much bloodshed during World War II? (b) How were “waters” in support of Babylon the Great withdrawn in Japan, and with what result?
12 Shinto Japan provides a notable example of this. The indoctrinated Japanese soldier regarded it as the highest honor to give his life for the emperor—the supreme Shinto god. During World War II, some 1,500,000 Japanese soldiers died in battle; almost to a man, they looked at surrender as dishonorable. But as a consequence of Japan’s defeat, Emperor Hirohito was compelled to renounce his claim to divinity. This resulted in a notable withdrawing of the “waters” supporting the Shinto segment of Babylon the Great—alas, after Shintoism had sanctioned the shedding of buckets of blood in the Pacific war theater! This weakening of Shinto influence also opened the way in recent years for more than 200,000 Japanese, the great majority of whom were formerly Shintoists and Buddhists, to become dedicated, baptized ministers of the Sovereign Lord Jehovah.

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Babylon the Great sitting upon a dangerous wild beast

THE HARLOT RIDES A BEAST

13. What amazing sight does John see when the angel carries him in the power of the spirit into a wilderness?
13 What more does the prophecy disclose as to the great harlot and her fate? As John now relates, a further vivid scene comes to view: “And he [the angel] carried me away in the power of the spirit into a wilderness. And I saw a woman sitting on a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns.”—Revelation 17:3.

14. Why is it fitting that John was carried into a wilderness?
14 Why is John carried into a wilderness? An earlier pronouncement of doom against ancient Babylon was described as being “against the wilderness of the sea.” (Isaiah 21:1, 9) This gave due warning that, despite all its watery defenses, ancient Babylon would become a lifeless desolation. It is fitting, then, that John should be carried in his vision to a wilderness to see the fate of Babylon the Great. She too must become desolate and waste. (Revelation 18:19, 22, 23) John is amazed, though, by what he sees out there. The great harlot is not alone! She is sitting on a monstrous wild beast!

15. What differences are there between the wild beast of Revelation 13:1 and that of Revelation 17:3?
15 This wild beast has seven heads and ten horns. Is it, then, the same as the wild beast that John saw earlier, which also has seven heads and ten horns? (Revelation 13:1) No, there are differences. This wild beast is scarlet-colored and, unlike the previous wild beast, is not said to have diadems. Rather than having blasphemous names on its seven heads only, it is “full of blasphemous names.” Nevertheless, there must be a relationship between

this new wild beast and the previous one; the similarities between them are too pronounced to be coincidental.

16. What is the identity of the scarlet-colored wild beast, and what has been stated as to its purpose?
16 What, then, is this new scarlet-colored wild beast? It must be the image to the wild beast that was brought forth under the urging of the Anglo-American wild beast that has two horns like a lamb. After the image was made, that two-horned wild beast was allowed to give breath to the image of the wild beast. (Revelation 13:14, 15) John now sees the living, breathing image. It pictures the League of Nations organization that the two-horned wild beast brought to life in 1920. U.S. President Wilson had envisioned that the League "would be a forum for the dispensation of justice for all men and wipe out the threat of war forever." When it was resurrected after the second world war as the United Nations, its chartered purpose was "to maintain international peace and security."

17. (a) In what way is the symbolic scarlet-colored wild beast full of blasphemous names? (b) Who is riding the scarlet-colored wild beast? (c) How did Babylonish religion link itself with the League of Nations and its successor right from the beginning?
17 In what way is this symbolic wild beast full of blasphemous names? In that men have set up this multinational idol as a substitute for God's Kingdom—to accomplish what God says his Kingdom alone can accomplish. (Daniel 2:44; Matthew 12:18, 21) What is remarkable about John's vision, though, is that Babylon the Great is riding the scarlet-colored wild beast. True to the prophecy, Babylonish religion, particularly in Christendom, has linked itself with the League of Nations and its successor. As early as December 18, 1918, the body now known as the National Council of the Churches of Christ in America adopted a declaration that declared in part: "Such a League is not a mere political expedient; it is rather the political expression of the Kingdom of God on earth. . . . The Church can give a spirit of good-will, without which no League of Nations can endure. . . . The League of Nations is rooted in the Gospel. Like the Gospel, its objective is 'peace on earth, good-will toward men.'"

18. How did Christendom's clergy show their support for the League of Nations?

18 On January 2, 1919, the San Francisco Chronicle carried the front-page headline: "Pope Pleads for Adoption of Wilson's League of Nations." On October 16, 1919, a petition signed by 14,450 clergymen of leading denominations was presented to the U.S. Senate, urging that body "to ratify the Paris peace treaty embodying the league of nations covenant." Though the U.S. Senate failed to ratify the treaty, Christendom's clergy continued to campaign for the League. And how was the League inaugurated? A news dispatch from Switzerland, dated November 15, 1920, read: "Opening of the first assembly of the League of Nations was announced at eleven o'clock this morning by the ringing of all the church bells in Geneva."

The religious harlot has committed fornication with the kings of the earth

19. When the scarlet-colored wild beast made its appearance, what course of action did the anointed take?

19 Did the anointed, the one group on earth that eagerly accepted the incoming Messianic Kingdom, share with Christendom in paying homage to the scarlet-colored wild beast? Far from it! On Sunday, September 7, 1919, the convention of Jehovah's people in Cedar Point, Ohio, featured the public talk "The Hope for Distressed Humanity." On the following day, the Sandusky Star-Journal reported that J. F. Rutherford, in addressing nearly 7,000 persons, had "asserted that the Lord's displeasure is certain to be visited upon the League . . . because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

20. Why was it blasphemous for the clergy to hail the League of Nations as "the political expression of the Kingdom of God on earth"?

20 The dismal failure of the League of Nations should have signaled to the clergy that such man-made organs are no part of a Kingdom of God on

earth. What blasphemy to make such a claim! It makes it seem as though God was a party to the colossal botch that the League turned out to be. As for God, "perfect is his activity." Jehovah's heavenly Kingdom under Christ —and not a combine of squabbling politicians, many of them atheists—is the means by which he will bring in peace and have his will done on earth as in heaven.—Deuteronomy 32:4; Matthew 6:10.

21. What shows that the great harlot supports and admires the League's successor, the United Nations?

21 What of the League's successor, the United Nations? From its inception, this body has also had the great harlot riding on its back, visibly associated with it and trying to guide its destiny. For example, on its 20th anniversary, in June 1965, representatives of the Roman Catholic Church and the Eastern Orthodox Church, together with Protestants, Jews, Hindus, Buddhists, and Muslims—said to represent two thousand million of earth's population—assembled in San Francisco to celebrate their support and admiration of the UN. On visiting the UN in October 1965, Pope Paul VI described it as "that greatest of all international organizations" and added: "The peoples of the earth turn to the United Nations as the last hope of concord and peace." Another papal visitor, Pope John Paul II, addressing the UN in October 1979, said: "I hope the United Nations will ever remain the supreme forum of peace and justice." Significantly, the pope gave very little attention to Jesus Christ or to God's Kingdom in his speech. During his visit to the United States in September 1987, as reported by The New York Times, "John Paul spoke at length about the positive role of the United Nations in promoting . . . 'new worldwide solidarity.'"

A NAME, A MYSTERY

22. (a) What kind of beast has the great harlot chosen to ride? (b) How does John describe the symbolic harlot Babylon the Great?

22 The apostle John is soon to learn that the great harlot has chosen a dangerous beast to ride. First, though, his attention turns to Babylon the Great herself. She is richly adorned, but, oh, how repulsive she is! "The woman was clothed in purple and scarlet, and she was adorned with gold

and precious stones and pearls, and she had in her hand a golden cup that was full of disgusting things and the unclean things of her sexual immorality. On her forehead was written a name, a mystery: “Babylon the Great, the mother of the prostitutes and of the disgusting things of the earth.” And I saw that the woman was drunk with the blood of the holy ones and with the blood of the witnesses of Jesus. Well, on seeing her I was greatly amazed.”—Revelation 17:4-6a.

23. What is the full name of Babylon the Great, and what is its significance?
23 As was the custom in ancient Rome, this prostitute is identified by the name on her forehead. * It is a long name: “Babylon the Great, the mother of the harlots and of the disgusting things of the earth.” That name is “a mystery,” something with hidden meaning. But in God’s due time, the mystery is to be explained. In fact, the angel gives John enough information to allow Jehovah’s servants today to discern the full significance of this descriptive name. We recognize Babylon the Great as being all of false religion. She is “the mother of the harlots” because all the individual false religions in the world, including the many sects in Christendom, are like her daughters, imitating her in committing spiritual harlotry. She is also the mother of “disgusting things” in that she has given birth to such revolting offspring as idolatry, spiritism, fortune-telling, astrology, palmistry, human sacrifice, temple prostitution, drunkenness in honor of false gods, and other obscene practices.

* Compare the words of Roman author Seneca to an errant priestess (as quoted by Swete): “You stood, girl, in the house of ill repute . . . your name hung from your forehead; you accepted money for your dishonor.”—Controv. i, 2.

“Blasphemous Names”

When the wild beast with two horns promoted the League of Nations after World War I, its many religious paramours immediately sought to give a religious sanction to this move. As a result, the new peace organization became “full of blasphemous names.”

“Christianity can furnish the good-will, the dynamic behind the league [of nations], and so change the treaty from a scrap of paper into an instrument of the kingdom of God.”—The Christian Century, U.S.A., June 19, 1919, page 15.

“The League of Nations idea is the extension to international relationships of the idea of the Kingdom of God as a world order of good will. . . . It is the thing all Christians pray for when they say, ‘Thy Kingdom come.’”—The Christian Century, U.S.A., September 25, 1919, page 7.

“The Cement of the League of Nations is the Blood of Christ.”—Dr. Frank Crane, Protestant minister, U.S.A.

“The [National] Council [of Congregational Churches] supports the Covenant [of the League of Nations] as the only political instrument now available by which the Spirit of Jesus Christ may find wider scope in practical application to the affairs of nations.”—The Congregationalist and Advance, U.S.A., November 6, 1919, page 642.

“The conference calls upon all Methodists to uphold and promote highly the ideals [of the League of Nations] as expressed by the idea of God the Father and God’s earthly children.”—The Wesleyan Methodist Church, Britain.

“When we consider the aspirations, the possibilities and the resolutions of this agreement, we see that it contains the heart of the teachings of Jesus Christ: The Kingdom of God and his righteousness . . . It is nothing less than that.”—Sermon by the Archbishop of Canterbury at the opening of the League of Nations Assembly in Geneva, December 3, 1922.

“The League of Nations Association in this country has the same holy right as any humanitarian missionary society, because she is at present the most effective agency of the rule of Christ as the Prince of peace among the nations.”—Dr. Garvie, Congregationalist minister, Britain.

24. Why is it appropriate that Babylon the Great is seen to be dressed in “purple and scarlet” and is “adorned with gold and precious stone and

pearls”?
24 Babylon the Great is dressed in “purple and scarlet,” the colors of royalty, and is “adorned with gold and precious stone and pearls.” How appropriate! Just reflect on all the magnificent buildings, rare statues and paintings, priceless icons, and other religious paraphernalia, as well as astronomical amounts of property and cash, that this world’s religions have accumulated. Whether at the Vatican, in the TV empire of evangelism centered in the United States, or in the exotic wats and temples of the Orient, Babylon the Great has amassed—and at times lost—fabulous wealth.

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The woman is "drunk with the blood of the holy ones"

25. (a) What is symbolized by the contents of the “golden cup that was full of disgusting things?” (b) In what sense is the symbolic harlot drunk?
25 Look now at what the harlot has in her hand. John must have gasped at the sight of it—a golden cup “full of disgusting things and the unclean things of her fornication”! This is the cup containing “the wine of the anger of her fornication” with which she has made all the nations drunk. (Revelation 14:8; 17:4) It looks rich on the outside, but its contents are disgusting, unclean. (Compare Matthew 23:25, 26.) It contains all the filthy practices and lies that the great harlot has used to seduce the nations and bring them under her influence. Even more revolting, John sees that the harlot herself is inebriated, drunk with the blood of God’s servants! In fact, we later read that “in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth.” (Revelation 18:24) What massive bloodguilt!

26. What evidence is there of bloodguilt on the part of Babylon the Great?
26 Over the centuries, the world empire of false religion has shed oceans of blood. For example, in medieval Japan, temples in Kyoto were transformed into fortresses, and warrior-monks, invoking “the holy name of Buddha,” battled one another until the streets ran red with blood. In the 20th century, the clergy of Christendom marched with the armies of their respective countries, and these slaughtered one another, with the loss of at least a

hundred million lives. In October 1987 former U.S. president Nixon said: “The 20th century has been the bloodiest in history. More people have been killed in the wars of this century than in all the wars fought before the century began.” The religions of the world are judged adversely by God for their share in all of this; Jehovah detests “hands that are shedding innocent blood.” (Proverbs 6:16, 17) Earlier, John heard a cry from the altar: “Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?” (Revelation 6:10) Babylon the Great, the mother of the harlots and of the disgusting things of the earth, will be deeply involved when the time comes to answer that question.

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Chapter 34

An Awesome Mystery Solved

1. (a) How does John react at seeing the great harlot and her fearsome mount, and why? (b) How do the anointed today react as events unfold in fulfillment of the prophetic vision?

WHAT is John’s reaction at seeing the great harlot and her fearsome mount? He himself answers: “Well, on seeing her I was greatly amazed.” (Revelation 17:6b) Mere human imagination could never conjure up such a sight. Yet, there it is—away out in a wilderness—a debauched prostitute perched on a gruesome, scarlet-colored wild beast! (Revelation 17:3) The anointed today also wonders with great wonderment as events unfold in fulfillment of the prophetic vision. If people of the world could see it, they would exclaim, ‘Incredible!’ and the world’s rulers would echo, ‘Unthinkable!’ But the vision becomes a startling reality in our day. God’s people have already had a remarkable share in the vision’s fulfillment, and this assures them that the prophecy will move right on to its astounding climax.

2. (a) In response to John’s amazement, what does the angel tell him? (b) What has the anointed had revealed to it, and how has this been done?

2 The angel notices John's amazement. "So," John continues, "Why is it that you were amazed? I will tell you the mystery of the woman and of the wild beast that is carrying her and that has the seven heads and the ten horns.'" (Revelation 17:7) Ah, the angel will now unravel the mystery! He explains to the wide-eyed John the various facets of the vision and the dramatic events that are about to unfold. Likewise, as it serves under angelic direction today, the watchful anointed class has had revealed to it the understanding of the prophecy. "Do not interpretations belong to God?" Like faithful Joseph, we believe that they do. (Genesis 40:8; compare Daniel 2:29, 30.) God's people are placed, as it were, center stage as Jehovah interprets to them the meaning of the vision and its impact on their lives. (Psalm 25:14) Right on time, he has opened up to their understanding the mystery of the woman and of the wild beast.—Psalm 32:8.

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3, 4. (a) What public talk was given by N. H. Knorr in 1942, and how did it identify the scarlet-colored wild beast? (b) What words spoken by the angel to John were discussed by N. H. Knorr?
3 From September 18 to 20, 1942, at the height of World War II, Jehovah's Witnesses in the United States held their New World Theocratic Assembly. The key city, Cleveland, Ohio, was tied in by telephone with more than 50 other convention cities, for a peak attendance of 129,699. Where wartime conditions permitted, other conventions repeated the program around the world. At the time, many of Jehovah's people expected that the war would escalate into God's war of Armageddon; hence the title of the public talk, "Peace—Can It Last?," aroused much curiosity. How could the new president of the Watch Tower Society, N. H. Knorr, presume to talk about peace when the very opposite seemed to be in store for the nations? * The reason was that the anointed were paying "more than the usual attention" to God's prophetic Word.—Hebrews 2:1; 2 Peter 1:19.

As prophesied about the scarlet-colored wild beast, the League of Nations was abyssed during World War II but was revived as the United Nations

* J. F. Rutherford died on January 8, 1942, and N. H. Knorr succeeded him as president of the Watch Tower Society.

4 What light did the talk “Peace—Can It Last?” throw on the prophecy? Clearly identifying the scarlet-colored wild beast of Revelation 17:3 as the League of Nations, N. H. Knorr went on to discuss its stormy career on the basis of the angel’s following words to John: “The wild beast that you saw was, but is not, and yet is about to ascend out of the abyss, and it is to go off into destruction.”—Revelation 17:8a.

5. (a) How was it that “the wild beast . . . was” and then “is not”? (b) How did N. H. Knorr answer the question, “Will the League remain in the pit?”
5 “The wild beast . . . was.” Yes, it had existed as the League of Nations from January 10, 1920, onward, with 63 nations participating at one time or another. But, in turn, Japan, Germany, and Italy withdrew, and the former Soviet Union was dropped from the League. In September 1939 the Nazi dictator of Germany launched World War II. * Having failed to keep peace in the world, the League of Nations virtually plunged into an abyss of inactivity. By 1942 it had become a has-been. Neither before this nor at some later date—but right at that critical time—did Jehovah interpret to his people the full depth of meaning of the vision! At the New World Theocratic Assembly, N. H. Knorr could declare, in line with the prophecy, that “the wild beast . . . is not.” He then asked the question, “Will the League remain in the pit?” Quoting Revelation 17:8, he answered: “The association of worldly nations will rise again.” That is just how it proved to be—in vindication of Jehovah’s prophetic Word!

* On November 20, 1940, Germany, Italy, Japan, and Hungary signed up for a “new League of Nations,” followed four days later by the Vatican’s broadcasting a Mass and a prayer for a religious peace and for a new order of things. That “new League” never materialized.

ASCENDING OUT OF THE ABYSS

6. (a) When did the scarlet-colored wild beast climb out of the abyss, and with what new name? (b) Why is the United Nations actually a revival of the scarlet-colored wild beast?

6 The scarlet-colored wild beast did indeed climb out of the abyss. On June 26, 1945, with noisy fanfare in San Francisco, U.S.A., 50 nations voted to accept the Charter of the United Nations organization. This body was "to maintain international peace and security." There were many similarities between the League and the UN. The World Book Encyclopedia notes: "In some ways, the UN resembles the League of Nations, which was organized after World War I . . . Many of the nations that founded the UN had also founded the League. Like the League, the UN was established to help keep peace between nations. The main organs of the UN are much like those of the League." The UN, then, is actually a revival of the scarlet-colored wild beast. Its membership of some 190 nations far exceeds that of the League's 63; it has also taken on broader responsibilities than its predecessor.

7. (a) In what way have earth's dwellers wondered admiringly at the revived scarlet-colored wild beast? (b) What goal has eluded the UN, and what did its secretary-general say in this regard?

7 At first, great hopes were expressed for the UN. This was in fulfillment of the angel's words: "Those whose names have not been written in the scroll of life from the founding of the world—will be amazed when they see how the wild beast was, but is not, and yet will be present ." (Revelation 17:8b) Earth's dwellers have admired this new colossus, operating from its imposing headquarters on New York's East River. But true peace and security have eluded the UN. For much of the 20th century, world peace was maintained only by the threat of "mutual assured destruction"—MAD, as it is abbreviated—and the arms race has continued to escalate astronomically. After almost 40 years of effort by the United Nations, its then secretary-general, Javier Pérez de Cuéllar, lamented in 1985: "We are living in another age of fanatics, and we don't know what to do about it."

8, 9. (a) Why does the UN not have the answers to the world's problems, and what will shortly happen to it according to God's decree? (b) Why do the UN's founders and admirers not have their names recorded in God's "scroll of life"? (c) What will Jehovah's Kingdom successfully accomplish?

8 The UN does not have the answers. And why? Because the Giver of life to all mankind is not the UN's life-giver. Its life span will be short, for according to God's decree, "it is to go off into destruction." The UN's founders and admirers do not have their names recorded in God's scroll of life. How could sinful, mortal men, many of whom mock God's name, achieve through the UN what Jehovah God has declared he is about to accomplish, not by human means, but through the Kingdom of his Christ? —Daniel 7:27; Revelation 11:15.

9 The UN is actually a blasphemous counterfeit of God's Messianic Kingdom by his Prince of Peace, Jesus Christ—to whose princely rule there will be no end. (Isaiah 9:6, 7) Even if the UN were to patch up some temporary peace, wars would soon erupt again. This is in the nature of sinful men. "Their names have not been written upon the scroll of life from the founding of the world." Jehovah's Kingdom by Christ will not only establish eternal peace on earth but, on the basis of Jesus' ransom sacrifice, raise the dead, the righteous and the unrighteous who are in God's memory. (John 5:28, 29; Acts 24:15) This includes everyone who has remained steadfast despite the attacks of Satan and his seed, and others who have yet to show themselves obedient. Obviously, God's scroll of life will never contain the names of die-hard adherents of Babylon the Great or of any who continued to worship the wild beast.—Exodus 32:33; Psalm 86:8-10; John 17:3; Revelation 16:2; 17:5.

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In support of the UN's "Year of Peace," representatives of the world's religions offered up a babel of prayers at Assisi, Italy, but not one of them prayed to the living God, Jehovah

PEACE AND SECURITY—A VAIN HOPE

10, 11. (a) What did the UN proclaim in 1986, and what was the response? (b) How many "religious families" assembled at Assisi, Italy, to pray for peace, and does God answer such prayers? Explain.

10 In an effort to bolster the hopes of mankind, the United Nations proclaimed 1986 to be an "International Year of Peace," with the theme "To Safeguard Peace and the Future of Humanity." Warring nations were called upon to lay down their weapons, at least for one year. What was their response? According to a report by the International Peace Research Institute, as many as five million people were killed as a result of wars during 1986 alone! Though some special coins and commemorative stamps were issued, most of the nations did little about pursuing the ideal of peace in that year. Nevertheless, the world's religions—always anxious for a fine rapport with the UN—set about publicizing the year in various ways. On January 1, 1986, Pope John Paul II praised the work of the UN and dedicated the new year to peace. And on October 27, he assembled the leaders of many of the world's religions at Assisi, Italy, to pray for peace.

11 Does God answer such prayers for peace? Well, to which God were those religious leaders praying? If you asked them, each group would give a different answer. Is there a pantheon of millions of gods that can hear and grant petitions made in many different ways? Many of the participants worshipped Christendom's Trinity. * Buddhists, Hindus, and others chanted prayers to gods without number. In all, 12 "religious families" assembled, being represented by such notables as the Anglican Archbishop of Canterbury, Buddhism's Dalai Lama, a Russian Orthodox metropolitan, the president of Tokyo's Shinto Shrine Association, African animists, and two American Indians decked out in plumed headdresses. It was a colorful group, to say the least, making for spectacular TV coverage. One group prayed unceasingly for 12 hours at one time. (Compare Luke 20:45-47.) But did any of those prayers reach beyond the rain clouds that hovered over the gathering? No, for the following reasons:

* The Trinity concept stems from ancient Babylon, where the sun-god Shamash, the moon god Sin, and the star god Ishtar were worshipped as a triad. Egypt followed the same pattern, worshipping Osiris, Isis, and Horus. Assyria's chief god, Asshur, is portrayed as having three heads. Following the same pattern, images are to be found in Catholic churches depicting God as having three heads.

12. For what reasons did God not answer the prayers for peace of the world's religious leaders?
12 In contrast with those who "walk in the name of Jehovah," not one of those religionists was praying to Jehovah, the living God, whose name appears some 7,000 times in the original text of the Bible. (Micah 4:5; Isaiah 42:8, 12) * As a group, they did not approach God in the name of Jesus, the majority of them not even believing in Jesus Christ. (John 14:13; 15:16) None of them are doing God's will for our day, which is to proclaim worldwide God's incoming Kingdom—not the UN—as the real hope for mankind. (Matthew 7:21-23; 24:14; Mark 13:10) For the most part, their religious organizations have been involved in the bloody wars of history, including the two world wars of the 20th century. To such, God says: "Even though you make many prayers, I am not listening; with bloodshed your very hands have become filled."—Isaiah 1:15; 59:1-3.

* Webster's Third New International Dictionary of 1993 defines Jehovah God as "a supreme deity recognized and the only deity worshiped by Jehovah's Witnesses."

13. (a) Why is it significant that the world's religious leaders should join hands with the UN in calling for peace? (b) The cries for peace will culminate in what divinely foretold climax?
13 Further, it is deeply significant that the world's religious leaders should join hands with the United Nations in calling for peace at this time. They would like to influence the UN to their own advantage, especially in this modern age when so many of their people are abandoning religion. Like the unfaithful leaders in ancient Israel, they call out, "'There is peace! There is peace!' when there is no peace." (Jeremiah 6:14) No doubt their cries for peace will continue, rising in support of the climax concerning which the apostle Paul prophesied: "Jehovah's day is coming exactly as a thief in the night. Whenever it is that they are saying: 'Peace and security!' then sudden destruction is to be instantly upon them, just like birth pains on a pregnant woman, and they will by no means escape."—1 Thessalonians 5:2, 3.

The "Peace" Paradox

Though 1986 was proclaimed by the UN to be the International Year of Peace, the suicidal armaments race escalated. World Military and Social Expenditures 1986 supplies these sobering details:

In 1986 global military expenditures reached $900 thousand million.

One hour's global military expenditure would have sufficed to immunize the 3.5 million that died annually from preventable infectious disease.

Worldwide, one person in five lived in gnawing poverty. All these starving people could have been fed for one year at the cost of what the world spent for armaments in two days.

The explosive energy in the world's stockpile of nuclear weapons was 160,000,000 times greater than that of the Chernobyl explosion.

A nuclear bomb could have been delivered having an explosive power more than 500 times as powerful as the bomb dropped on Hiroshima in 1945.

Nuclear arsenals contained the equivalent of more than one million Hiroshimas. They represented 2,700 times the explosive energy released in World War II, when 38 million people died.

Wars had become more frequent and more deadly. War deaths totaled 4.4 million in the 18th century, 8.3 million in the 19th century, 98.8 million in the first 86 years of the 20th century. Since the 18th century, war deaths have increased more than six times faster than the world's population. There were ten times as many deaths per war in the 20th century as in the 19th.

14. What form could the cry of "Peace and security!" take, and how can one avoid being misled by it?
14 In recent years, politicians have used the phrase "peace and security" to describe various human schemes. Do such efforts by world leaders constitute the beginning of the fulfillment of 1 Thessalonians 5:3? Or was Paul referring only to a specific event of such dramatic proportions that it will claim world attention? Since Bible prophecies are often completely

understood only after they are fulfilled or in the course of fulfillment, we will have to wait and see. Meanwhile, Christians know that whatever peace and security the nations may appear to have achieved, basically nothing will have changed. Selfishness, hatred, crime, family breakdown, immorality, sickness, sorrow, and death will still be here. That is why no cry of "peace and security" needs to mislead you, if you remain awake to the meaning of world events and heed the prophetic warnings in God's Word.—Mark 13:32-37; Luke 21:34-36.

Chapter 35

Executing Babylon the Great

1. How does the angel describe the scarlet-colored wild beast, and what kind of wisdom is needed to understand the symbols of Revelation?
IN FURTHER describing the scarlet-colored wild beast of Revelation 17:3, the angel tells John: "This calls for a mind that has wisdom: The seven heads mean seven mountains, where the woman sits on top. And there are seven kings: Five have fallen, one is, and the other has not yet arrived; but when he does arrive, he must remain a short while." (Revelation 17:9, 10) The angel is here conveying wisdom from above, the only wisdom that can give understanding of the symbols in Revelation. (James 3:17) This wisdom enlightens the anointed and its companions as to the seriousness of the times in which we live. It builds in devoted hearts appreciation of Jehovah's judgments, now about to be carried out, and inculcates a healthy fear of Jehovah. As Proverbs 9:10 states: "The fear of Jehovah is the beginning of wisdom, And knowledge of the Most Holy One is understanding." What does divine wisdom reveal to us about the wild beast?

2. What is the meaning of the seven heads of the scarlet-colored wild beast, and how is it that "five have fallen, one is"?
2 The seven heads of that ferocious beast stand for seven "mountains," or seven "kings." Both terms are used Scripturally to refer to governmental powers. (Jeremiah 51:24, 25; Daniel 2:34, 35, 44, 45) In the Bible, six world powers are mentioned as having an impact on the affairs of God's

people: Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome. Of these, five had already come and gone by the time John received Revelation, whereas Rome was still very much a world power. This corresponds well with the words, “five have fallen, one is.” But what of “the other” that was due to come?

[Picture on page 13]

The Succession of Seven World Powers

3. (a) How did the Roman Empire come to be divided? (b) What developments took place in the West? (c) How is the Holy Roman Empire to be viewed?

3 The Roman Empire endured and even expanded for hundreds of years after John’s day. In 330 C.E., Emperor Constantine moved his capital from Rome to Byzantium, which he renamed Constantinople. In 395 C.E., the Roman Empire was split into Eastern and Western parts. In 410 C.E., Rome itself fell to Alaric, king of the Visigoths (a Germanic tribe that had converted to the Arian brand of “Christianity”). Germanic tribes (also “Christian”) conquered Spain and much of the territory of Rome in North Africa. There were centuries of upheaval, unrest, and readjustment in Europe. Notable emperors arose in the West, such as Charlemagne, who formed an alliance with Pope Leo III in the 9th century, and Frederick II, who reigned in the 13th century. But their domain, though named the Holy Roman Empire, was much smaller than that of the earlier Roman Empire at its zenith. It was more of a restoration or a continuation of this ancient power than a new empire.

4. What successes did the Eastern Empire have, but what happened to much of the former territory of ancient Rome in North Africa, Spain, and Syria?

4 Rome’s Eastern Empire, centered at Constantinople, endured in a somewhat uneasy relationship with the Western Empire. In the sixth century, Eastern emperor Justinian I was able to reconquer much of North Africa, and he also intervened in Spain and Italy. In the seventh century, Justinian II recovered for the Empire areas of Macedonia that had been conquered by Slavic tribesmen. By the eighth century, however, much of the former territory of ancient Rome in North Africa, Spain, and Syria had

come under the new empire of Islam and thus passed from the control of both Constantinople and Rome.

5. Though the city of Rome fell in 410 C.E., how is it that it took many more centuries for all traces of the political Roman Empire to pass from the world scene?
5 The city of Constantinople itself endured somewhat longer. It survived frequent attacks from Persians, Arabs, Bulgars, and Russians until in 1203 it finally fell—not to Muslims but to Crusaders from the West. In 1453, though, it came under the power of the Muslim Ottoman ruler Mehmed II and soon became capital of the Ottoman, or Turkish, Empire. Thus, although the city of Rome fell in 410 C.E., it took many more centuries for all traces of the political Roman Empire to pass from the world scene. And even then, its influence was still discernible in religious empires based on the papacy of Rome and the Eastern Orthodox churches.

6. What brand-new empires developed, and which one became the most successful?
6 By the 15th century, however, some countries were building brand-new empires. While some of these new imperial powers were found in the territory of former colonies of Rome, their empires were not mere continuations of the Roman Empire. Portugal, Spain, France, and Holland all became seats of far-flung domains. But the most successful was Britain, which came to preside over a huge empire on which ‘the sun never set.’ This empire spread at different times over much of North America, Africa, India, and Southeast Asia, as well as the expanse of the South Pacific.

7. How did a kind of dual world power come to exist, and how long did John say that the seventh ‘head,’ or world power, would continue?
7 By the 19th century, some of the colonies in North America had already broken away from Britain to form the independent United States of America. Politically, some conflict between the new nation and the former motherland continued. Nevertheless, the first world war forced both countries to recognize their common interests and cemented a special relationship between them. Thus, a kind of dual world power came to exist, made up of the United States of America, now the world’s wealthiest nation, and Great Britain, seat of the world’s largest empire. Here, then, is

the seventh ‘head,’ or world power, that continues into the time of the end and in the territories of which the modern-day Witnesses of Jehovah first got established. Compared with the long reign of the sixth head, the seventh remains only “a short while,” until God’s Kingdom destroys all national entities.

WHY CALLED AN EIGHTH KING?

8, 9. What does the angel call the symbolic scarlet-colored wild beast, and in what way does it spring from the seven?

8 The angel further explains to John: “And the wild beast that was but is not, it is also an eighth king, but it springs from the seven, and it goes off into destruction.” (Revelation 17:11) The symbolic scarlet-colored wild beast “springs from” the seven heads; that is, it is born from, or owes its existence to, those heads of the original “wild beast . . . out of the sea,” of which the scarlet-colored wild beast is an image. In what way? Well, in 1919 the Anglo-American power was the ascendant head. The previous six heads had fallen, and the position of dominant world power had passed to this dual head and was now centered in it. This seventh head, as the current representative of the line of world powers, was the moving force in establishing the League of Nations and is still the major promoter and financial support of the United Nations. Thus, in symbol, the scarlet-colored wild beast—the eighth king—“springs from” the original seven heads. Viewed in this way, the statement that it sprang from the seven harmonizes well with the earlier revelation that the wild beast with two horns like a lamb (the Anglo-American World Power, the seventh head of that original wild beast) urged the making of the image and gave it life.—Revelation 13:1, 11, 14, 15.

9 Additionally, original members of the League of Nations included, along with Great Britain, governments that ruled in the seats of some of the previous heads, namely Greece, Iran (Persia), and Italy (Rome). Eventually, governments ruling the territory controlled by the previous six world powers came to be supportive members of the image of the wild beast. In

this sense, too, it could be said that this scarlet-colored wild beast sprang from the seven world powers.

"It is also itself an eight king"

10. (a) How can it be said that the scarlet-colored wild beast “is also itself an eighth king”? (b) How did a leader of the former Soviet Union express support for the United Nations?
10 Notice that the scarlet-colored wild beast “is also itself an eighth king.” Thus, the United Nations today is designed to look like a world government. At times it has even acted like one, sending armies into the field to resolve international disputes, as in Korea, the Sinai Peninsula, some African countries, and Lebanon. But it is only the image of a king. Like a religious image, it has no real influence or power apart from what is invested in it by those who brought it into existence and worship it. On occasion, this symbolic wild beast looks weak; but it has never experienced the kind of wholesale abandonment by dictator-oriented members that sent the League of Nations reeling into the abyss. (Revelation 17:8) Though holding radically different opinions in other areas, a prominent leader of the former Soviet Union in 1987 joined the popes of Rome in expressing support for the UN. He even called for “a comprehensive system of international security” based on the UN. As John soon learns, the time will come when the UN will act with considerable authority. Then it, in its turn, “goes off into destruction.”

TEN KINGS FOR ONE HOUR

11. What does Jehovah’s angel tell about the ten horns on the symbolic scarlet-colored wild beast?
11 In the previous chapter of Revelation, the sixth and seventh angels poured out bowls of the anger of God. Thus we were advised that earth’s kings are being gathered to God’s war at Armageddon and that ‘Babylon the

Great is to be remembered in the sight of God.' (Revelation 16:1, 14, 19) Now we will learn in greater detail how God's judgments on these are to be executed. Listen again to Jehovah's angel as he speaks to John. "The ten horns that you saw mean ten kings who have not yet received a kingdom, but they do receive authority as kings for one hour with the wild beast. These have one thought, so they give their power and authority to the wild beast. These will battle with the Lamb, but because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those with him who are called and chosen and faithful will do so."—Revelation 17:12-14.

12. (a) What do the ten horns depict? (b) How is it that the symbolic ten horns 'had not yet received a kingdom'? (c) How do the symbolic ten horns have "a kingdom" now, and for how long?

12 The ten horns depict all the political powers that presently hold sway on the world scene and that support the image of the wild beast. Very few of the countries that now exist were known in John's day. And those that were, such as Egypt and Persia (Iran), today have an entirely different political setup. Hence, in the first century, the 'ten horns had not yet received a kingdom.' But now in the Lord's day, they have "a kingdom," or political authority. With the collapse of the great colonial empires, particularly since the second world war, many new nations have been born. These, as well as the longer-established powers, must rule with the wild beast for a short period—just "one hour"—before Jehovah brings an end to all worldly political authority at Armageddon.

13. In what way do the ten horns have "one thought," and what attitude toward the Lamb does this ensure?

13 Today, nationalism is one of the strongest forces motivating these ten horns. They have "one thought" in that they want to preserve their national sovereignty rather than accept God's Kingdom. This was their purpose in subscribing to the League of Nations and the United Nations organization in the first place—to preserve world peace and thus safeguard their own existence. Such an attitude ensures that the horns will oppose the Lamb, the "Lord of lords and King of kings," because Jehovah has purposed that his Kingdom under Jesus Christ will shortly replace all these kingdoms.—Daniel 7:13, 14; Matthew 24:30; 25:31-33, 46.

Turning their backs on the Lamb, "they give their power and authority to the wild beast"

14. How is it possible for the rulers of the world to battle with the Lamb, and what will be the outcome?
14 Of course, there is nothing that the rulers of this world can do against Jesus himself. He is in heaven, far out of their reach. But Jesus' brothers, the remaining ones of the woman's seed, are still on earth and apparently vulnerable. (Revelation 12:17) Many of the horns have already demonstrated bitter hostility toward them, and in this way they have battled with the Lamb. (Matthew 25:40, 45) Soon, though, the time will come for God's Kingdom to "crush and put an end to all these kingdoms." (Daniel 2:44) Then, the kings of the earth will be in a fight to the finish with the Lamb, as we shall soon see. (Revelation 19:11-21) But here we learn enough to realize that the nations will not succeed. Though they and the UN scarlet-colored wild beast have their "one thought," they cannot defeat the great "Lord of lords and King of kings," nor can they defeat "those called and chosen and faithful with him," which includes his anointed followers still on earth. These too will have conquered by keeping integrity in answer to Satan's vile accusations.—Romans 8:37-39; Revelation 12:10, 11.

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DEVASTATING THE HARLOT

15. What does the angel say about the harlot and the attitude and action of the ten horns and the wild beast toward her?
15 God's people are not the only objects of the enmity of the ten horns. The angel now draws John's attention back to the harlot: "He said to me: 'The waters that you saw, where the prostitute is sitting, mean peoples and crowds and nations and tongues. And the ten horns that you saw and the wild beast, these will hate the prostitute and will make her devastated and

naked, and they will eat up her flesh and completely burn her with fire.’”—Revelation 17:15, 16.

16. Why will Babylon the Great not be able to rely on her waters for protective support when political governments turn against her?
16 Just as ancient Babylon relied on her watery defenses, Babylon the Great today relies on her huge membership of “peoples and crowds and nations and tongues.” The angel appropriately draws our attention to these before telling of a shocking development: Political governments of this earth will turn violently upon Babylon the Great. What will all those “peoples and crowds and nations and tongues” do then? God’s people are already warning Babylon the Great that the water of the river Euphrates will dry up. (Revelation 16:12) Those waters will finally drain away completely. They will not be able to give the disgusting old harlot any effectual support in her hour of greatest need.—Isaiah 44:27; Jeremiah 50:38; 51:36, 37.

17. (a) Why will the wealth of Babylon the Great not save her? (b) How will the end of Babylon the Great be far from dignified? (c) Besides the ten horns, or individual nations, what else joins in the rampage against Babylon the Great?
17 Certainly, the immense material wealth of Babylon the Great will not save her. It may even hasten her destruction, for the vision shows that when the wild beast and the ten horns vent their hatred on her they will strip off her royal robes and all her jewelry. They will plunder her wealth. They “make her . . . naked,” shamefully exposing her real character. What devastation! Her end is also far from dignified. They destroy her, “eat up her flesh,” reducing her to a lifeless skeleton. Finally, they “completely burn her with fire.” She is burned up like a carrier of the plague, without even a decent burial! It is not the nations alone, as represented by the ten horns, that destroy the great harlot, but “the wild beast,” meaning the UN itself, joins them in this rampage. It will give its sanction to the destruction of false religion. Many of the 190-and-more nations within the UN have already displayed, by their voting pattern, a hostility toward religion, especially that of Christendom.

18. (a) What potential for the nations to turn against Babylonish religion has already been seen? (b) What will be the basic reason for the all-out attack

on the great harlot?
18 Why would the nations treat their former paramour so outrageously? We have seen in recent history the potential for such a turning against Babylonish religion. Official government opposition has tremendously reduced the influence of religion in lands such as the former Soviet Union and China. In Protestant sectors of Europe, widespread apathy and doubt have emptied the churches, so that religion is practically dead. The vast Catholic empire is torn by rebellion and disagreement, which her leaders have been unable to calm. We should not, though, lose sight of the fact that this final, all-out attack on Babylon the Great comes as an expression of God's unalterable judgment on the great harlot.

CARRYING OUT GOD'S THOUGHT

19. (a) How can the execution of Jehovah's judgment against the great harlot be illustrated by his judgment on apostate Jerusalem in 607 B.C.E.? (b) What did the desolated, uninhabited condition of Jerusalem after 607 B.C.E. prefigure for our day?
19 How does Jehovah execute this judgment? This may be illustrated by Jehovah's action against his apostate people in ancient times, concerning whom he said: "And in the prophets of Jerusalem I have seen horrible things. They commit adultery and walk in falsehood; They encourage evildoers, And they do not turn away from their wickedness. To me they are all like Sod′om, And her inhabitants are like Go·mor′rah." (Jeremiah 23:14) In 607 B.C.E., Jehovah used Nebuchadnezzar to 'strip off the garments, take away the beautiful articles, and leave naked and nude' that spiritually adulterous city. (Ezekiel 23:4, 26, 29) Jerusalem of that time was a pattern of Christendom today, and as John saw in earlier visions, Jehovah will administer to Christendom and the rest of false religion a similar punishment. The desolated, uninhabited condition of Jerusalem after 607 B.C.E. shows what religious Christendom will look like after being stripped of her wealth and shamefully exposed. And the rest of Babylon the Great will fare no better.

20. (a) How does John show that Jehovah once again will use human rulers in executing judgment? (b) What is God's "thought"? (c) In what way will the nations carry out their "one thought," but whose thought will really be carried out?

20 Again Jehovah uses human rulers in executing judgment. "For God put it into their hearts to carry out his thought, yes, to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished." (Revelation 17:17) What is God's "thought"? To arrange for the executioners of Babylon the Great to band together, in order to destroy her completely. Of course, the rulers' motive in attacking her will be to carry out their own "one thought." They will feel that it is in their nationalistic interests to turn upon the great harlot. They may come to view the continued existence of organized religion within their boundaries as a threat to their sovereignty. But Jehovah will actually be maneuvering matters; they will carry out his thought by destroying his age-old, adulterous enemy at one stroke!—Compare Jeremiah 7:8-11, 34.

21. Since the scarlet-colored wild beast will be used in destroying Babylon the Great, what will the nations evidently do with regard to the United Nations?

21 Yes, the nations will use the scarlet-colored wild beast, the United Nations, in destroying Babylon the Great. They do not act on their own initiative, for Jehovah puts it into their hearts "even to carry out their one thought by giving their kingdom to the wild beast." When the time comes, the nations will evidently see the need to strengthen the United Nations. They will give it teeth, as it were, lending it whatever authority and power they possess so that it can turn upon false religion and fight successfully against her "until the words of God will have been accomplished." Thus, the ancient harlot will come to her complete end. And good riddance to her!

22. (a) At Revelation 17:18, what is signified by the way the angel concludes his testimony? (b) How do Jehovah's Witnesses respond to the unraveling of the mystery?

22 As if to emphasize the certainty of Jehovah's execution of judgment on the world empire of false religion, the angel concludes his testimony by saying: "And the woman whom you saw means the great city that has a kingdom over the kings of the earth." (Revelation 17:18) Like Babylon of

Belshazzar's time, Babylon the Great has "been weighed in the balance and found wanting." (Daniel 5:27, The New English Bible) Her execution will be swift and final. And how do Jehovah's Witnesses respond to the unraveling of the mystery of the great harlot and of the scarlet-colored wild beast? They show zeal in proclaiming Jehovah's day of judgment, while answering "with graciousness" sincere searchers for truth. (Colossians 4:5, 6; Revelation 17:3, 7) As our next chapter will show, all who are desirous of surviving when the great harlot is executed must act, and act quickly!

Christendom as the principal part of Babylon the Great will resemble ancient Jerusalem in utter ruin

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Chapter 36

The Great City Devastated

Vision 12

Revelation 18:1–19:10

Subject: The fall and destruction of Babylon the Great; the marriage of the Lamb announced

Time of Fulfillment: From 1919 until after the great tribulation

1. What will mark the start of the great tribulation?
SUDDEN, shocking, devastating—such will be the demise of Babylon the Great! It will be one of the most catastrophic events in all history, marking the start of the "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matthew 24:21.

2. Though political empires have risen and fallen, what kind of empire has endured?
2 False religion has been around for a long time. It has existed without a break since the days of bloodthirsty Nimrod, who opposed Jehovah and set men to building the Tower of Babel. When Jehovah confused the tongues of those rebels and scattered them over the earth, Babylon's false religion traveled with them. (Genesis 10:8-10; 11:4-9) Since then, political empires have risen and fallen, but Babylonish religion has endured. It has taken many shapes and forms, becoming a world empire of false religion, the prophesied Babylon the Great. Its most prominent part is Christendom, which grew out of a fusion of early Babylonish teachings with apostate "Christian" doctrine. Because of the long, long history of Babylon the Great, many people find it hard to believe that it will ever be destroyed.

3. How does Revelation confirm the doom of false religion?

3 It is therefore appropriate that Revelation should confirm the doom of false religion by giving us two detailed descriptions of her fall and subsequent events leading to her total desolation. We have already seen her as “the great harlot” that is finally devastated by her erstwhile lovers of the political realm. (Revelation 17:1, 15, 16) Now, in still another vision, we are to view her as a city, the religious antitype of ancient Babylon.

As humans spread into all the earth, they took Babylonish religion with them

BABYLON THE GREAT TAKES A TUMBLE

4. (a) What vision does John next see? (b) How may we identify the angel, and why is it fitting for him to announce the fall of Babylon the Great?
4 John continues the account, telling us: “After this I saw another angel descending from heaven with great authority, and the earth was illuminated by his glory. And he cried out with a strong voice, saying: ‘She has fallen! Babylon the Great has fallen.’” (Revelation 18:1, 2a) It is the second time that John hears that angelic announcement. (See Revelation 14:8.) This time, however, its significance is emphasized by the magnificence of the heavenly angel, for his glory lights up the whole earth! Who can he be? Centuries earlier the prophet Ezekiel, reporting on a heavenly vision, stated that “the earth was illuminated by his [Jehovah’s] glory.” (Ezekiel 43:2) The only angel to shine with glory comparable to Jehovah’s would be the Lord Jesus, who is “the reflection of God’s glory and the exact representation of his very being.” (Hebrews 1:3) In 1914, Jesus became a heavenly King, and since that time he has been exercising authority over the earth as Jehovah’s associate King and Judge. It is fitting, then, that he should announce the fall of Babylon the Great.

5. (a) Whom does the angel use in heralding the fall of Babylon the Great? (b) When judgment began on those professing to be “the house of God,”

how did Christendom fare?
5 Whom does this angel with great authority use in heralding such amazing news before mankind? Why, it is the very people that are released as a result of that fall, the remaining anointed ones on earth, the anointed. From 1914 to 1918, these suffered greatly at the hands of Babylon the Great, but in 1918 the Lord Jehovah and his "messenger of the [Abrahamic] covenant," Jesus Christ, began judgment with "the house of God," those professing to be Christians. Thus apostate Christendom was brought to trial. (Malachi 3:1; 1 Peter 4:17) Her tremendous bloodguilt incurred during the first world war, her complicity in persecuting Jehovah's faithful witnesses, and her Babylonish creeds did not help her in the time of judgment; nor did any other part of Babylon the Great merit God's approval.—Compare Isaiah 13:1-9.

6. Why can it be said that Babylon the Great had fallen by 1919?
6 So by 1919 Babylon the Great had fallen, opening the way for God's people to be released and restored, in one day as it were, to their land of spiritual prosperity. (Isaiah 66:8) By that year, Jehovah God and Jesus Christ, the Greater Darius and the Greater Cyrus, had maneuvered matters so that false religion could no longer keep a hold on Jehovah's people. No more could it prevent them from serving Jehovah and making known to all who might hear that harlotlike Babylon the Great is doomed and the vindication of Jehovah's sovereignty is at hand!—Isaiah 45:1-4; Daniel 5:30, 31.

7. (a) Though Babylon the Great was not destroyed in 1919, how did Jehovah view her? (b) When Babylon the Great fell in 1919, what resulted to Jehovah's people?
7 True, Babylon the Great was not destroyed in 1919—any more than the ancient city Babylon was destroyed in 539 B.C.E. when it fell to the armies of Cyrus the Persian. But from Jehovah's viewpoint, that organization had fallen. She was judicially condemned, awaiting execution; therefore, false religion could no longer hold Jehovah's people in captivity. (Compare Luke 9:59, 60.) These were released to serve as the Master's faithful and discreet slave in providing spiritual food at the proper time. They had received a judgment of "Well done" and were commissioned to get busy again in Jehovah's work.—Matthew 24:45-47; 25:21, 23; Acts 1:8.

8. What event does the watchman of Isaiah 21:8, 9 proclaim, and who today is foreshadowed by that watchman?
8 Millenniums ago Jehovah used other prophets to foretell this epoch-marking event. Isaiah spoke of a watchman who "called out like a lion: 'Upon the watchtower, O Jehovah, I am standing constantly by day, And I am stationed at my guardpost every night.'" And what event does that watchman discern and proclaim with lionlike boldness? This: "She has fallen! Babylon has fallen, All the graven images of her gods he [Jehovah] has shattered to the ground!" (Isaiah 21:8, 9) This watchman well foreshadows the wide-awake anointed today, as it uses the Watchtower magazine and other theocratic publications to sound abroad the news that Babylon has fallen.

DECLINE OF BABYLON THE GREAT

9, 10. (a) The influence of Babylonish religion has suffered what decline since World War I? (b) How does the mighty angel describe the fallen condition of Babylon the Great?
9 Ancient Babylon's fall in 539 B.C.E. was the start of a long decline that ended in her desolation. Similarly, since the first world war, the influence of Babylonish religion has declined remarkably on a global scale. In Japan, Shinto emperor worship was proscribed following the second world war. In China, the Communist government controls all religious appointments and activity. In Protestant northern Europe, most people have become indifferent to religion. And the Roman Catholic Church has recently been weakened by schisms and internal dissent in its global domain.—Compare Mark 3:24-26.

10 All these trends are doubtless part of the 'drying up of the river Euphrates' in preparation for the coming militaristic attack on Babylon the Great. This 'drying up' is reflected, too, in the pope's announcement of October 1986 that the church must "again become mendicant"—because of huge deficits. (Revelation 16:12) Particularly since 1919 has Babylon the Great been exposed to public gaze as a spiritual wasteland, just as the

mighty angel here announces: “And she has become a dwelling place of demons and a place where every unclean spirit and every unclean and hated bird lurks!” (Revelation 18:2b) Soon she will be literally such a wasteland, as desolate as Babylon’s ruins in modern Iraq.—See also Jeremiah 50:25-28.

11. In what sense has Babylon the Great become “a dwelling place of demons” and ‘a lurking place of unclean exhalations and of unclean birds’?
11 The word “demons” here is likely a reflection of the word “goat-shaped demons” (se‘i-rim′) found in Isaiah’s description of fallen Babylon: “And there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and goat-shaped demons themselves will go skipping about there.” (Isaiah 13:21) It may not refer to literal demons but rather to shaggy-haired, desert-dwelling animals whose appearance made onlookers think of demons. In the ruins of Babylon the Great, the figurative existence of such animals, along with stagnant, poisonous air (“unclean spirit”) and unclean birds, signifies her spiritually dead condition. She holds forth no life prospect whatever for mankind.—Compare Ephesians 2:1, 2.

12. How does the situation of Babylon the Great match Jeremiah’s prophecy in chapter 50?
[Picture on page 13]

The anointed, like a watchman, proclaims that Babylon has fallen

12 Her situation also matches Jeremiah’s prophecy: “‘There is a sword against the Chal·de′ans,’ declares Jehovah, ‘Against the inhabitants of Babylon and against her princes and against her wise one. . . . There is a devastation on her waters, and they will be dried up. For it is a land of graven images, And because of their frightful visions they keep acting with madness. Therefore, the desert creatures will dwell with the howling animals, And in her the ostriches will dwell. She will never again be inhabited, Nor will she be a place of residence throughout all generations.’” Idolatry and chanting of repetitious prayers cannot save Babylon the Great from a retribution resembling God’s overthrow of Sodom and Gomorrah.—Jeremiah 50:35-40.

PASSON-AROUSING WINE

13. (a) How does the mighty angel call attention to the broad extent of the harlotry of Babylon the Great? (b) What immorality that was rife in ancient Babylon is also found in Babylon the Great?
13 The mighty angel next calls attention to the broad extent of the harlotry of Babylon the Great, proclaiming: “For because of the wine of the passion of her sexual immorality * all the nations have fallen victim, and the kings of the earth committed sexual immorality with her, and the merchants of the earth became rich owing to the power of her shameless luxury.” (Revelation 18:3) She has indoctrinated all nations of mankind in her unclean religious ways. In ancient Babylon, according to Greek historian Herodotus, each maiden was required to prostitute her virginity in temple worship. Revolting sexual corruption is portrayed to this day in the war-damaged sculptures at Angkor Wat in Kampuchea and in the temples at Khajuraho, India, which show the Hindu god Vishnu surrounded by disgusting erotic scenes. In the United States, the disclosures of immorality that shook the world of TV evangelists in 1987, and again in 1988, as well as the revelation of the widespread practice of homosexuality by ministers of religion, illustrate that even Christendom tolerates shocking excesses of literal fornication. Yet, all the nations have fallen victim to an even more serious kind of fornication.

* Greek, por·nei′a. New World Translation Reference Bible, footnote.

14-16. (a) What spiritually illicit religio-political relationship developed in Fascist Italy? (b) When Italy invaded Abyssinia, what statements did bishops of the Roman Catholic Church make?
14 We have already reviewed the illicit religio-political relationship that catapulted Hitler into power in Nazi Germany. Other nations also suffered because of religion’s meddling in secular affairs. For example: In Fascist Italy, on February 11, 1929, the Lateran Treaty was signed by Mussolini and Cardinal Gasparri, making Vatican City a sovereign state. Pope Pius XI claimed that he had “given Italy back to God, and God back to Italy.” Was

that the truth? Consider what happened six years later. On October 3, 1935, Italy invaded Abyssinia, claiming that it was "a barbarous land which still practises slavery." Who, really, was being barbarous? Did the Catholic Church condemn Mussolini's barbarity? While the pope issued ambiguous statements, his bishops were quite vocal in blessing the armed forces of their Italian "fatherland." In the book The Vatican in the Age of the Dictators, Anthony Rhodes reports:

15 "In his Pastoral Letter of the 19th October [1935], the Bishop of Udine [Italy] wrote, 'It is neither timely nor fitting for us to pronounce on the rights and wrongs of the case. Our duty as Italians, and still more as Christians is to contribute to the success of our arms.' The Bishop of Padua wrote on the 21st October, 'In the difficult hours through which we are passing, we ask you to have faith in our statesmen and armed forces.' On the 24th October, the Bishop of Cremona consecrated a number of regimental flags and said: 'The blessing of God be upon these soldiers who, on African soil, will conquer new and fertile lands for the Italian genius, thereby bringing to them Roman and Christian culture. May Italy stand once again as the Christian mentor to the whole world.'"

16 Abyssinia was raped, with the blessing of the Roman Catholic clergy. Could any of these claim, in any sense, that they were like the apostle Paul in being "clean from the blood of all men"?—Acts 20:26.

17. How did Spain suffer because its clergy failed to "beat their swords into plowshares"?

17 Add to Germany, Italy, and Abyssinia another nation that has fallen victim to the fornication of Babylon the Great—Spain. The Civil War of 1936-39 in that land was sparked, in part, by the democratic government's taking steps to reduce the huge power of the Roman Catholic Church. As the war got under way, the Catholic Fascist leader of the revolutionary forces, Franco, described himself as "the Christian Generalissimo of the Holy Crusade," a title that he later dropped. Several hundred thousand Spaniards died in the fighting. Apart from this, according to a conservative estimate, Franco's Nationalists had murdered 40,000 Popular Front members, while the latter had murdered 8,000 clerics—monks, priests, nuns, and novices. Such is the horror and tragedy of civil war, illustrating

the wisdom of heeding Jesus' words: "Return your sword to its place, for all those who take the sword will perish by the sword." (Matthew 26:52) How disgusting that Christendom gets involved in such massive bloodshed! Her clergy have indeed failed utterly to "beat their swords into plowshares"!—Isaiah 2:4.

"The Kings . . . Committed Fornication With Her"

In the early 1800's European merchants were smuggling large quantities of opium into China. In March 1839 Chinese officials tried to stop the illegal trade by seizing 20,000 chests of the drug from British merchants. This led to tension between Britain and China. As relations between the two countries deteriorated, some Protestant missionaries urged Britain to go to war, with statements such as the following:

"How these difficulties do rejoice my heart because I think the English government may be enraged, and God, in His power may break down the barriers which prevent the gospel of Christ from entering China."—Henrietta Shuck, Southern Baptist missionary.

Finally, war broke out—the war that is today known as the Opium War. Missionaries wholeheartedly encouraged Britain with comments such as these:

"I am constrained to look back upon the present state of things not so much as an opium or an English affair, as the great design of Providence to make the wickedness of man subserve His purposes of mercy toward China in breaking through her wall of exclusion."—Peter Parker, Congregationalist missionary.

Another Congregationalist missionary, Samuel W. Williams, added: "The hand of God is apparent in all that has transpired in a remarkable manner, and we doubt not that He who said He came to bring a sword upon the earth has come here and that for the speedy destruction of His enemies and the establishment of His own kingdom. He will overturn and overturn until He has established the Prince of Peace."

Regarding the horrendous slaughter of Chinese nationals, missionary J. Lewis Shuck wrote: “I regard such scenes . . . as the direct instruments of the Lord in clearing away the rubbish which impedes the advancement of Divine Truth.”

Congregationalist missionary Elijah C. Bridgman added: “God has often made use of the strong arm of civil power to prepare the way for His kingdom . . . The agency in these great moments is human; the directing power divine. The high governor of all the nations has employed England to chastize and humble China.”—Quotations taken from “Ends and Means,” 1974, an essay by Stuart Creighton Miller published in The Missionary Enterprise in China and America (a Harvard Study edited by John K. Fairbank).

THE TRAVELING MERCHANTS

18. Who are “the traveling merchants of the earth”?
18 Who are “the traveling merchants of the earth”? No doubt we would today call them traders, commercial giants, wheeler-dealers of big business. This is not to say that it is wrong to engage in legitimate business. The Bible provides wise counsel for business people, warning against dishonesty, greed, and the like. (Proverbs 11:1; Zechariah 7:9, 10; James 5:1-5) The greater gain is “godly devotion along with contentment.” (1 Timothy 6:6, 17-19) However, Satan’s world does not follow righteous principles. Corruption abounds. It is to be found in religion, in politics—and in big business. From time to time the news media expose scandals, such as embezzlement by high government officials and illegal trafficking in arms.

19. What fact about the world’s economy helps explain why the merchants of the earth come up for unfavorable mention in Revelation?
19 International trading in arms is soaring beyond $1,000,000,000,000 each year, while hundreds of millions of humans are deprived of life’s necessities. That is bad enough. But armaments appear to be a basic support of the world’s economy. On April 11, 1987, an article in London’s Spectator

reported: “Counting only directly related industries, some 400,000 jobs are involved in the U.S. and 750,000 in Europe. But curiously enough, as the social and economic role of building weapons has grown, the actual question of whether the producers are well defended has slipped into the background.” Huge profits are made as bombs and other weaponry are traded all over the earth, even to potential enemies. Some day those bombs may come back in a fiery holocaust to destroy those selling them. What a paradox! Add to this the graft that surrounds the arms industry. In the United States alone, according to the Spectator, “every year the Pentagon inexplicably loses $900-million worth of arms and equipment.” It is no wonder that the merchants of the earth come up for unfavorable mention in Revelation!

“The Traveling Merchants . . . Became Rich”

“Between 1929 and the outbreak of World War II, [Bernadino] Nogara [the Vatican financial administrator] assigned Vatican capital and Vatican agents to work in diversified areas of Italy’s economy—particularly in electric power, telephone communications, credit and banking, small railroads, and the production of agricultural implements, cement, and artificial textile fibers. Many of these ventures paid off.

“Nogara gobbled up a number of companies including La Società Italiana della Viscosa, La Supertessile, La Società Meridionale Industrie Tessili, and La Cisaraion. Fusing these into one company, which he named CISA-Viscosa and placed under the command of Baron Francesco Maria Oddasso, one of the most highly trusted Vatican laymen, Nogara then maneuvered the absorption of the new company by Italy’s largest textile manufacturer, SNIA-Viscosa. Eventually the Vatican interest in SNIA-Viscosa grew larger and larger, and in time the Vatican took control—as witness the fact that Baron Oddasso subsequently became vice president.

“Thus did Nogara penetrate the textile industry. He penetrated other industries in other ways, for Nogara had many tricks up his sleeve. This selfless man . . . probably did more to infuse life into the Italian economy than did any other single businessman in Italy’s history . . . Benito Mussolini had never quite been able to achieve the empire of which he

dreamed, but he enabled the Vatican and Bernadino Nogara to create a dominion of another kind."—The Vatican Empire, by Nino Lo Bello, pages 71-3.

This is just one example of the close cooperation between the merchants of the earth and Babylon the Great. No wonder these merchants will mourn when their business partner is no more!

20. What example shows religion's involvement in corrupt business practices?
20 As foretold by the glorious angel, religion has been deeply involved in such corrupt business practices. For example, there is the Vatican's involvement in the collapse of Italy's Banco Ambrosiano in 1982. The case has dragged on through the 1980's, the unanswered question being: Where did the money go? In February 1987 Milan magistrates issued arrest warrants for three Vatican clerics, including an American archbishop, on charges that they were accessories to fraudulent bankruptcy, but the Vatican rejected an extradition request. In July 1987, amid an uproar of protest, the warrants were nullified by Italy's highest Court of Appeals on the basis of an old treaty between the Vatican and the Italian government.

21. How do we know that Jesus had no tie-in with questionable business practices of his day, but what do we see today with Babylonish religion?
21 Did Jesus have a tie-in with questionable business practices of his day? No. He was not even a property owner, for he had "nowhere to lay down his head." A rich young ruler was advised by Jesus: "Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." That was fine admonition, for it could have resulted in his getting rid of all anxieties over business matters. (Luke 9:58; 18:22) In contrast, Babylonish religion often has unsavory links with big business. For example, in 1987 the Albany Times Union reported that the financial administrator of the Catholic archdiocese of Miami, Florida, U.S.A., admitted to the church's owning stocks in companies that make nuclear weapons, R-rated movies, and cigarettes.

“GET OUT OF HER, MY PEOPLE”

22. (a) What does a voice out of heaven say? (b) What led to rejoicing on the part of God’s people in 537 B.C.E. and in 1919 C.E.?
22 John’s next words point to a further fulfillment of the prophetic pattern: “And I heard another voice out of heaven say: ‘Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues.’” (Revelation 18:4) Prophecies of ancient Babylon’s fall in the Hebrew Scriptures also include Jehovah’s command to his people: “Take your flight out of the midst of Babylon.” (Jeremiah 50:8, 13) Similarly, in view of the coming desolation of Babylon the Great, God’s people are now urged to escape. In 537 B.C.E. the opportunity to escape from Babylon caused much rejoicing on the part of faithful Israelites. In the same way, the release of God’s people from Babylonish captivity in 1919 led to rejoicing on their part. (Revelation 11:11, 12) And since that time millions of others have obeyed the order to flee.

23. How does the voice out of heaven emphasize the urgency of fleeing out of Babylon the Great?
23 Is it really so urgent to flee out of Babylon the Great, withdrawing from membership in the world’s religions and making a complete separation? It is, for we need to take God’s view of this age-old religious monstrosity, Babylon the Great. He did not mince words in calling her the great harlot. So now the voice out of heaven informs John further concerning this whore: “For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. Repay her in the way she treated others, yes, pay her back double for the things she has done; in the cup she has mixed, mix a double portion for her. To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For she keeps saying in her heart: ‘I sit as queen, and I am not a widow, and I will never see mourning.’ That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God, who judged her, is strong.”—Revelation 18:5-8.

24. (a) God’s people must flee out of Babylon the Great to avoid what? (b) Those who fail to flee out of Babylon the Great share with her in what sins?

24 Strong words, those! So action is required. Jeremiah urged the Israelites in his day to act, saying: “Flee out of the midst of Babylon, . . . For it is the time for Jehovah’s vengeance. He is paying her back for what she has done. Get out of her midst, my people! Escape for your lives from the burning anger of Jehovah.” (Jeremiah 51:6, 45) In a similar way, the voice out of heaven warns God’s people today to flee from Babylon the Great in order not to receive part of her plagues. Jehovah’s plaguelike judgments on this world, including Babylon the Great, are now being proclaimed. (Revelation 8:1–9:21; 16:1-21) God’s people need to separate themselves from false religion if they themselves do not want to suffer these plagues and ultimately die with her. Besides, remaining within that organization would make them share in her sins. They would be as guilty as she is of spiritual adultery and of shedding the blood “of all those who have been slaughtered on the earth.”—Revelation 18:24; compare Ephesians 5:11; 1 Timothy 5:22.

25. In what ways did God’s people get out of ancient Babylon?
25 How, though, do God’s people get out of Babylon the Great? In the case of ancient Babylon, the Jews had to make the physical journey from the city of Babylon all the way back to the Promised Land. But more was involved than that. Isaiah prophetically told the Israelites: “Turn away, turn away, get out of there, touch nothing unclean! Get out from the midst of her, keep yourselves clean, You who are carrying the utensils of Jehovah.” (Isaiah 52:11) Yes, they had to abandon all unclean practices of Babylonish religion that might tarnish their worship of Jehovah.

26. How did the Corinthian Christians obey the words, ‘Get out from among them and quit touching the unclean thing’?
26 The apostle Paul quoted Isaiah’s words in his letter to the Corinthians, saying: “Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? . . . ‘Therefore get out from among them, and separate yourselves,’ says Jehovah, ‘and quit touching the unclean thing.’” The Corinthian Christians did not have to leave Corinth in order to obey that command. They did, however, physically have to avoid the unclean temples of false religion, as well as spiritually separate themselves from the unclean acts of those idol worshippers. In 1919 God’s people began to flee from Babylon the Great in this way, cleansing themselves of any residual

unclean teachings and practices. Thus, they were able to serve him as his purified people.—2 Corinthians 6:14-17; 1 John 3:3.

27. What parallels are there between the judgments on ancient Babylon and those on Babylon the Great?
27 Ancient Babylon's fall and eventual desolation was a punishment for her sins. "For her judgment has reached to the heavens." (Jeremiah 51:9) Similarly, the sins of Babylon the Great have "massed together clear up to heaven," so as to come to the attention of Jehovah himself. She is guilty of injustice, idolatry, immorality, oppression, robbery, and murder. Ancient Babylon's fall was, in part, vengeance for what she had done to Jehovah's temple and his true worshippers. (Jeremiah 50:8, 14; 51:11, 35, 36) The fall of Babylon the Great and her eventual destruction are likewise expressions of vengeance for what she has done to true worshippers over the centuries. Indeed, her final destruction is the beginning of "the day of vengeance on the part of our God."—Isaiah 34:8-10; 61:2; Jeremiah 50:28.

28. What standard of justice does Jehovah apply to Babylon the Great, and why?
28 Under the Mosaic Law, if an Israelite stole from his fellow countrymen, he had to pay back at least double in compensation. (Exodus 22:1, 4, 7, 9) In the coming destruction of Babylon the Great, Jehovah will apply a comparable standard of justice. She is to receive twice as much as she gave out. There will be no mercy shown because Babylon the Great has shown no mercy to her victims. She fed parasitically on the peoples of the earth to keep herself in "shameless luxury." Now she will experience suffering and mourning. Ancient Babylon felt that she was in an absolutely secure position, boasting: "I shall not sit as a widow, and I shall not know the loss of children." (Isaiah 47:8, 9, 11) Babylon the Great also feels secure. But her destruction, decreed by Jehovah who "is strong," will happen quickly, as if "in one day"!

Ancient Babylon's ruins portend
the coming ruination of Babylon the Great

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Chapter 37

Mourning and Rejoicing at Babylon's End

1. How will "the kings of the earth" react to the sudden destruction of Babylon the Great?
BABYLON'S end is good news for Jehovah's people, but how do the nations view it? John tells us: "And the kings of the earth who committed sexual immorality with her and lived with her in shameless luxury will weep and beat themselves in grief over her when they see the smoke from her burning. They will stand at a distance because of their fear of her torment and say: 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'"—Revelation 18:9, 10.

2. (a) Since the symbolic ten horns of the scarlet-colored wild beast destroy Babylon the Great, why do "the kings of the earth" grieve over her end? (b) Why do the grief-stricken kings stand at a distance from the doomed city?
2 The nations' reaction may seem surprising in view of the fact that Babylon was destroyed by the symbolic ten horns of the scarlet-colored wild beast. (Revelation 17:16) But when Babylon is gone, "the kings of the earth" will evidently realize how useful she was to them in keeping the people pacified and in subjection. The clergy have declared wars to be sacred, acted as recruiting agents, and preached the youth into the battle lines. Religion has provided a screen of holiness behind which corrupt rulers have operated in oppressing the common people. (Compare Jeremiah 5:30, 31; Matthew 23:27, 28.) Notice, however, that these grief-stricken kings now stand at a distance from the doomed city. They do not get close enough to come to her aid. They are sad to see her go but not sad enough to take risks in her behalf.

MERCHANTS WEEP AND MOURN

3. Who else regret the passing of Babylon the Great, and what reasons for this does John give?

3 The kings of the earth are not the only ones to regret the passing of Babylon the Great. “Also, the merchants of the earth are weeping and mourning over her, because there is no one to buy their full cargo anymore, a full cargo of gold, silver, precious stones, pearls, fine linen, purple cloth, silk, and scarlet cloth; and everything made from scented wood; and every sort of object made from ivory, and from precious wood, copper, iron, and marble; also cinnamon, Indian spice, incense, perfumed oil, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses, carriages, slaves, and human lives. Yes, the fine fruit that you desired has left you, and all the delicacies and the splendid things have vanished from you, never to be found again.”—Revelation 18:11-14.

"Too bad, to bad," say the rulers

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"Too bad, to bad," say the merchants

4. Why do “the traveling merchants” weep and mourn over the end of Babylon the Great?
4 Yes, Babylon the Great was a close friend and a good customer of wealthy merchants. For example, the monasteries, nunneries, and churches in Christendom have over the centuries acquired huge amounts of gold, silver, precious stones, valuable woods, and other forms of material wealth. Further, religion’s blessing has been bestowed on the lavish buying sprees and drunken orgies that accompany the celebration of the Christ-dishonoring Christmas and other so-called holy days. Christendom’s missionaries have penetrated distant lands, opening up new markets for “the traveling merchants” of this world. In 17th-century Japan, Catholicism, which had come with the traders, even became involved in feudal warfare. Reporting on a decisive battle under the walls of Osaka castle, The Encyclopædia Britannica states: “The Tokugawa troops found themselves fighting against a foe whose banners were emblazoned with the cross and with images of the Saviour and St James, the patron saint of Spain.” The

victorious faction persecuted and practically wiped out Catholicism in that land. The church's participation in worldly affairs today will likewise bring her no blessing.

5. (a) How does the voice out of heaven further describe the mourning of "the traveling merchants"? (b) Why do the merchants also stand "at a distance"?
5 The voice out of heaven says further: "The merchants who sold these things, who became rich from her, will stand at a distance because of their fear of her torment and will weep and mourn, saying: 'Too bad, too bad, the great city, clothed with fine linen, purple, and scarlet and richly adorned with gold ornaments, precious stones, and pearls, because in one hour such great riches have been devastated!'" (Revelation 18:15-17a) With the destruction of Babylon the Great, the "merchants" mourn at the loss of that commercial partner. Truly, it is "too bad, too bad" for them. Notice, though, that their reasons for mourning are entirely selfish and that they—like the kings—"stood at a distance." They do not get close enough to be of any help to Babylon the Great.

6. How does the voice out of heaven describe the mourning of ship captains and sailors, and why do they weep?
6 The account goes on: "And every ship captain and every seafaring person and sailors and all those who make a living by the sea stood at a distance and cried out as they looked at the smoke from her burning and said: 'What city is like the great city?' They threw dust on their heads and cried out, weeping and mourning, and said: 'Too bad, too bad, the great city, in which all those who had ships at sea became rich from her wealth, because in one hour she has been devastated!'" (Revelation 18:17b-19) Ancient Babylon was a commercial city and had a great fleet of ships. Similarly, Babylon the Great does much business by the "many waters" of her people. This provides employment for many of her religious subjects. What an economic blow the destruction of Babylon the Great will be for these! There will never be another source of livelihood like her.

REJOICING OVER HER ANNIHILATION

7, 8. How does the voice out of heaven climax its message regarding Babylon the Great, and who will respond to those words?
7 When ancient Babylon was overthrown by the Medes and the Persians, Jeremiah prophetically said: “The heavens and the earth and everything in them Will shout joyfully over Babylon.” (Jeremiah 51:48) When Babylon the Great is destroyed, the voice out of heaven climaxes its message, saying of Babylon the Great: “Be glad over her, O heaven, also you holy ones and apostles and prophets, because God has pronounced his judgment on her in your behalf!” (Revelation 18:20) Jehovah and the angels will be delighted to see the annihilation of God’s ancient enemy, as will the apostles and early Christian prophets, who by now are resurrected and have taken their position in the 24-elders arrangement.—Compare Psalm 97:8-12.

8 Indeed, all the “holy ones”—whether resurrected to heaven or still surviving on earth—will cry out for joy, as will the associated great crowd of other sheep. In time, all the faithful men of old will be resurrected into the new system of things, and they too will join in the rejoicing. God’s people have not tried to avenge themselves on their false religious persecutors. They have remembered Jehovah’s words: “Vengeance is mine; I will repay, says Jehovah.” (Romans 12:19; Deuteronomy 32:35, 41-43) Well, Jehovah has now repaid. All the blood spilled by Babylon the Great will have been avenged.

HURLING A GREAT MILLSTONE

9, 10. (a) What does a strong angel now do and say? (b) What act similar to that performed by the strong angel of Revelation 18:21 took place in Jeremiah’s time, and what did it guarantee? (c) What does the action taken by the strong angel seen by John guarantee?
9 What John next sees confirms that Jehovah’s judgment of Babylon the Great is final: “And a strong angel lifted up a stone like a great millstone

and hurled it into the sea, saying: ‘Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again.’” (Revelation 18:21) In Jeremiah’s time, a similar act with powerful prophetic meaning was performed. Jeremiah was inspired to write in a book “all the calamity that would come upon Babylon.” He gave the book to Seraiah and told him to travel to Babylon. There, following Jeremiah’s instructions, Seraiah read a declaration against the city: “O Jehovah, you have said against this place that it will be destroyed and left without an inhabitant, man or beast, and that she will become desolate forever.” Seraiah then tied a stone to the book and threw it into the river Euphrates, saying: “This is how Babylon will sink down and never rise up again because of the calamity that I am bringing in upon her.”—Jeremiah 51:59-64.

10 The throwing of the book with the attached stone into the river was a guarantee that Babylon would plunge into oblivion, never to recover. The apostle John’s seeing a strong angel perform a similar act is likewise a powerful guarantee that Jehovah’s purpose toward Babylon the Great will be fulfilled. The completely ruined condition of ancient Babylon today testifies powerfully to what will befall false religion in the near future.

The Price of Compromise

Guenter Lewy writes in his book The Catholic Church and Nazi Germany: “Had German Catholicism from the start adhered to a policy of resolute opposition to the Nazi regime, world history might well have taken a different course. Even if this struggle had ultimately failed to defeat Hitler and prevent all of his many crimes, it would in this view have raised the moral prestige of the Church immeasurably. The human cost of such resistance would undeniably have been great, but these sacrifices would have been made for the greatest of all causes. With the home front unreliable, Hitler might not have dared going to war and literally millions of lives would have been saved. . . . When thousands of German anti-Nazis were tortured to death in Hitler’s concentration camps, when the Polish intelligentsia was slaughtered, when hundreds of thousands of Russians died as a result of being treated as Slavic Untermenschen [subhumans], and when 6,000,000 human beings were murdered for being ‘non-Aryan,’ Catholic Church officials in Germany bolstered the regime perpetrating

these crimes. The Pope in Rome, the spiritual head and supreme moral teacher of the Roman Catholic Church, remained silent."—Pages 320, 341.

11, 12. (a) How does the strong angel now address Babylon the Great? (b) How did Jeremiah prophesy concerning apostate Jerusalem, and what did it signify for our day?

11 The strong angel now addresses Babylon the Great, saying: "And the sound of singers who accompany themselves on the harp, of musicians, of flutists, and of trumpeters will never be heard in you again. And no craftsman who practices any trade will ever be found in you again, and no sound of a millstone will ever be heard in you again. No light of a lamp will ever shine in you again, and no voice of a bridegroom and of a bride will ever be heard in you again; for your merchants were the top-ranking men of the earth, and by your spiritistic practices all the nations were misled."—Revelation 18:22, 23.

12 In comparable terms, Jeremiah prophesied concerning apostate Jerusalem: "I will put an end to the sound of exultation and the sound of rejoicing from them, the voice of the bridegroom and the voice of the bride, the sound of the hand mill and the light of the lamp. And all this land will be reduced to ruins and will become an object of horror." (Jeremiah 25:10, 11) As the principal part of Babylon the Great, Christendom will become a lifeless ruin, as so vividly depicted by Jerusalem's desolate condition after 607 B.C.E. The Christendom that once rejoiced lightheartedly and bustled with everyday noise will find herself conquered and abandoned.

13. What sudden change overtakes Babylon the Great, and what is the effect on her "traveling merchants"?

13 Indeed, as the angel here tells John, all of Babylon the Great will change from a powerful, international empire to an arid, desertlike wasteland. Her "traveling merchants," including top-ranking millionaires, have used her religion for personal advantage or as a cover-up, and the clergy have found it profitable to share the limelight with them. But those merchants will no longer have Babylon the Great as their accomplice. No more will she be hoodwinking the nations of earth with her mystic religious practices.

AN APPALLING BLOODGUILT

14. What reason does the strong angel give for the severity of Jehovah's judgment, and what did Jesus similarly say when he was on the earth?
14 In conclusion, the strong angel tells why Jehovah judges Babylon the Great so severely. "Yes," says the angel, "in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth." (Revelation 18:24) When on earth, Jesus told the religious leaders in Jerusalem that they were accountable for "all the righteous blood spilled on earth, from the blood of righteous Abel" onward. Accordingly, that crooked generation was destroyed in 70 C.E. (Matthew 23:35-38) Today, another generation of religionists bears bloodguilt for its persecution of God's servants.

15. How was the Catholic Church in Nazi Germany bloodguilty on two counts?
15 In his book The Catholic Church and Nazi Germany, Guenter Lewy writes: "When Jehovah's Witnesses were suppressed in Bavaria on April 13 [1933] the Church even accepted the assignment given it by the Ministry of Education and Religion of reporting on any member of the sect still practicing the forbidden religion." The Catholic Church thus shares responsibility for consigning thousands of Witnesses to concentration camps; its hands are stained by the lifeblood of hundreds of Witnesses who were executed. When young Witnesses, such as Wilhelm Kusserow, showed that they could die courageously by a firing squad, Hitler decided that the firing squad was too good for conscientious objectors; so Wilhelm's brother Wolfgang, at 20 years of age, died by the guillotine. At the same time, the Catholic Church was encouraging young German Catholics to die in the army of the fatherland. The bloodguilt of the church is plain to see!

16, 17. (a) What bloodguilt must be charged to Babylon the Great, and how did the Vatican become bloodguilty regarding the Jews who died in Nazi pogroms? (b) What is one way in which false religion is to blame for the killing of millions of people in hundreds of wars in modern times?

16 However, the prophecy says that the blood of "all those who have been slaughtered on the earth" must be charged to Babylon the Great. That has certainly been true in modern times. For example, since Catholic intrigue helped to bring Hitler to power in Germany, the Vatican shares in a terrible bloodguilt with regard to the six million Jews that died in Nazi pogroms. Further, in our time, well over a hundred million people have been killed in hundreds of wars. Is false religion to blame in this connection? Yes, in two ways.

17 One way is that many wars are related to religious differences. For example, the violence in India between Muslims and Hindus in 1946-48 was religiously motivated. Hundreds of thousands of lives were lost. The conflict between Iraq and Iran in the 1980's was related to sectarian differences, with hundreds of thousands being killed. Violence between Catholics and Protestants in Northern Ireland has taken thousands of lives. Surveying this field, columnist C. L. Sulzberger said in 1976: "It is a dismal truth that probably half or more of the wars now being fought around the world are either openly religious conflicts or involved with religious disputes." Indeed, it has been so throughout the turbulent history of Babylon the Great.

18. What is the second way in which the world's religions are bloodguilty?
18 What is the second way? From Jehovah's viewpoint, the world's religions are bloodguilty because they have not convincingly taught their followers the truth of Jehovah's requirements for his servants. They have not convincingly taught people that God's true worshippers must imitate Jesus Christ and show love toward others regardless of their national origin. (Micah 4:3, 5; John 13:34, 35; Acts 10:34, 35; 1 John 3:10-12) Because the religions making up Babylon the Great have not taught these things, their adherents have been drawn into the vortex of international warfare. How evident this was in the two world wars of the first half of the 20th century, both of which started in Christendom and resulted in fellow religionists' slaughtering one another! If all who claimed to be Christians had adhered to Bible principles, those wars could never have taken place.

19. What appalling bloodguilt does Babylon the Great carry?

19 Jehovah lays the blame for all this bloodshed at the feet of Babylon the Great. Had the religious leaders, and particularly those in Christendom, taught their people Bible truth, such massive bloodshed would not have occurred. Truly, then, directly or indirectly, Babylon the Great—the great harlot and world empire of false religion—must answer to Jehovah not only for “the blood of prophets and of holy ones” whom she has persecuted and killed but for the blood “of all those who have been slaughtered on the earth.” Babylon the Great does indeed carry an appalling bloodguilt. Good riddance when her final destruction takes place!

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